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The
GOSPEL TRUMPET
'ULL SALVATION UNITY AND TRUTH

JULY 6, 1922

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Anderson, Indiana, U. S. A.

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THE GOSPEL TRUMPET

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THE CHURCH OF GOD

For the salvation of sinners, entire sanctification of believers, divine healing of the body, and the unity of all true Christians in "the faith once delivered to the saints."

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OBSERVATIONS OF OUR TIMES

New Idea of Movie Censorship

The latest idea of movie censorship comes from Dr. Briegleb, of Los Angeles, who was appointed by the presbytery to investigate the movie business. This idea was included in a resolution adopted by the General Assembly of the Presbyterians at Des Moines recently.

To quote the Continent on this point:

"It is the conviction of the Los Angeles pastor that the only practical way of restraining the immoral tendencies of the motion-picture drama is to station official inspectors at the center of production who will not permit a screen play to be filmed if its scenario violates legally established standards of propriety."

This kind of censorship promises more than any other kind offered. To try to suppress a picture after enormous expense to produce it is like trying to stop a flood after the dam broke, or stop the selling of beer after a few million barrels of it were made.

We hope the new plan can be put into effect.

Russian Religious Revival

There is a religious revival going on in Russia. There is a great hunger for the Bible. Recently Lenine, the Bolshivistic dictator of Russia, looked out from his offices in the Kremlin, at Moscow, and saw the patriarch give his blessing upon 150,000 people assembled in Red Square. There were many officers and soldiers of the Red army in the crowd, as interested as the rest.

A report says: "Cumulative reports from various parts of Russia tell of a rapidly growing religious reaction from the atheistic and irreligious Bolshevist doctrines. . . . Leaders of the communist parties are complaining that large numbers are being swept away by this reborn religious wave. The people are returning to the churches, are again being married in the churches and having their children baptized, all of which was done away with by the communists as 'unnecessary' and superstitious. The Bolshevist press is thundering loudly at the church, but the position of the church has been so strengthened by the new religious movement that the communists are chary about resorting to rigorous measures."

Outside this revival inside the old Russian Church there is a strong current of evangelical religion moving among the people. There is a hunger for real soul-food and salvation. What they need most of all is Bibles and of these there were over 480,000 copies circulated in 1921. But what are they among 140,000,000 people? The American Bible Society has offered to give dollar for dollar to any society or person wishing to help send the gospel to Russia. America has given twenty-five or thirty million dollars to feed starving Russians; why not give something to feed their starving souls?

What's the Matter with India?

India is an old country and has been full of people from time unknown, but she is in many respects a backward nation, and for these reasons, in part:

1. The Indian has caste and he sticks to his caste always. This has divided its people and prevents their becoming a homogeneous whole. No nation can be great when most of its people are trodden down by a few, or when opportunity belongs only to a few.

2. The Indian marries too young, and this saps vitality; and along with this child marriage is child widowhood.

3. Then there is temple prostitution. Prostitution in America and other countries is a crime, but it seems to be a part of worship over there.

4. They are too religious, or superstitious, rather, and their religious systems do not save. Christianity alone can redeem India.

To get an idea of what missionary work means in India mark this fact:

"In India the villages are so numerous that if Jesus Christ had begun to preach in them 1,900 years ago and had visited in one each day, he would not yet have completed the round." So Christians have a full sized job of evangelizing to do in India.

The Religion of the Colored Race

Intuition is probably as valuable as knowledge. This is not a philosophical Observation, so we shall not say anything more as to that. But anyway this big fact stands out, there are more negro Baptists than there are negroes in all the other denominations combined. Immersion as baptism evidently appeals to the colored race as the right mode, and probably their intuition led them to choose thus.

There are 11,000,000 colored people in the United States and over 4,000,000 are members of churches, or about the same proportion as white people in and out of the churches.

In Sunday-school work the colored people are behind,

for while there are four million communicants in negro churches there are two million less that number of Sunday-school children. So the negro child is not getting a fair chance yet.

One blessing the colored man has fallen heir to and that is the fine church structures that congregations have moved away from and left for sale at small proportion of their cost. Many a colored congregation has availed themselves of the opportunity to get these buildings. In every way, socially, industrially, religiously, the colored man is moving forward.

—R. L. B.

A Startling Robbery

BY EARL L. MARTIN

"Will a man rob God?" inquired the prophet, and no doubt the people were startled at the question. Such a thing to them was unheard of and unthought of. But again they were startled when he promptly and positively answered his own question by saying, "Yet ye have robbed me." How could it be that they had robbed God? "But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8). The tithes and offerings rightfully belonged to God, and these they had withheld from him, therefore they were guilty of robbery. Today God may not demand the tithe, but there are things he does demand—things that rightfully belong to him—and if they are withheld from him, they constitute robbery just the same now as then.

It is a fearful thing to rob God as they did. It is a fearful thing to rob God of money, as many are doing. But it is far more so to rob God of souls and lives! The universal demand is, "My son, give me thine heart!" A heart held back from God who asks for it, is an appalling robbery. That is what he wants more than anything else in this world. And to think that millions withhold that which he wants most!

It is *you* that he wants, that he demands. Nothing less will satisfy him. He wants, not *yours,* but you. He does not want your *things,* he wants yourself. "Ye are bought with a price"—you belong to him. Will you withhold that which he has paid for? When we withhold ourselves, nothing that we can give will make up for it. When we withhold ourselves, we rob him of many things.

Men rob God of worship. He made us that we might worship him. To him we owe reverence, praise, glory, homage, adoration. Are we rendering these to him? If we give our worship to some one else or something else, we rob God. Men rob God of time. He has given us time that we might employ it for him. To use it for another purpose, is to misuse it. Men rob God of talents. He has given us talents, things over which he appoints us stewards, telling us to occupy till he come, and how many are failing to do so? He gives us opportunities, and we let them slip. He gives us substance, and we withhold it from him and his work, when the cry comes from the four winds, "Come over and help us." There are people with coffers full to overflowing, and many living luxuriously, yet they have little for God's dying world.

God, give us hearts full of love, hearts full to the brim, and overflowing, so that we shall want to withhold nothing from thee! To a people with hearts full of love, wholly given up to God, all on the altar, yielded soul and body to him, money will be nothing—it will flow out in great streams to get God's good message to the world, and will feed famishing souls with the bread of life, by making it possible for it to be broken to them.

How much depends upon our giving ourselves an offering to the Lord! If he was strict in regard to the tithe, will he be less strict in regard to what he demands of us, which is our heart, and all that goes with it? Having this he has all that we owe him—worship, praise, adoration, love, glory, time, talents, means, substance, all.

Whom Not Having Seen, Ye Love

Our eyes have not beheld Him;
Yet warm our hearts do glow,
With love beyond suppressing,
For Him whom we shall know.

We love, yet have not seen Him;
But, yielding to Him now,
We've joy and peace abounding,
As to His will we bow.

And faith is full rewarded
For trusting in His name,
The name that ne'er was written
In earthly halls of fame,

For now we find the fulness
Of saving grace below,
Concerning which the prophets
Searched eagerly to know.

Oh! blessed is salvation,
Bestowed on all who will
Believe the precious promise
Which Christ came to fulfil.

Thank God that we are living
To know the truth sublime;
Yea, thank Him for salvation
In this gospel day of time.

—Nettie L. Berghouse.

Conscience and Safety

BY J. R. TACKETT

The welfare of the greatest interests of mankind is dependent upon the purity and compelling force of the public and individual conscience. So long as the public or community conscience is well defined one feels a sense of safety, but when that becomes seared and deadened by continued rebellion and outrage against its finer impulses the personal and public safety is endangered. A truly conscientious person is not only harmless, but one that will be desired in times of distress and sorrow. And a thoroughly conscientious public will within itself, under God's approval, insure its own peace and safety. Keep thoroughly alive within man his God-given conscience and he will naturally follow an altruistic course. Give the nation a thorough training in conscientious scruples and you will have supplied the best course in eugenics that can be had. Just as long as the conscience, national and individual, is poorly defined there will be fighting and bloodshed; but if men can be induced or compelled to regard that individual guiding star—conscience—until it has gained its primary place in their lives, no man will have the brazen ferocity to take the life of his fellow. When the conscience is persistently outraged, the individual loses much of his primary humanity and reverts to the beast.

Dark seasons are never pleasant to us, but they are always good for us. A cloudless sky could never produce a good harvest. —*Jackson.*

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Follow Wisdom's Route

Wisdom Necessary to Make a Proper Application of the Knowledge We Have Attained

BY H. M. RIGGLE

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee" (Prov. 4:79).



H. M. Riggle

Knowledge may be defined as acquaintance with any fact; learning; a perception of that which exists, of truth and fact. Wisdom is the faculty of making the best use of knowledge. It is the use of the best means for attaining the best end, the union of high mental and moral excellence. It is possible for people to acquire much learning and knowledge, to possess superior talents, and then not make a proper application of them. History has recorded hundreds of examples like this. Such men as Voltaire, Thomas Paine, and Robert Ingersoll are fair samples. These men had talents. They were intellectual. But they used this in a wrong direction. Their lives were misdirected effort. Education is golden if properly used. True wisdom will make our knowledge a crown of glory, sparkling with diamonds, and the same can adorn our lives and be an honor to any one. But to make a proper application of knowledge, we must discover the purpose of life, and then endeavor to fulfil it. Wisdom makes life's duties and performances pleasant and agreeable. The wise man said, "Her ways are ways of pleasantness, and all her paths are peace." It is wise in any one to give God his very best. This will enable you to give your best to those around you. You must live an unselfish life. We enjoy better as we share with others. This makes life worth living. Always set high ideals before you. Comparatively few people make the best use of their knowledge.

If you merely live for the present, you miss the mark, the real purpose and pleasure of life. Always be suspicious of easy roads. The conditions of success in any branch of human endeavor are a straitened gate and a hard road. No eminence is attained in any department of life without real effort and self-discipline. Oh, my brother, restrictions, limitations, and abstinences, are indispensable to our life of usefulness; and like many other things along life's journey, while they seem like fetters, they are our supports, and while they appear as inconveniences, they are blessings in disguise. Really, the commandments and prohibitions which circumscribe the well-regulated life are meant by the Lord for our advantage. The narrow road is always safe. There is no room here for vacillation and vagrancy. Restrictions and limitations are the conditions of all nobleness and virtue. The higher, nobler, and better qualities in us find freedom in submission, and its law is the royal law of liberty.

There are many times in life when it is necessary to make a bee-line across many a flowery field in order to obtain success, rather than act like a butterfly, which dances around a garden all day and flits wherever there is brightness and honey. Don't aspire to drift with the popular current. It is not by floating with the current that any one attains what is worthy and lasting. Often by separating oneself from the popular crowd, and by scorning delights and spending laborious days, we attain to the highest and richest things in life. Depend upon it, in social and general every-day life, the primrose path of trifling away time, the life that knows no strain, no fatigue, no pressure, no watchful self-denial, is a doomed life.

The manufacture of character is the finest of all fine arts, and requires of us sustained and disciplined toil. It is an old saying, but true, that "conscience regulates conduct, conduct forms character, and character fixes destiny." Therefore, have a conscience in everything in life. You may be sure that the path or course which is easiest is not the best one for you to choose. The experience of thousands has proved this to be true. You will be safer to turn a deaf ear to that course of conduct which says, "Come my way, for it is pleasant." If you ever are in doubt about two courses, choose the hardest and the most unwelcome, for in ninety-nine cases out of a hundred you will have chosen the one which God intended you to walk in, and which in the end will prove to be the best.

Act from principle, and not from mere impulse. Our actions are either instinctive or voluntary. Instinctive actions do not have any object or specific end to accomplish. Voluntary actions are by the consent of the will, and have a definite object in view. Voluntary actions have motives or springs from which they emanate. These motives are divided into two classes—impulse and principle. It is the part of wisdom to seek eternal principles and stake all upon them. Oh, the importance of seeking and finding eternal principles as the groundwork of our usefulness, and then building upon them.

A principle is a source or origin from which any thing proceeds. It is a settled rule of action which exercises a directing influence on one's life and behavior. It is a rule of conduct. Principles are like springs or fountains. Streams flow from them, and these affect individuals and communities. Either truth or error are the source of supply; hence there are true and false principles. True principles emanate from God. They are ancient as eternity. They are not made. They exist in their very nature. They rest upon the throne of God. They are living and never die. They have solidity, are laid deep on the rock of truth, hence are imperishable, eternal. They need no revision, and are forever the same. When you build on eternal principles you can stand against the billows of time, and the storms of this world. Like the ancient rock, people will know where to find you. Your life and experience, if predicated upon eternal principles, will be profitable here and will yield eternal gain hereafter.

There is no elevator to carry you up automatically to success. You must climb a winding stair. The knowledge we have attained is really the platform, not the building. Wisdom builds the house. Well did the wise man say, "Wisdom hath builded her house." True wisdom will help us to think for ourselves. The world needs men and women who think. The Bible says, "*Ponder* the steps of your feet." Many folks are like a door on hinges: they are continually in motion, but they get nowhere.

If we only knew it, there are mighty forces and latent

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powers within every one of us. Great possibilities lie before us: but we need wisdom from God to make such use of these that they can be utilized to the very best advantage for the good of humanity. True wisdom will teach us how to reach the maximum of efficiency and to get the most out of the least expenditure. It will help us to husband our energies and resources, to dig through mountains of difficulties, and build bridges over wide streams. Some of these lessons I have learned by actual experience since entering the missionary work in Syria. When we have obstacles to meet that look insurmountable, and problems to face that are almost incomprehensible, it is then that we are driven to humbly seek that wisdom that comes from God only, and, thank God, 'He giveth *liberally* and upbraideth not.'

To have knowledge and not know how to apply it has very often made weak men weaker. *To know how* is the paramount question. This is wisdom. It gives strength to a person, so that he can easily meet life's difficulties and solve life's problems. A woodman knows if he strikes his axe in the same place each time he gains; but it takes carefulness and wisdom to do it. Knowledge says, 'I know,'' while wisdom says, ''I know *how to use it.*'' Our life is either a success or a failure. There is no need of failing. God never intended man to fail. All can succeed. Brother, sister, place success before you as an ideal. Determine to succeed. Never entertain the word ''defeat,'' not for a moment. But, of course, you must choose such a vocation as is honorable and elevating to you and humanity.

The price of success is tireless activity; keeping everlastingly at it, and having eternal diligence. Never give up! Dare always to do right, and be afraid and ashamed to be classed a coward. One thing that has always encouraged me when I was passing through the most discouraging places in life, is the fact that others have succeeded, are succeeding, and so can I. But I have learned that the secret of success is to fulfil life's object. We must live for the future and the eternal, as well as for the present. We must possess the quality of individuality, be sincere, and take our soul's value into every detail of life. I once heard W. J. Bryan express it thus, ''Take your soul with you in business, in politics, and in religion.''

Get a proper view of life, if you would make the best use of your knowledge. Life is not an idle dream, it is not a playground. When a small boy in school, I learned this saying, ''Life is real, life is earnest, and the grave is not its goal.'' That has always remained with me. It is not a time for selfish gratification. It is the most important period of our existence. It is the result of our own choosing, the setting in motion of influences that will never end. It is a field of work, opportunity, and development. It is the scaffolding on which we stand and build for eternity. George Herbert said, ''Knowledge is folly, unless wisdom guides it.'' Wisdom applies knowledge. It widens with our capacity. The higher we mount in it, the vaster and more magnificent are the prospects it stretches out before us. The mind of man is the world's true dimension; and knowledge is the measure of the mind. Oh, for wisdom, divine wisdom, to help us to make the very best use of the limited knowledge we have acquired! Spurgeon once said, ''The doorstep to the temple of wisdom is a knowledge of our ignorance.'' True wisdom is to know what is best worth knowing, and to do what is best worth doing. This gift can not be stolen from you. It can not be bought or sold. We may be poor, and the sheriff may come and sell our furniture, drive away our cow, take our pet lamb, and leave us homeless and penniless; but he can not lay the law's hand upon the jewelry of our minds.

Spending Money

BY A. W. LUSE

For what are you spending your money? This is a question of considerable importance, for we shall be brought to account for how we spend every dollar God prospers us with. Millions of dollars are spent in this country for just such unnecessary things as coffee, tea, tobacco, chewing-gum, feathers, artificial flowers, and jewelry while the heathen go down in darkness without the gospel of Christ, and people by the millions right here in America go without the glorious, liberating light of this evening-time reformation, and ministers and evangelists are hampered by unpaid grocery-bills and other debts. Be saving; be wise in your expenditures; be self-denying; be of a sacrificing nature. Do not rush ahead and get everything you want, but confine your expenditures to your *needs.* There is altogether too much needless self-indulgence, even among professed saints—another name for it is extravagance. Oh, that God's people would be more self-denying! Then God's work at home and abroad would not suffer for lack of money.

God looks down from heaven and discerns all things at a glance. He sees whether you spend your money for your *needs,* or for your vain wants. Ever bear in mind the fact that there is a big difference between wants and needs. Millions of dollars are spent each year by the people of the United States for mere wants, mere vanities, mere self-indulgences; things they could get along without, and some things they would be better off without. They should take this same money and put it to work for God: support their pastor and the traveling evangelist, and give to the fund for church extension in our homeland and the foreign missionary work. And there are many other places that money could be put to work for God and thus be made to yield eternal revenues.

Are you going to give your money to help along the cause of God and thus lay up treasures in heaven, or are you going to lose it all at death and be a pauper in eternity? There will be a reckoning-day; and there will be a hereafter. God's Word says ''the liberal soul shall be made fat.'' It also says, ''He which soweth bountifully shall reap also bountifully.'' Some people will not have great treasures in heaven and will not be as happy there as they might have been, all because they were self-indulgent here in this life. Beware of covetousness. Beware of needless self-indulgence. It is robbing the precious work of God.

All our actions take their hues from the complexion of the heart, as landscapes their variety from light.

—*Bacon.*

It is the nature of every artificer to tender and esteem his own work; and if God should not love his creature it would reflect some disparagement upon his workmanship, that he should make anything that he could not own. God's power never produces what his goodness can not embrace. —*South.*



A Frieze Executed by God's Hand

(*Temperance Lesson*)

Including Sunday-School Lesson for July 16—Dan. 5:1-31

BY E. F. ADCOCK

It is said that the cornices of Assyrian palaces were often decorated with models of human hands. These were placed fist upward, in a writing position. They were intended mainly to ward off evil spirits. In other countries it was customary to make the inside cornices rich with ornamentation. In Greek and Roman architecture the frieze was often elaborately sculptured, not uncommonly portraying to the eye records of outstanding national events.

Let us visit briefly the great "temple of nations" and view therein some of the handiwork of God. To do so we need but retrace with the historians the aisles of time. Many things might arrest our attention: we might view with admiration the busts of mighty men whose lives influenced the destiny of nations; wall-paintings of awful conflicts might capture us with amazement; or we might stroll in wonderment under great arches of victory. But these we shall pass by and follow the unbroken border stretching the entire circumference of the structure, a work of God's unseen hand. Let him who would relegate God far from all human affairs or from national events join us and explain what master hand executed that design if indeed it were not the hand of God. We would also invite with us those who are sincerely interested in the welfare of the nations and races, that they might learn of the past lessons for all time.

Sodom and Gomorrah

As we follow with grasping eyes the scenes portrayed there by a cunningness and simplicity unknown even to a Phidias or a Praxiteles we pause at the figures of two men who are announcing a message like this: "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not I will know." Close by stands Abraham remonstrating and pleading with the Lord for the two cities. Then the two messengers are seen declaring to Lot, "Whatsoever thou hast in the city, bring them out of this place: for I will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it." Immediately the climax of the scene is before us; we see the remnant of one lone family fleeing as the flames of God's wrath descend to destroy those wicked cities.

Nineveh

The next striking scene in the great intermingling of events represented is that of a prophet of Jehovah fleeing from the divine command, "Go to Nineveh, that great city, and cry against it; for their wickedness is come up before me." The truant prophet is punished, however, and soon we see him in that ancient world metropolis proclaiming, "Yet forty days, and Nineveh shall be overthrown." But here the unexpected turn in the plot gives us an emotion contrary to that which it provoked in Jonah—he was displeased. When the people hear the prophet's message they repent and we behold as the final view an entire city humbled and forgiven by Jehovah, instead of reduced to ashes.

Egypt

What great nation is this we see exulting in its greatness on the banks of the Nile? How splendid the sweep of its mighty scepter! But what means the writing there? "It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations; for I will diminish them, that they shall no more rule over the nations." "Her foundations shall be broken down. . . . The pride of her power shall come down." (See Ezekiel 29, 30). The hand of God wrote it and every syllable was fulfilled. For him who desires it, corroboration of that fulfilment is readily found in the halls of profane history.

Babylon

Look! a city is being invested by a great army. What about the condition within? Here, the next scene will tell us. A king sits in the royal palace, feasting and reveling with his ladies and lords. Not content with his awful debauchery, he decides to profane the sacred vessels of the Lord's house. But why does he grow pale and tremble? A mysterious writing on the wall troubles him. He calls for the wise men, and at last Daniel tells Belshazzar the king the meaning of the words: 'God hath numbered thy kingdom, and brought it to an end. Thou art weighed in the balances, and art found wanting. Thy kingdom is divided and given to the Medes and Persians.' That night those awful words were fulfilled, and we see the victorious army of Darius taking the city.

A Modern View

Thus we have observed but a few outstanding scenes in this great divinely wrought frieze. Many more instances could be cited, but let us come closer our own time. God's hand is still writing and still he is chiseling out events in both individual and national life. The primary cause for God's intervention in these great national affairs we have noticed was because of their intemperance, their contempt for God and the laws of right. But see the words that are even now being inscribed by the unseen hand! Their interpretation is plain. Behold their awful significance: "Woe, woe to America, and all nations that forget God." One of the surest signs of national intemperance is when the people forget God. Worship something they will; and if it is not the Lord of lords, it will be the god of pleasure, of covetousness, of pride and arrogance. But let us continue the interpretation: "For they are waxen fat, they shine. . . . They judge not the cause, the cause of the fatherless, yet they prosper; and the right of the needy do they not judge." When a people become prosperous they are prone to grow careless, negligent, idolent in religion and morals. Is not that the condition of our people today? What need have they to trust God? Are not their coffers and granaries full? They have prospered, why should they bother about the needy? But that is not the worst;

they have given themselves up to vices that are sapping the vitality of the nation. Yes, prohibition is a law, but it remains fully to be enforced. King Alcohol is fighting a losing battle, but he is still doing much harm. Nor have we finished the interpretation of today's handwriting: "Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?"

Verily, we have been weighed in the balances and found wanting. Shall we wait—no, already the hand proclaims impending doom. And with our light and understanding of right shall not our punishment be greater than that of Sodom and Gomorrah, or even Capernaum? Can we blindly face the sentence, "Yet a few days and our great nation shall be destroyed"? Is it not time that we were humbling ourselves and calling on God for mercy. "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"



Why They Failed

BY MRS. MABEL HALE

Albert and Clara have been married a little more than twenty years, and to use Clara's own words, they have "made a mess of it." They have not got along well financially, so that Clara has had few of the pretty things her heart has always craved. She married expecting to dress well and ornament her home beautifully on the wages Albert was able weekly to bring to her. She had not counted on the coming of the children, on illnesses and doctor-bills and other reverses that had come. She loves her children almost desperately, but not quite so much as she loves the pride and beauty they have robbed her of. She has often thrown it up to Albert that he was not giving her what she had expected in married life.

Clara never liked housework. She was able to shirk most of her share at home, but their income has never allowed her to hire a servant and she has been compelled to do her own work. She often tells Albert that if he were a hustler like some other men she would not have to work so hard.

Clara never obeyed when she was at home. She was wilful and spiteful, and managed to have her own way all the time. Marriage has not changed her inclinations, and when Albert does mildly express his disapproval of any course she takes her anger and resentment boil over, and she tells him right before the children just what she thinks of him, and that he might as well learn that she will not be bossed by any one. She wonders sometimes why their children are so headstrong and hard to manage, and why they will talk so saucily and disrespectfully to both her and their father. Of course, an outside observer never marvels at the children.

Clara has never forgotten her old dream of a beautiful home with beautiful things contained therein. She has ever contrasted the sordid surroundings in which she has been compelled to live with the picture she had dreamed about. These disappointments and longings she had confided to her children; in fact, she has drilled them in steady, hateful discontent with life as they find it. She has managed to make them feel that Albert is the one to blame for this condition, that he has failed to be the man he should have been. Albert is daily conscious of this attitude towards him in his home and among his children.

Clara loves her children with mother-instinct, yet she would have been happier if she had never been a mother or if her children had been limited to one or two. These sentiments she expresses freely to her husband, and the coming of each little one is a fresh cause of complaint and quarrel. The spirit of discontent is given them in their prenatal development, and nursed with the milk from their mother's breast. Poor little wronged children!

Albert admired pretty, lively, saucy Clara and his mildness attracted her. She thought she loved him, and he gave her his whole heart. The trouble was that Clara had never learned to really love anyone but herself, and he had not foresight enough to see the wife she would make. He began by coaxing and humoring her out of her tantrums, until she came to feel that she had a perfect right to give way to every mood that overcame her.

Clara is not strong and never has been. She is tormented constantly with nervous derangements that make child-bearing a terror to her. This fact Albert has constantly overlooked and she has had over and over thrust upon her unwillingly that which she has been physically unable to properly bear. This condition has soured all the affection that she might ever have had for him.

Here is a home that has failed of being what a home is meant to be, a home where from the first wrong ideals have been set, and out of which useful, honorable citizens can come only by a miracle. Yet it is only a type of many such homes.

Why has this failure been? It seems to me we must point back to the early home-life of each to understand. Clara was spoiled and humored in her bringing up, never having been taught to control herself and be obedient. In her children she is only reaping the harvest her parents sowed. Albert was allowed to come to manhood with no true knowledge of himself and the responsibilities of married life. He, like many others, has entered into the marriage relations guided only by blind animal instinct, not by reason and judgment born of true knowledge.

If we want our sons and daughters to make successful husbands and wives, let us teach them at home the beauty and nobility of obedience and self-control, and also give them that knowledge of themselves that will enable them to enter the marriage state with understanding.

Inspiration is more than education. —*Mackay.*

"Never think of the smallness, the poorness of the instrument, when it is the Master's hand that uses it."

Tithing Our Time

BY ETHEL HARTLEY

I was made to wonder if it would not be profitable to both the work of God and ourselves if we would get into the habit of tithing our time as well as our money. True, money is needed to carry on God's work. But is not the time to study God's Word and to read what other experienced Christians have learned and given to us in periodical or book form very necessary also? It is so easy for the busy housewife to think she has not time to study and yet she will perhaps pray and ask God to help her be a blessing to others and be able to show them the way of salvation. If she will be a blessing to others and show them the way to Jesus, she must take time to sit at Jesus' feet and learn of him first. We can not hope to grow into the best that God expects of us without much prayer, study, and preparation. Many people have spent time and talents writing valuable books that would help us so much, but we must take time to read them. Make room for reading in your daily plan of work; that is as necessary to your spiritual welfare as food is to your physical body. Take time when you can be quiet and free to think, undisturbed by the children and other home cares.

I find that the early morning hours are the best to give to God, while most children are yet in bed and you can be free to think and ponder over the blessings and mercies of God. Recently I learned a valuable lesson which may help some other sister to solve her problem. I had not been keeping up my prayer and Bible-study regularly. The children seemed unusually troublesome and it seemed as if I just could not force myself into doing anything regularly. I saw something had to be done at once. So my husband and I talked it over and we decided upon a plan which has worked wonders with me. In the early morning hours while the children are yet in bed I place the alarm clock in plain view so that I do not forget how long I am reading, then I sit down and spend a certain time to reading, writing, and a general Bible-study. I find that if I neglect to study God's Word and pray that I slip back and lose much I have gained. One can not stop a wagon half way up hill and expect it to remain where it first stopped. When once it stops going forward and upward it naturally begins to gradually slip back. So with us in our daily lives, if we neglect to try to learn more of God's will, we shall naturally become careless and lose what ground we have gained. We must keep on fighting the battle, we must keep pushing ahead and striving to learn more and more of what God wants us to do. We must take time to keep saved.

Access to the King

Because of the uncertain conditions of war-times, one of the missionaries in India had failed to receive the monthly donation of money sent to her from the homeland. There were many children in her care, one of which had only lately come into the home. This being in a heathen country, the little girl had never been taught about God, consequently did not believe in him. But the missionary trusted God for everything, knowing of his love and care, so when the money failed to arrive, set the kettle on the stove to boil, and knelt to ask for the daily bread which God had promised them in his Word. As she finished praying, a knock was heard at the door. There stood the postman with money, from an unexpected source. The little heathen girl, seeing the money, exclaimed, "Now I believe there is a God." God had once more answered the prayer of a trusting heart.

Gathering Daily Manna

BY MARTHA MOORE

We read in the Bible that God caused manna to be rained daily from heaven in order that the Israelites of old might have food while in the wilderness. We also note that the Lord told them to gather a fresh supply each day, and to gather enough for only one day (with the exception of the day before the Sabbath, at which time they were permitted to gather enough for the Sabbath). If they disobeyed and gathered enough to last for two days, in order that they might not have to gather a fresh supply the next day, all that they gathered over the amount that the Lord had stated spoiled and they could not use it.

We, too, are in a wilderness—a world of sin—and need food from heaven daily in order to keep our Christian experience from becoming stagnant and spoiled. Since no initial experience can carry one through life, it is just as essential that we gather a fresh supply of spiritual food day by day as it was for the Israelites of old to daily gather their temporal food. "In the spiritual realm as in the physical, things do not grow of themselves; they must be vigilantly watched and diligently cultivated. Unceasing effort is necessary."

One may ask, "In what way can I gather this spiritual food?" To this I would answer, "In secret devotion and communion with God." "Prayer is the Christian's vital breath." The healthy person has the best appetite, so also the soul that is thriving and fat in the Lord has an appetite that craves for communion with his God, and he can be satisfied with nothing else. The soul should become hungry for spiritual food just as the physical body becomes hungry for temporal food, and the more we eat from "Father's table" the stronger we shall be. Also, just as we have regular times each day in which to partake of our temporal food, so ought we to have regular times daily in which to commune with our God.

We see that many of our pioneer missionaries prayed much, for we are told that the Africans found Livingstone's dead body beside the burning candle, in the gray dawn of that memorable fourth of May, 1873, upon his knees, for the missionary had died as he had lived—in prayer.

How much we should feel our need of this daily food when we remember that before Christ ascended to the Father he commissioned his disciples to carry on the work he had started. Thus, they were to be the channel through which the divine wisdom and power was to come to men. We who are his disciples today should live in such constant fellowship with the Master that we may be channels through which the lost world may receive the message of salvation.

It is good to keep our lives well seasoned with prayer; not only that we may be a blessing to others, but that in times of discouragements and trials we shall not have to be influenced by our surrounding circumstances, but can look within for our comfort and help. When the storm is raging without, within it can be calm and still. Let us not forget that God requires us to gather our manna daily.

At the Anderson Camp-Meeting

June 18- 25 Camp-Meeting News

"What a good meeting!" "What wonderful sermons!" "The meeting could not be better," and like expressions were heard all over the camp-ground. And indeed the meeting was exceptionally good in many ways.

The Right Key Struck

The first sermons seemed to strike the right note and the harmony vibrated through the entire camp-meeting, and produced waves of glory in the hearts of the saints. "Come at once and bring the children," was the message more than one man sent home to his wife. Quite bewildered they obeyed the request and upon arrival found that the husband was enjoying the meeting so much that he wished the other members of the family to be present also.

Ideal Weather

The weather was ideal throughout. A refreshing shower a few days before the camp-meeting commenced produced a change in temperature so that it was just warm enough to be comfortable. The nights were gratifyingly cool. This permitted the visitors to enjoy the meetings to the full.

Large Crowds

The crowd in attendance was unusually large. About 6,000 people were on the grounds the first Sunday. And throughout the week there was a steady camp of perhaps 4,000 persons. Another encouraging feature is the fact that during the general services but few persons could be seen loitering on the grounds, nearly everybody was at the service. The cool weather probably contributed largely to this end, but there seemed also to be an intenser interest in all of the meetings. The last Sunday was a record-breaking day. Probably over 7,000 people were on the grounds. And over 800 automobiles were parked.

Meals

About 30,000 meals were served during the camp-meeting. In fact, the crowd was so large that it is proposed to put two more cafeteria counters in the Dining-hall for next year.

Sleeping Accommodations

There were 200 tents pitched on the grounds, and the big dormitories and all the private rooms over the Dining-hall were occupied. The two reading-rooms and the dining-room of the School-building also were turned into sleeping-apartments. The homes of many of the members of the Park Place Church were well filled. Many other private homes were opened to the campers.

Baptisms

Every day at 4:15 P. M. several hundred people gathered around the baptismal pool to witness the services. Seventy-six happy saints here followed the Lord in baptism. Many of the other hundreds of converts will be baptized among their home congregation.

Ordinations

The following ministers were ordained: W. J. Hilton, W. Burgess McCreary, N. Zazanis, D. and Kathryn Wedlake, Wm. Bryant, Geo. W. Stephenson, Everett Morehead, Thos. Duckworth, Wm. J. Parker, John H. Kane, John Warrenburg, and Miss Opal Shoop.

Group Meetings

Ministers from different States met at various times to discuss problems of the work in their territory. The young people's leaders missionary meeting was a new feature and proved interesting.

Budgets Approved

The following budgets were adopted: $144,000 for Foreign Missions; $50,000 for Church Extension; $10,000 for the Anderson Bible Training-School; and $35,000 for the Benevolent Budget of the Gospel Trumpet Company.

What the Gospel Trumpet Company Did

No change in the policy of the Gospel Trumpet Company was adopted, and only a slight change was made in the by-laws. A colportage system was introduced in connection with our literature. Every effort will be made during the year to increase the amount of literature put out. The Company will continue to do commercial printing. No change was made in the Benevolent Budget.

Fred Bruffett was elected to the Gospel Trumpet Company to take the place of W. E. Longbrake, whose term expired.

The Board of directors is composed of A. T. Rowe, J. Grant Anderson, C. E. Brown, J. E. Campbell, N. H. Byrum, D. W. Patterson, and R. L. Berry.

Enthusiasm of Ministers for Church Extension

Never before has the ministry shown so much interest in the work of carrying the full gospel message to the neglected portions of America, especially as this work is now being done by our Board of Church Extension and Home Missions. The budget of $50,000 for home work was presented in the general ministerial assembly and adopted with much enthusiasm.

Several brethren stated that they now saw as they had not seen before that we can never hope to spread the truth to all the world as Jesus commanded unless we develop a strong home work that can supply the men and money for so stupendous a task. Our foreign missionary work has grown rapidly in recent years, but the home church has not expanded accordingly. No one desires that the work begun in foreign fields be neglected, but it is clear that eventually the limit to the ability of the home church to contribute to it will be reached unless the home work also grows.

But not only is it important that we evangelize America that other lands may know the full gospel. It is our duty to evangelize America for its own sake and because it is included in the commission to preach the gospel to every creature. While the work has grown strong in some parts of the country, other parts of it, including entire States in some cases, have not yet heard the message God has given us for the world. These larger regions can not well be evangelized by ministers unless they have organized financial support. Our general Home Missionary Board to collect and properly distribute funds is as necessary as is a general board to handle general funds for foreign work.

Of the $50,000 called for for church extension, the Board has planned that $25,000 be used in direct church extension in new fields or in helping support pastors where work has already been begun but is not strong enough to take care of its own needs. The remaining

$25,000 shall be used as a revolving church-erection fund to assist in building places of worship at important points by loaning money under proper restrictions and conditions.

Every congregation and individual should give regularly to this important general phase of the church's work. Some have been doing so already.

Divine-Healing Meetings

If the interest shown in the divine-healing services during the camp-meeting is a criterion the church is surely not on the decline in regard to divine healing. These services held every afternoon at 4:15 in the old auditorium were unusually well attended and many times about 200 or more presented themselves for healing at once.

J. W. Byers and E. E. Byrum were usually present in these meetings and gave short talks and instruction on the subject of divine healing. Often at the beginning of the service the seekers were invited to ask any questions on divine healing on which they wished to be enlightened. These Brother Byers answered, and the result was that the faith of many was strengthened and when opportunity was given them to come to the front where they could have hands laid upon them and be prayed for a great crowd flocked to that part of the building. One afternoon after Brother Byrum had told of some remarkable cases of healing he had witnessed in his work the greater part of the people in the building presented themselves for healing.

Much shouting and rejoicing was an every-day occurence, when the bonds of afflictions were loosed and the sufferer was set free. There was special demonstration one afternoon when a nine-year-old boy who had been unable to walk without assistance was prayed for. He at once began to walk, slowly and carefully at first, but presently he realized what had happened and he ran round and round the building in great glee, while his elders praised God.

Scores of other remarkable and instantaneous healings took place. One was completely healed of deafness of three years' standing. Another was healed of partial blindness so that she could read ordinary print. One was healed of ulcers; another was healed of rupture and goiter; another was healed of rheumatism and neuralgia of two years' standing. Several others also were healed of rheumatism. Stomach trouble, heart trouble, nervousness, lung and liver trouble, tonsilitis, weak eyes, anemia, mental trouble, and even cancer were among the diseases healed in answer to prayer. In nearly every case the healing was instantaneous and complete. The names and addresses of these persons are in our files.

Young People's Leaders Missionary Meetings

During the past year so many requests have come to the Missionary Department for suggestions as to the carrying on of interesting missionary meetings in young people's circles and Sunday-schools that it was thought profitable to provide a place for such instruction at the camp-meeting. Accordingly one hour each day for the five days from Monday including Friday was devoted to a service giving this instruction. The world-wide field was surveyed, practical programs were demonstrated, and sources of information for missionary reading-circles given.

On Monday two talks were given. The first was about the place of the missionary enterprise in the church, the need of instruction in creating interest in missions, about the budget and the missionaries, and about the young people as a factor in missionary endeavor. The second talk was about the great opportunities in the world-wide mission-field, showing how the nations are awakening to the benefits of Christianity to themselves, and the opportunities that are confronting our own missionaries were pointed out, as well as the opportunity in the homeland for keeping up the interest in the foreign work and for securing more workers for the foreign field.

On the second day a number of visiting delegates presented plans of missionary meetings that had proved successful in their home congregations; one talk was devoted to prayer and missions, and another was devoted to the real principle of interested and prepared leadership as a factor in conducting successful missionary meetings.

The third and fourth days were devoted to presenting practical programs, which were put on for the sake of example rather than entertainment. These two days were very profitable.

The fifth day was devoted to a special talk on the Call to Service, the subject being dealt with particularly from the standpoint of the call to foreign service. The call was defined, the nature of the call explained, and the relation of the call of God to his sending to the field was shown very clearly. Some tests of a call were discussed with profit.

Special music added to the interest of the meetings. Those who attended the services manifested great interest and said they would go back to their homes with more zeal for the cause of missions.

The main points touched on in the meeting will be written in detail and put into booklet form. These may be purchased for a small sum from the Missionary Board of the Church of God. They will probably be ready about the latter part of July. We feel that the influence of these meetings will not be lost.

Notes on Missionary-Board Meetings

On Monday, June 12, the Missionary Board met in the tower room of the Gospel Trumpet Office for its first session. The members present were J. Grant Anderson, R. L. Berry, J. C. Blaney, C. J. Blewitt, H. A. Brooks, C. E. Brown, J. W. Byers, Bessie L. Byrum, J. E. Campbell, G. Q. Coplin, Mabel Helms, E. A. Reardon, F. G. Smith, E. E. Byrum, and J. W. Phelps. Although many perplexing problems were presented to the Board this year, yet the brethren present felt to a marked degree the presence and power of the Holy Spirit.

The new members were to be elected for a term of five years. From the names presented to the Ministerial Assembly, J. Grant Anderson and Bessie L. Byrum were reelected, J. D. Smoot was the new member elected. Owing to the resignation of H. A. Brooks, Geo. Q. Coplin was reelected also.

The needs on the field this year as presented to the Board were greater than at any other time in the history of our missionary work. This is due mainly to the many avenues of endeavor that are opening up to the missionaries. After prayerful consideration of the budget estimates submitted, and after leaving out everything that could possibly be left over until later, the Board found that the best figures they could get were $144,000 for the requirements of the work for the coming year. This amount was presented to the ministerial

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The General Services in Brief

BY E. F. ADCOCK

Should any one in attendance at the big Tabernacle Sunday morning, June 18, have held throughout the meeting that the saints no longer appreciate and enjoy a lively Holy Ghost meeting, he must have had a strong pessimistic tinge. It seemed that the power of God was there before the meeting began, to start things off right. And as shouts of victory arose from that great throng of people, we could better appreciate Peter's feelings when he said, "It is good for us to be here." And while some shouted forth their joy, others betrayed a divinely raptured soul through a shining countenance, which seemed to say aloud, "Oh, I am glad I am saved, and permitted to enjoy this meeting!"

Nor was that all: from the very first service souls found help at the altar of prayer. Wherever unsaved souls meet with such a victorious outpouring of the Holy Spirit there is sure to be salvation work done.

One Thing Needed

Using the account of Mary and Martha (Luke 10:38-42), as a nucleus, in the Sunday morning service C. E. Byers, of Springfield, Ohio, delivered a God-inspired appeal not to neglect "the one thing needful." Just as Martha of old, he forcibly reminded us, we are in danger of being encumbered about much serving. We have much "serving" to do in order to keep growing, but we must not neglect the spiritual phase—the one thing needful, which is Holy Ghost leadership. The speaker mentioned several things that have in the religious denominations taken the place of what Mary was commended for, and said that the reason many churches have lost out is that they failed to keep God first. In speaking of how entertainments were used in some places to draw the people, he declared, "If all these things would win the world, the denominations would have had it long ago."

Christ the Attraction

was the subject upon which Fred Bruffett spoke in the Sunday afternoon service. Among the passages of Scripture he read was that one in John 12:32: "And I, if I be lifted up from the earth, will draw all men unto me." His message was timely and inspired. Christ, he said, is the very life and power of his gospel, the mainspring of the New Testament as well as the hope of the Old. Nothing will take the place of Jesus Christ in our lives or in the church; and every doctrine, to be effectual, must center around him. He spoke of some things that are used in unsuccessful attempts to supplement spirituality—sociality, intellectuality, entertainment, etc. The message of Christ is a positive message, and such the world needs and is longing for; such a gospel is characterized by the saving, sanctifying, and healing power of God. He gave a strong appeal for more of this drawing-power in our work.

Weighed in the Balances and Found Wanting

When the speaker, W. F. Chappel, of Mount Sterling, Ky., arose in the evening meeting, Sunday, to preach, he was joined by several others, and they sang On the Sunny Side, which drew forth unstinted volleys of praise to God. The account of Belshazzar's feast (Daniel 5) was read and used as a background for the sermon. Not only does the Bible declare it, but there are examples enough on the pages of history to prove that God will punish sin. Just as was the case at Belshazzar's feast, people today are drunk on pleasure. But God is still weighing people, by the Bible and Spirit of God. Another thing, many people are today having other gods before Jehovah. With timely and stinging rebuke he mentioned some of these—money, social position, fashion, movies, tobacco, etc. His sentiment was strong against Sunday desecration, and the dishonor of parents. And certain hidden evils, which could merely be hinted at because of their vileness, received the most scathing censure. Finally he declared, "We need salvation, for the world is well-nigh damned because of its false gods."

Divine Healing

was the theme in the morning meeting, Monday, the 19th. An advertisement in a paper, about forty years ago, that people would pray for the healing of afflicted ones gave Bro. J. W. Byers, the speaker, faith to pray for himself. The case of the healing of the lame man at the gate Beautiful is a good example for those who are interested in divine healing. The speaker said, "Why do we not see more miracles? God has done great things, and I do not discount the great things he has done among us in these last days. Some things he has done are as great as the healing of the lame man; but we shall witness more miracles wrought if we will draw closer to God. It takes more than theory to get healed. Something is required on the part of the one who needs healing. Proof: Jesus could not, at a certain place, do any mighty works because of unbelief. And if there are obstructions in the way of your healing, if you are disobedient or unbelieving, even Peter or John could not bring about the healing. God is absolutely true to his promises, but sometimes he delays the answer to draw out our faith. Let us seek healing until we get it."

Charity Never Faileth

was the pivot upon which Bro. R. A. Walling, of Willshire, Ohio, hinged his message, in the afternoon service on Monday. At the outset he declared that the divine love of God is the crying need of the hour, for only it can satisfy the human heart. For various reasons it is unfailing.



C. E. Byers



Fred Bruffett



W. F. Chappel



J. W. Byers


B. W. Barcus


C. J. Blewitt


N. S. Duncan


J. C. Blaney


J. D. Smoot

1. It comes from a never-failing source. Though it is the need of the whole world and though the world should drink of it, this foundation is inexhaustible, for its source is God.

2. It sent the best preacher the world has ever known. Some today would boast of their spiritual gifts, but we need to keep humble. Christ is the only one who possessed all the gifts; we possess them as a body. We must depend on one another, and seek gifts for the glory of God.

3. It gave the best law known in the world. It is the message people are hungry for. It is the basis of the reformation.

4. It makes the best people. People of God do not occupy a low plane, as some would hold, but walk the highway of holiness.

5. It always locates—shows people just their condition.

6. It rightly distributes the gifts of the Spirit. There would be more gifts if they were sought for the glory of God.

7. It always has its sears—they that would live godly must suffer persecution.

Be Not Deceived

was the sermon in the Monday night service, delivered by Bro. B. W. Barcus, of Franklin, Pa. Deceptions are being discovered in every phase of life and the world's work, but none are nearly so great as the deeeption of sin. The devil, the great deeeiver, is ever busy; no matter how, when, nor where, but if he ean get some one into deeeption, he is satisfied. Many so-called friends prove the deeeption of their ways in the testing-time; but, thank God, Christ never fails. Expressed positively, "be not deceived" is to understand and know God: sin is the one great deeeption.

"Be not deceived; God is not moeked": whoever hardens his heart against God's salvation is a mocker. To get salvation is the most manly and the most womanly thing any young person ean do.

"Whatsoever a man soweth, that shall he also reap." If young people sow "wild oats," in later life they shall surely reap as they have sown. Hell and eternal punishment is not something meted out by God; it is the result of sin, the result of headstrong heedlessness of God's warnings. People must sow more than a profession if they expect to reap eternal salvation.

Principles of the Reformation

a subject that inspired interest even by its announeement, was dealt with by Bro. Elva Bragg, of Marion, Ind., in the morning serviee, Tuesday, the 20th. Every one of us, he deelared, is responsible for the truth we possess. We should reverenee and eare for the old pioneers of this reformation, we should realize the glory of the early ehurch and be thankful for the faithfulness of those who defended its prineiples with their life-blood; but today we have the same prineiples to stand for and we are not less responsible. If we have any exeuse for existing as a reformation, we got that exeuse from apostolie times. Every true reformation must have Christ as its eenter. We must not only preach against seetarianism, but we must build a tower of unity upon whieh we ean rely. Spirituality is an absolutely neeessary principle. Some who elaim to be in this reformation are not even up with Wesley's reformation—are not sanctified. Equality in financial support of work, even to sacrifice, is an important prineiple also.

Justification and Sanctification

were the doctrines presented in the afternoon serviee on Tuesday. Bro. C. J. Blewitt, of New York, was the speaker. Jesus' mission to the world was to save people, and that he fulfilled that mission even his enemies testified: "He saved others;" they said; "himself he ean not save."

To be saved means a change of position (out of world into Christ); of ownership; it means to keep God's Word, to glorify Christ, to be kept by power of God, to be hated by the world. To be saved means to do good, to be happy, to pray without ceasing, to queneh not the Spirit, to be thankful, to avoid every appearanee of evil, ete. We obtain justifieation by meeting eonditions of God's Word and asking and believing.

Sanctifieation is a preservation of all we reeeive in justification, a standing eondition. It renders blameless and gives power. It is obtained by presenting bodies a living saerifice and yielding members to God as instru-


H. C. Kramer


I. S. McCoy


E. A. Reardon


M. P. Rimmer


R. A. Walling

ments of righteousness. The evidence of justification is peace; of sanctification, rest.

Death, Hell, and Everlasting Punishment

was the message delivered by N. S. Duncan, of Indianapolis, Ind., Tuesday night. On the authority of Scripture, he declared that "it is appointed unto men once to die." Death is a great orator; he commands the attention of every person, high or low. There is a universal dread of the grave, even though it be lined with silk and flowers. But one thing will take away fear and dread of death—to know that Christ has gone before and conquered death. Brother Duncan dwelt somewhat at length on the idea that God is too good to cast people into hell. He declared that God is not only a just God, he is a severe God. With much emphasis, young people whose parents have taught and lived before them the Christian way yet who are living in sin were warned of the awful judgments of God. It would be better for them had they lived in India or Africa, where their knowledge would be less.

Consecration and Sacrifice

make good subjects for a missionary-meeting. C. J. Blewitt, of New York City, treated of Consecration, Wednesday morning. In speaking of Isaiah's call, he noted that the call must be divine, must come from God. The outstanding point in the great commission is the command to "go." That command is to every one. It takes a complete consecration to get the Holy Ghost; and by his presence in the life people are made missionary spirited. If you can not go, send a substitute. When it comes to giving to the Lord it is well for us to ask ourselves the question: What would Jesus do?

Meeting the general expenses of church work is ordinary giving, J. W. Byers, of Fresno, Cal., stated in the talk he gave on Sacrifice following Brother Blewitt's talk in the morning meeting; but sacrifice is extraordinary. If you want to know how much to sacrifice, reverse the thing and consider how much was sacrificed that we might have the gospel. There is no difference between the consecration of a martyr or that of a missionary, a minister, or any child of God. There is no lack of opportunity or of those who will go, but of means. Sacrifice will send those consecrated to go and grasp the opportunities.

Missionary Talks

All the general services on Wednesday were missionary in nature. The afternoon service was made especially good by the inspiring talks of Sister Faith Stewart, of India, and Bro. H. C. Kramer, of Africa. Bro. S. W. Joiner's pictures were shown to a large appreciative audience at the night meeting. A more complete report of these meetings will be found elsewhere in this issue.

Giving

as we most often think of it is considered in terms of dollars and cents, but Bro. W. F. Chappel, in his sermon Thursday morning, put a different face on the subject. We are dependent on God and we need not fear to trust him! So the speaker emphatically declared, and then he told his own personal experiences to corroborate the statement; and as he did so tears of appreciation and shouts of joy were manifested throughout the audience. We are thankful for the temporal and material blessings, but we need more of that which belongs to the higher realm—joy, friendship, faith, etc. These, we are told, come from God. Then on the authority of his text he declared, "Freely ye have received, freely give." The trouble with people is, they have too much selfishness. The best way to give to God is to give love and support to humanity. Jesus will more often be found in the hut than in the palace. We are saved to be a blessing to others.

The Holy Spirit and His Power in the Church

was the subject in the afternoon service Thursday. Bro. J. C. Blaney, of Iron Hill, Quebec, Canada, was the speaker. After showing the relationship of the Holy Spirit in past ages, he introduced the fact that this is the Holy Spirit age. The prophets were inspired by the Spirit, but his relationship with them was peculiar; he worked through them in a special way. But today the Spirit is poured out upon all flesh. When the Spirit fills our hearts, there is room for nothing else; and since he is a *Holy* Spirit his work must be holy. The Holy Ghost dwelling in us gives us victory over temptation and a soul-satisfaction not found elsewhere, but more: he gives his possessor power to testify for God and ability to help souls. We need more genuine manifestations of the Holy Spirit, and should expect no less than what was had in the early church.

Perseverance, or How to Make a Success in the Christian Life

was the subject upon which Bro. J. D. Smoot of New Orleans, La., spoke Thursday night. From Heb. 10:23 he quoted the words "hold fast." To what are we to hold fast? Our experience is not always to be relied upon. There is something more powerful and worthy of trust—"hold fast the profession of our faith." Our faith in Christ, who raised us up from sin's mire to sit in "heavenly places," is what we must hold fast to. Christ told Peter that Satan desired to sift him as wheat, but Jesus said that he had prayed that Peter's "faith fail not." At Jesus' trial Peter's experience failed (he denied his Lord), but he bitterly repented and came right back to the Lord: his experience failed, but his faith he held fast. The story of Jonah was also related to show how, though he fled from the Lord, he repented and obeyed the call. Though we can and should live victoriously in our Christian life, if through misfortune or carelessness we fail in our experience, let us "hold fast the profession of our faith without wavering."

The Church of God and the Duty of This Reformation

was an illustrated sermon, delivered Friday morning by Bro. Pearl Turner, of Logansport, Ind. The church as first instituted was represented by a chart drawing of a church-house on which were shown the various emblems representing the doctrines of the church. As he traced the church into its apostasy part of the chart was changed, causing it to show merely the building—a human structure. This was when the papacy was at its height and the true church was eclipsed. Then as the various reformations took place the part of the chart that covered the emblems of the primitive church was gradually removed. Thus, to represent the Lutheran reformation the cross (symbol of justification by faith in Christ) was uncovered, but immediately a small drawing of a church was hung over it, representing the fact that the Lutheran reformation became *a* church but not *the* church. In like manner other reformations and churches that grew out of them were represented. But when the last reformation, the one started in D. S. Warner's time, was mentioned the entire sheet that covered the chart first shown was torn away, again exposing to view the primitive church in its simplicity and grandeur. At this climax the whole tabernacle rang with praises to God for the light and truth we enjoy.

Intercession

was the burden of Sister H. C. Kramer's message Friday afternoon. With much feeling she spoke of her appreciation for the privilege of being among the saints of God, after so long in isolation, and expressed her opinion that others would be more appreciative of such a privilege if they spent some time in a heathen land. But because she is a missionary she would not have people pray only for that phase of the work, but for the entire world. Some lament the fact that they can not go to a foreign land; they can help the cause in those lands by prayer and thus win souls for heaven. If we are going to go forward as a people, we must depend much upon prayer. We get so close together when we pray. Prayer makes us victorious in our own trials, but our chief concern should be for others. If we would pray more for others, we would not need to pray so much for ourselves. Sister Kramer then told of some wondrous answers to prayer—the prayers of those who felt especially burdened for some one in need. If God lays the burden on you to pray, *pray*. God can do the impossible.

Dying in Sin

Terrible and fearful words! But on the authority of his text (John 8:21), I. S. McCoy, declared that they state a fact with which we must reckon. Though some like to hear of only Christ's love and peace yet both sides must be presented. The Bible uses the term death in three different meanings. First, separation of soul and body, natural death; Second, separation by sin of God and man; Third, future state in which soul and body will be separated from God forever. Sin can best be described by what it does: it separates the soul from God; it produces guilt; it brings one into condemnation; it places one in a condition from which one can escape only by the help of God. The soul of the person who dies in sin can never enjoy heaven; that soul will be entirely out of harmony with heaven, and will not desire to go there. But you do *not* have to die in sin.

A Clean Church

is surely the only right kind. E. A. Reardon, of Anderson, Ind., in the Saturday morning service, was emphatic in declaring that the church must be clean. In this day of hurry and progress, there is danger of our becoming engrossed too much in the practical, the business phase of the church; God hasten the day when there will be less business in religion and more religion in business. A clean church is a church all the members of which have been washed in the blood of Jesus Christ, a church with pure doctrine. Such a church cost the blood of Christ. In a clean church the ministry must be clean, logical, Spirit-filled; and each church-member must be clean and must feel a responsibility to help others to be so. Some of the foes of a clean church are: a truckling, compromising ministry; seductive evil influences; and extremism. The preaching of the Word —sometimes using it as the discipline—is necessary in order to have a clean church; but it is worth while, for such a church pleases God and has power.

Bible Holiness

was the subject Saturday afternoon. W. T. Rimmer, of Indianapolis, was the first speaker. Commenting on the fact that holiness is somewhat unpopular today, he said we are not too modern to believe in true holiness. Holiness is not a disease that we catch, but a living, practical fact, originating in God before the foundation of the world. We must be holy in order for God to spiritually associate with us. Holiness is the one preparation for heaven.

M. P. Rimmer, father of the first speaker, spoke on the same line of thought. He quoted much scripture and declared that the Bible is full of the doctrine of holiness. God's people always have been holy, and it is still necessary in the churches.

The Signs of the Times

are readily apparent, yet many carelessly ignore them, said N. S. Duncan, Saturday, in the evening service. Yet while some are heedless, others go to the other extreme and claim to know the exact time of Christ's second coming. Of course, they fail in their predictions, for in the Bible we learn that no man, neither the angels in heaven, know the day nor the hour when he will come. Yet the signs of which Christ spoke are rapidly being fulfilled and we know the end is nigh. Christ said deceivers should arise; and never was there a time when there was more deception than now. People want something to ease the conscience. If Christ were here, he would preach hell. Paganism is abroad in our land.

The speaker also glaringly exposed the evils of the dance, modern fashion, tobacco, etc. All these and more he mentioned as fulfilling Christ's prediction as to what would be the signs of his coming.

A Depreciated, Unaccepted Christ

was R. O. Marsh's (Union City, Ind.) subject Sunday morning, the 25th. Men not only must believe in God; but they must appreciate him and his work for mankind. The only excuse we have for preaching or holding any doctrine is that Christ is in it or is associated with it; otherwise it is unessential and unsubstantial. We must learn to love, appreciate, and reverence Christ; if we live right simply to escape hell, we shall never have a full realization of the joys of salvation and heaven. How can we fail to appreciate Him who purchased our redemption with his blood! The greatest sacrifice of a sanctified, consecrated heart is for it to realize a need that it can not supply. Brother Marsh spoke of the ordinances of the church and made the statement that their association with Christ is what makes them valid.

The Second Coming of Christ and What Will Follow

was C. J. Blewitt's subject the last Sunday afternoon. According to the Scriptures, our blessed Lord is coming again. There are many conflicting beliefs in regard to this subject, but what does your opinion, or my opinion, amount to? We must depend on the Bible for the right solution. We learn that when Christ comes all the universe will give heed. There are not to be two, or three, future comings as some hold, but only one. At his coming the dead in Christ shall rise first, but the resurrection of the wicked is to immediately follow that of the righteous. In John 6 we read that the saints shall be raised at the last day: if they are raised at the last day, how can we figure any more time beyond that? We must be holy in this world, for coming out of the grave can not make men holy.

Brother Blewitt also discussed certain phases of the millennium theory and explained some of the disputed passages in Revelation 20.

The Christ We Forget

was surely a fitting subject for the last night of the meeting. In spite of our Lord's wonderful presence with us in the meeting, H. C. Kramer, the speaker, said some had forgotten Christ. He read Isaiah 40 to show Christ's omnipotence; Col. 1:12-18 to show his pre-

eminence; and Rev. 1: 12-18 to show his exaltation, to show him triumphant. Then from his text (John 11: 35) he revealed to us the human Christ, he who will enter into our lives and instruct us, guide us, and succor us. There is a danger of us living too much in the future: if right now we appropriate to ourselves, if we incorporate into our lives, that which Christ has provided for us, the future will take care of itself. Christ is just as much in the world today as when he trod the shores of Galilee: we do not worship a departed Christ, far removed from human affairs. Nothing will convince the world that Christ is the Savior and Healer as quickly as will his manifestation in our lives. Glory be to God that our gospel is a wonderful gospel! Thank God for the three "ables" able to save to the uttermost, able to keep, and able to do exceedingy above what we are able to ask or think.

The Ministerial Convention

BY F. C. BLORE

On June 18, the opening day of the Ministerial Assembly of the General Camp-meeting, the ministry gathered in the Auditorium at the appointed hour, 8 A. M. The center seats, reserved for the ordained ministers were filled; and the spare seats in the side-wings were also all occupied, by those interested in the deliberations of the ministerial body. Generally, the house was full at every session of the Assembly.

A devotional service preceded every business session. "Sweeter as the Years Go By," the title of the song sung on the opening morning, expressed the love the ministry have among themselves, and "sweeter as the *days* go by" expresses the fellowship of the week's assembly.

The Convention opened with R. L. Berry (Mountain Grove, Mo.) in the chair, and C. E. Brown (Detroit, Mich.) at the secretary's table. After delivering a brief address, pregnant with optimism, and with praise for the essential high moral standing of the individual members of the church of God, the Chairman, upon instructions from the Assembly, appointed a nominating committee. The immediate business of this committee was to nominate a pulpit committee, a committee on ordination, and a chairman, vice-chairman, and secretary for the Assembly.

The Nominating Committee appointed were: W. A. Sutherland, J. W. Byers, I. S. McCoy, W. D. McCraw, R. R. Byrum, O. E. Line, G. T. Neal, E. E. Shaw, B. W. Barcus, C. H. Tubbs, R. G. Crowell, O. F. Linn, Thaddeus Neff, C. E. Brown, and G. E. Wright. In a short time the Chairman presented to the Assembly the names of Marshall Mercer, C. J. Blewitt, and I. S. McCoy for Pulpit Committee. The Assembly confirmed the election.

Loyalty to All

At the close of the short business session, J. Grant Anderson, Franklin, Pa., took the pulpit. Loyalty to All was his message, from which the following thoughts were gleaned:

The burden of the hearts of God's true ministry is, not the high cost of living, not the coal strike, nor many such things; but, "How can we get closer to God?" To be loyal to all we *must* get closer to God. Such close drawing will fill us with divine inspiration, which in turn will enable us to reach men. It will fill us with faith—heart, evangelical faith. And this is necessary: one may have perfect knowledge of the geography of Palestine, he may know perfectly the history of Biblical events; but he yet needs this divine touch if he is to reach men. Loyalty to ministerial brethren will banish snap-shot judgment and condemnation of such. Loyalty to God's church will demand a clean-cut doctrine, such as will keep it clear from sectarianism—sectarianism is as wrong as it ever was, fundamentally wrong, whatever is right in it is so by accident.

A Day of Business

After a season of fervent devotion, on Monday, June 19, the minutes of 1921 were read and approved. Then business began in earnest. The election of new members to the automatically vacated places in the Gospel Trumpet Company was first up for consideration. Later, after the counting of the ballots, the names of A. T. Rowe (Akron, Ind.) J. Grant Anderson (Franklin, Pa), and Fred Bruffett (Kansas City, Mo.) were announced as the elected members.

As a result of the nomination and vote for new members to fill the occurring vacancies on the Church Extention Board, G. T. Neal (Tacoma, Wash.), S. P. Dunn (Chicago, Ill.), J. T. Wilson (Anderson, Ind.), W. D. McCraw (Baltimore, Md.), and A. T. Rowe (Akron, Ind.) were elected as members of that Board. Also, members were elected to the Missionary Board—Mrs. Bessie L. Byrum (Anderson, Ind.), J. Grant Anderson (Franklin, Pa.), and J. D. Smoot (New Orleans, La.).

Editor-in-Chief.—F. G. Smith was re-elected by the Gospel Trumpet Company to serve as editor-in-chief for another term of three years. The election was brought before the Assembly for its confirmation or rejection. Without a dissenting voice, the Ministerial Assembly confirmed the election of the Company.

Principal of A. B. T. S.—J. T. Wilson was unanimously reelected as Principal of the Anderson Bible Training-School by the Assembly upon its confirming the election of the Company.

The President of the Gospel Trumpet Co. next read his report. Among other things, he said:

"In the publishing division the work has for the most part been encouraging. I believe the volume of literature sold last year did not fall much below the output of the average year, although the receipts were not so good as in the past few years, due to falling prices and inability to purchase on the part of the church."

"In the Blind Department we are now getting out a Sunday-school monthly in addition to the regular periodical, and we have just finished printing one of Brother Naylor's books in raised type."

"The school-year just closed has in many respects been the most successful in the history of the Anderson Bible Training-School. . . . The number of students giving their entire time to school-work has increased considerably."

"The work of providing for our old people has been considerably hindered for want of funds. . . . We must soon make some repairs on the building, and we hope that there will be a more liberal response to the call for funds."

Reports of Presidents of Missionary and Church Extension Boards and Other Items

On Tuesday, June 20, once more sweet songs rolled up

on the breath of the morning and joined angelic harps in praise to God. And prayer for guidance and grace followed the praiso to the portals of heaven. The great Head of the church assembled with his humble servants as they proceeded with the business of the day.

The Nomination Committee presented names for the office of chairman and secretary of the Assembly for next year: R. L. Berry, Mountain Grove, Mo., and C. E. Brown, Detroit, Mich., were re-elected to those offices, respectively.

In his report, the President of the Missionary Board said:

"There has been marked success in practically every field. The special efforts we have put forth during the past three years to systematize all our missionary work is beginning to bear fruit."

"What about the future? At this point we may well tremble with a feeling of responsibility and pray, 'Lord, increase our funds.' Opportunities at this time are practically unlimited. We need no longer look for them; so many are already crowding in upon us and demanding our attention that we are well-nigh overwhelmed."

"If only a small handful of our people—only 12,000—would do as well for missions as a certain other body of people does, we should raise for that purpose next year $288,000, instead of $144,000 [the budget suggested by the Missionary Board]."

"Effort to spread financial responsibility over the church will result at the same time in boosting and benefiting pastors, evangelists, and every department of church work."

The President of the Church Extension Board followed with his report. In his speech he mentioned that the Board of Church Extension and Home Missions exists for the purpose of establishing "churches in large cities and other important centers where work has not yet been opened, especially in those States or provinces where the church is not well represented. It may assist in the work of the church by supporting evangelists in new fields, by helping struggling churches in the support of a pastor, or by loaning money for the erection of a place of worship. It may also do home missionary work among immigrants, Indians, Mexicans, mountaineers, city slums, and other unevangelized regions."

Of the work this Board has done and is doing, the President mentioned Boston, Mass.; Rochester, N. Y.; and New Orleans, La. In these cities and surrounding territory pastoral and evangelistic work is being done under the oversight of the Board.

After the business session, E. E. Byrum, Anderson, Ind., gave a brief but pointed talk on Authority and Our Commission for Divine Healing, from which the following was gathered: Our authority for divine healing is the commission of Jesus. The same commission that bids the ministry preach the gospel, bids them heal the sick. The reason there is not more healing today is because preachers do not fully comprehend Christ's command, and healing is not preached with sufficient fervency and authority. Preach healing more, and more healing will be done—healings occur where healing is preached with authority. Let every pastor and evangelist claim what is in the commission."

The Everlasting Gospel to the Whole World

By Wednesday morning, June 21, the business to come before the Assembly was almost all attended to. After the election of B. W. Barcus, Vandergrift, Pa., as Vice-Chairman for 1923, the pulpit was occupied by J. C. Blaney, Iron Hill, Quebec, Canada. Gleanings from his sermon follow:

The ministers of the church of God have no other commission than the words of Jesus in Matt. 28: 19, 20; Mark 16: 15-18. "Go ye into *all the world,* and preach the gospel to *every creature.*" "Teach *all* nations." If you would feel the need of such a commission, gaze at this picture: The scene is set in a dark, heathen land, India. We find ourselves directed to the scene by hopeless wails that fall upon our ears. Having followed the sad and dreary cries, we find ourselves in the secluded court of a Hindu home, and there before what looks to us but a common plant, we see a woman prostrated in worship. In vain she is seeking for blessing from the plant—her god. Does she need the gospel of Christ? Too, she is one of India's multitude of child widows, suffering the tortures of hell on earth because, according to Hindu belief, she is the cause of her husband's death.

Add to this picture two others. First, a group of consecrated officials, the Missionary Board, wrestling over the problem of adequately financing our missionary work, wrestling with the problem of a world of heathen to save and the smallest of budgets to spend in the saving work.

The other picture is one of three parts: A congregation having no world-wide vision. A congregation having the vision, but no methodical way to help them minister to the lost world. A congregation having both the vision and the method. The last of the three stands back of the Missionary Board and puts in force Christ's commission.

A Day of Budgets and Other Matters

The first business following the worship season on Thursday was the election of the Registrar of the Clergy Bureau; J. A. Morrison, Anderson, Ind., was reelected to that office.

The next item was the presenting of the request of the Company for the permission of the ministry to dispose of the Old People's Home property at St. Paul Park, Minn. Some of the reasons for desiring to dispose of it were the cold climate and the extra expense of maintaining two sets of management, one at the St. Paul Home and one at the Anderson Home. The Ministerial Assembly granted the permission, so that the work can be more economically operated by enlarging the Anderson Home and requiring but the one manager.

The first of the budgets presented for adoption or rejection was the Missionary Budget. The proposed budget had been mentioned to the Assembly in the report of the President of the Missionary Board on Tuesday, and was now put to the vote. The sum of $144,000 was voted to be raised for the coming year.

J. T. Wilson, Anderson, Ind., President of the Gospel Trumpet Company, next addressed the Convention, on the question of the various benevolences of the church. On the subject of church extension work and home missions, interesting statistics and points were brought forth. Some foreign fields, while no better evangelized than they should be, are far more abundantly cared for than many just as large fields in our homeland. Some foreign fields on which we wholly support ministers are no more heathen than many sections of our own country—the foreign field should have the pure gospel, but so should the home field. A congregation raised up at home becomes a support to work abroad.

The proposed budget for Church Extension Work and

Home Missions was $50,000; comments from the ministry were, "That is easy to raise"; "That is not much." "It is not much; but it is a good start," said the President, adding, "Put it in your local church budgets."

Of the Anderson Bible Training-School, the President reported its prosperity and its spiritual fruits. It was shown that the students are consecrated young men and women practically to the last one. In its work it is becoming no small factor in spreading the truth of this present reform, it does this even directly; denominational young people have attended it and have been convinced of the truth as we preach it, and when they returned home were the means of delivering their relatives and others from sectarian and denominational darkness.

A budget of $10,000 was voted for the Anderson Bible Training-School. For the free literature, literature for the blind, and Old People's Home, $35,000 was voted as a budget.

R. L. Berry arose evidently to speak of the qualities of the Gospel Trumpet and its value to the church—but no room was given him to speak, because the Assembly were so enthusiastic in eulogizing the paper and telling what should be done with it, amid much rejoicing.

The Need of the Hour

Friday saw the ministry again assembled. After devotional exercises the Chairman turned the meeting over to the Ordination Committee temporarily. As on all occasions when the Holy Ghost is witnessing to the observance of Scriptural rites, the ordination-service of the morning was a sweet and solemn time. Those ordained were: W. J. Hilton, W. Burgess McCreary, N. Zazanis, D. and Kathryn Wedlake, Wm. Bryant, and Geo. W. Stephenson.

Following this impressive service, the Secretary read the resignation of H. A. Brooks, Chicago, Ill., from the Missionary Board. The Assembly accepted his resignation.

Grace DeFore, manager of the Gospel Trumpet Company's work for the blind, addressed the Assembly. Her desire is to impress the ministry of the church to be thoughtful of the spiritual needs of the blind. We are now publishing regularly the Sunday-school lesson in raised type, in addition to the regular Gospel Trumpet for the blind. The Company is prepared to send this matter to any blind person. Ministers meeting blind people in their home towns, cities, or on trains, boats, etc., should make their acquaintance, and send their needs, names, and addresses to the Blind Department, Gospel Trumpet Company, Anderson, Ind. Also, they should see that the Gospel Trumpet for blind is in their public libraries.

J. A. Morrison, Anderson, Ind., followed with a message from the pulpit on the Need of the Hour. The need of the hour is the same as it was when Jesus exhorted his disciples to pray a certain prayer. The need is—not money; all the wealth of the world is in God's power. The need is—not the Holy Ghost; the Holy Ghost has placed himself at our hand in his abundant authority. Men, *more* men is the need of the hour. "Pray ye" for "more laborers," Jesus exhorted. God could have chosen glorious angels to carry the salvation message; but he did not, he chose men.

There are five qualifications God's men must possess: (1) They must be Holy Ghost ministers, men called and crowned by God's spirit. (2) They must be men of conviction, men who *believe* in their hearts the message. (3) They must be men with the courage of their convictions. (4) They must be consecrated ministers. (5) They must be men ready to give an answer for the hope that is in them.

On Saturday, June 24, Mr. John R. Vorris, Associate Secretary of the Near East Relief, addressed the Assembly for thirty minutes. The force of his address will be felt in all our local congregations, as the Ministerial Assembly adopted resolutions which will be mentioned in future issues of the Trumpet. G. Q. Coplin was elected to fill the vacancy on the Missionary Board.

The Closing Hour

It is not in man's power to stay the forward footsteps of time, and so the last day of the Convention called on the ministry to meet for the final gathering. While the multitude was bowed in silent prayer, one voice rang out and conveyed the soul-sentiments of all. First, thankfulness was expressed for the unprecedented weather-conditions, which had been almost ideal for a camp-meeting. God's name was praised for the sweet spirit of fellowship that had characterized the deliberations of the Assembly itself and of the various committees and group meetings. Supplication was made on behalf of the soul-famishing multitudes of the spiritual deserts in the earth.

Six more young ministers were ordained: Everett Morehead, Thos. Duckworth, Wm. J. Parker, John H. Kane, John Warrenburg, Miss Opal Shoop.

The week looked forward to for twelve months, and by eyes from over the world, had come—and gone. The familiar words of Blest Be the Tie that Binds voiced the parting feeling. Although the week has gone, the business transacted and the strengthening of the ministry are matters that will be felt when Time no more holds sway. Weighty considerations came before the brethren; but on account of the spirit of unity, fellowship, and love—the spirit of God—great problems became easy tasks and were handled with expedition. We are inspired to look forward to the meeting of another year.

Notes on Missionary-Board Meetings

[Continued from page 9]

body, who enthusiastically voted for a budget of $144,000 for missions for 1922-23—an average of $12,000 a month. The fact was emphasized during the rest of the meeting that the church is amply able to raise this sum for the foreign missionary work of the church during the coming year.

Brother and Sister Kramer and Brother and Sister Joiner, all of whom have been accepted as missionaries to British East Africa during the year, met with the Board to talk over their plans for continuing the work of the Kramers. These brethren and sisters are very zealous for their work, they are men and women of God, and deserve the confidence, cooperation, and prayers of the church.

Faith Stewart came before the Board to talk over her work in the Shelter. With her was Burd Barwick, a graduate of the Anderson Bible Training School, who will return to India with Sister Stewart as a helper in the Shelter. Sister Stewart also explained her plans for opening a boys' orphanage in connection with the girls' school, but not at the expense of the Board. Mona Moors, also a graduate of the Training-School, was accepted as a helper to Sister Stewart in the boys' home. These three expect to sail for India early in the fall.

Wm. Hopwood, of Birkenhead, England, editor of the British Gospel Trumpet, came before the Board and ex-

plained the needs of the work in England. He said that one great need in England is for a good evangelist to go to their aid from America. He further said in connection with this that in order to train the young workers who are springing up in different places, they need badly a training-school for them. He said that as soon as the work in the British Isles is built up, the church there will be self-supporting.

Nellie Laughlin, for nine years a missionary to Syria, and a native sister, Adele Jureidini, who is visiting in the United States, came before the Board with a glowing account of the work in Syria. They stated the great need for a man and his wife to go to Syria to take the places of Brother and Sister Riggle when they return to the homeland. These sisters expect to return to Syria after the camp-meeting in 1923. Sister Laughlin told the Board that the church in Syria are doing all they can to support their own local work, but they still need some help from the Missionary Board. However, she said that within a few years they will no doubt be self-supporting.

Grace Alexander will return to Japan this summer to reenter the work, and Brother Zazanis, who is now the editor of the Greek Gospel Trumpet, is going to Athens, Greece.

All through the Board meeting, the sweetest harmony prevailed. The meeting closed with the feeling among the members that this has been the best meeting they have ever had, and they all went away feeling greatly encouraged concerning the missionary prospect.

City Pastors' Meetings

BY ANNA KOGLIN

The city pastor has problems all his own. To help solve these problems, the city pastors' meetings were instituted at the camp-meeting a year ago. Even at the beginning considerable interest was manifested but this year the interest in these discussions had grown to such an extent that the room in which they were held was filled every afternoon, and all were ready to respond with suggestions or questions. The meeting was held in the Training-School Chapel every afternoon at 1:15, except Sundays. C. E. Brown directed the discussions.

Relations Between Pastor and Evangelist

was the first subject to be discussed. C. J. Blewitt and I. S. McCoy each gave short, interesting talks on the subject. It was pointed out that in order for the work of God to progress the pastor and evangelist must work together and strive to undersand each other's problems.

How a Young Minister May Find His Place

On Tuesday afternoon J. A. Morrison spoke on the subject that lies near to his heart. The young preacher, he said, is an important fellow. And addressing the young minister, he said, God has a place for you if he has called you to work. A young preacher will always have a hard time to get started. He should qualify himself as far as possible for the work he feels called to do. Evangelists should take an interest in young people and encourage them in the work. The young preacher ought to be consecrated to suffer.

Successful Methods of Spiritual Work

Fred Bruffett led out in the discussion Wednesday afternoon. A good spiritual pastor, he stated, is the first requisite to success in spiritual work. To keep a congregation spiritual he gave the following suggestions: (1) Keep out of ruts. (2) Don't preach on the same line of subjects. (3) Have minute prayers to get everybody praying. (4) Divide meetings into prayer-bands. (5) Have prayer-bands that operate outside of the congregation. (6) Encourage congregation to pray for the sick. (7) Have a day of fasting and prayer. (8) Do much visiting work, and have your congregation help in this. G. T. Neal also suggested that the pastor make the troubles and difficulties of the congregation his own.

Opening Work in New Places

was the subject for consideration Thursday afternoon. I. A. Tucker, of Richmond, Va., was the first speaker. He said, in opening work in new places it is necessary for us to know that God is leading us. We may expect such guidance as much as missionaries do to their fields of labor. One way we may know that God is leading us to new places is to feel a deep concern for the work. The speaker suggested holding cottage-meetings as a means to opening up work; he also recommended a wide distribution of Gospel Trumpets and other religious literature. He then touched on the importance of getting a respectable place of worship. You must settle it to stick by the work in spite of discouragements, even if you must labor with your hands to make the work go, the speaker declared.

O. F. Linn followed by calling attention to the wonderful opportunities the rural districts afford. He said If you can not get the best place, get the best you can. Hold meetings in a schoolhouse or anywhere you can. Visit with people, win their confidence, and preach doctrine. Only doctrinal preaching can produce an enduring work.

Work Among Young People

Friday afternoon was given largely to a round-table discussion. The following points were emphasized: Love the young people and let them know that you love them. Pray and talk with them. Never be too busy to help them. Watch for disruption of confidence between young people, and work to encourage confidence. Then followed a short discussion as to age limit in young people's meetings. Most of the leaders of young people present did not set any age limit and permitted older people to attend the meetings, but left the young people in charge of the meetings. Almost all testified that they found this method successful.

Local Evangelism

was the subject discussed Saturday afternoon, the last day given to city pastors' meetings. G. T. Neal was the first speaker. He emphasized the idea of spirituality in a congregation. We can win sinners only as we live close to God. "Get up good momentum," the speaker said, "and then keep it up." The same thought was expressed by another speaker, who said, "Keep a revival spirit all the time." Then he gave an incident of how a number of persons were won to Christ and his truth simply by a congregation being filled with the Spirit of God.

Various subjects that are related to local evangelism were then discussed. Pastors living in small cities considered printed advertising of special meetings worth while; in large cities it was not found very successful; here personal canvass brought better results. As to the question of street-meetings, it was suggested that pastors would do well to consider whether they help or hinder the work. Pastors should make use of the young

people in their congregation who feel called to spiritual work. One pastor said that he often started them out by letting them read the text or open the meeting. Another gave them an outline or a topic to speak from at first, and later let them choose and preach from their own subject.

The Sunday-School Convention

BY GLORIA G. HUNNEX

Another phase of church activities that had special attention during this great convocation of saints was that of the Sunday-school. The sessions were open to all, but especially were Sunday-school superintendents and teachers expected to be present. All were given as much opportunity as time would permit to take part in the discussion of ideas and methods, presented by representatives of various schools.

Jennie M. Byers, of Fresno, Cal., served as chairman of the first session, which convened on Monday forenoon. A fifteen-minute address by Bruce Corey, of Huntington, Ind., led our thoughts to the Qualification of a Superintendent. A man or woman in this position must be one of ability, who is spiritual, friendly, a good mixer among young, old, and middle-aged, male and female. Superintendents should know how to choose teachers suited to the needs of various classes, and how to dismiss teachers not qualified for the work. The advisability of a lesson review after the classes was also discussed, and almost all agreed that it is very profitable, but *methods* of review should change from time to time so as to awaken interest and avoid monotony. It was suggested that in larger schools the primaries, intermediates, and adults could each have their own reviews, while in smaller schools let all come together for this purpose.

On Tuesday the session was conducted by Louis A. Berghouse, of Chicago, Ill., who has labored very successfully many years in Sunday-school work. His discussion of the Special Day feature showed that this diversion from the regular routine of the school is a splendid means of increasing interest, attendance, and finances. Nearly every parent whose child is on the special-day program, will go to hear and see *his* or *her* child, and then when such parents find a warm welcome, live interest, and a kind invitation, they generally remain for the preaching-service, and often this may be the beginning of regular attendance at church. Avoid too many special days. Such ones as Christmas, Easter, Mothers' Day, Children's Day, and Rally Day, may be observed with profit. Brother Berghouse advocated *originality* in the preparation of programs and in announcement- and invitation-cards for these occasions.

On Wednesday Brother Corey spoke briefly on different church funds his Sunday-school has contributed to, and made an appeal for other schools to assist in the fund for the Spanish publishing work.

This address was followed by Sister Byers, who strongly emphasized the story-telling method of teaching the lesson. Though few may be really gifted in this ability, yet others may cultivate the art of story-telling, and reap excellent results. To illustrate her point. Sister Byers requested six young ladies to occupy front seats. Standing before them, and imagining they were girls of but six years of age, she proceeded, without announcing her subject, to tell the old familiar story of Moses, in that simple yet forceful style that never fails to arrest the child's attention. She then gave a few helpful hints in the art of story-telling. All too soon we found time demanded our session to close for the day.

Bessie L. Byrum, superintendent of the Park Place Sunday-school, Anderson, addressed us Thursday morning on the Third Aim of the Sunday-School. After pointing out that the first aim of the school is to impart Bible knowledge, the second to obtain Bible experience, she pointed out that the third aim naturally develops into making the school one of *training for service*. This responsibility rests, not upon the superintendent only, but upon teachers also. For illustration, Sister Byrum called attention to a class of boys in her own school, taught by Sister McCollum. These were boys of exactly the same type as all other lads approaching the teen age, but this teacher tactfully got her boys looking out for any sick or needy persons whom she could visit. Then she would ask them to carry bouquets, etc., to the sick, and afterwards books or papers for them to read, until finally a circulating library was developed in the class, and each boy willingly bears his share of responsibility in this good work. Sister Byrum also referred to a class of girls who were made responsible for the Cradle Roll work, and to another class who have organized a sewing-circle, etc. Her school is being taught to get away from the "penny" idea as much as possible, and to include their Sunday-school offerings in the church budget, so that the children will feel they also have a part in supporting the church, right from childhood.

Brother Berghouse then told how he made a class of junior boys, in his school in Chicago, responsible for one payment of fifty dollars on the church lot. They had two months in which to work. On the lapel of each boy's coat he pinned a "Busy Bee" button, and sent the boys out to earn their money any way they could. These lads, charged with enthusiasm, agreed to surprize their Superintendent, so, in spite of his efforts to know, they smiled and worked and kept their secret of success, until at the end of eight weeks they met at his home for a social gathering. Here they proudly presented him with a large wooden "Busy Bee," stating it contained their earnings. After considerable examination, the Superintendent discovered a little vault in the body of his "busy bee," where was crammed $69.80—nearly $20 more than was required for the payment on the lot! Brother Berghouse also showed us how his school, in ten months' time, raised $1,000 for church work. Suggestions were made by others also as to successful methods for the development of the third aim of the Sunday-school.

On Friday morning, S. Wingert, of Lima, Ohio, addressed the session upon the importance of Sunday-school work, need of proper teachers, etc. Teachers, he said, can generally be better secured by appointment than by election, and that when there is a vacancy, substitutes had better be used until the right teacher can be appointed. He urged the importance of *all* coming to Sunday-school. Parents ought to *bring* their children, not *send* them. As a means of increasing attendance, Brother Wingert advocated a survey of the community by cards, obtaining names, addresses, number of children, church-goers or non-church-goers, etc., of every family. Then call a meeting of teachers, and assign territory to each, making them responsible for seeking

out all families not attending Sunday-school elsewhere.

This address was followed by W. E. Monk, of Louisville, Ky., who pressed the idea of reverence and respect to superintendent, teachers, house of worship, etc. Also he touched on Handicaps, a lack of room being the first. Our classes are disturbed more or less by too many other classes in the same room. The day has come when special Sunday-school rooms must be provided. Another handicap is a lack of teachers, and teacher-training classes are becoming a necessity.

The Saturday meeting was first briefly addressed by R. L. Berry, who writes the Senior Quarterly. He emphasized the fact that the reason so many backslide after conversion is because they had no Christian foundation of Bible knowledge in Sunday-school, and that sometimes when children do go to Sunday-school they learn but little, because the teacher is incapable. Brother Berry advised all to obtain a copy of Oliver's Teacher-training Course, or any other good course on the same subject, for study.

In all of this week's convention it was strongly advocated that every teacher and every scholar, young, old, middle-aged, should form the habit of carrying the Bible to Sunday-school.

The Young People's Meetings

BY HELEN PERCY

The young people's meetings, which were held each evening, were characterized by much spirituality. It was certainly an inspiring sight to look into the faces of hundreds of young men and women who have consecrated their lives to God's service. Each evening the Old Auditorium was filled. The song-services were very inspiring. In practically each service there was a new song-leader, so we had the privilege of becoming acquainted with a number of our young people who are active in telling the gospel in song. The special singing lent much inspiration to the meetings. Among those who took part in the special singing were Sisters Emma and Willa Myers, G. E. Wright, Dale Oldham, the A. B. T. S. ladies' quartet, a mixed quartet from Kansas City, Neva Johnson, and Burd Barwick and Mona Moors. The messages were very inspiring. Almost every speaker mentioned the great responsibility that rests upon the young people of the church and exhorted them to prepare themselves for the duties that must eventually devolve upon them.

June Eighteen

Sunday.—As there had not been any preparation made for the young people's meetings, the first thing done in this meeting was to elect a pulpit committee to take care of the services. Lottie Charles, Tiffany Flint, and F. C. Blore were elected.

Brother Blewitt then gave a short address, using two scriptures, 2 Tim. 2:1 and 1 Cor. 16:10, as his texts. He emphasized the fact that young people can be strong in God's grace if they will, and they can do the work of the Lord. He said that young people should not refrain from working for the Lord for fear of making mistakes; for he who does the most will make the most mistakes, while he who does the least will make the fewest mistakes and yet he makes the greatest mistake of all. He exhorted the young people to do the best they can for God, without fear of man or mistakes.

June Nineteen

Monday.—Paul Bennett, of Carthage, Mo., gave a short talk on Spiritual Qualifications. His text was Acts 2:14-17. He said, "God has two gifts for man; one is Jesus, the other is the Holy Spirit. The crying need of the hour is for spiritual workers who have power and faith to go forth and preach the gospel. To have these qualifications they must have both Jesus and the Holy Spirit." He exhorted the young people to put on the whole armor of God, and to empty themselves that they might be filled. After this short talk some time was spent in testimony. A goodly number of the young people testified to an experience of salvation and sanctification, and expressed themselves as determined to go through with Christ to the end of life's journey.

June Twenty

Tuesday.—H. C. Kramer, missionary to British East Africa, gave a very inspiring message on The Four-square Man. By way of introduction he said, "I see great latent possibilities in the hundreds of young people before me. The future success of the church of God depends upon your allowing the Holy Spirit to harness these possibilities. If the Holy Spirit can harness you, you can become the greatest force in the universe; if not, you will spell failure." His text was Luke 2:52—"And Jesus increased in wisdom and stature, and in favor with God and man." "The four-square man is: (1) Spiritual. 'And Jesus increased in . . . favor with God.'" "Unless you give the spiritual side of your lives the foremost place you will never have a place of any consequence in God's work," he said. "Seek God early, fervently, unceasingly, morning, noon, and night in prayer if you would be spiritual." (2) Intellectual. "Jesus increased in wisdom." "You should take advantage of every opportunity educationally and then consecrate all you know to God," he said. (3) Social. "Jesus increased in . . . favor with . . . man." "Social prestige is sought for too much today," he said. "If you will seek favor with God you will have an enviable position socially with men. Cultivate your personality, be thoughtful, kind, and courteous." (4) Physical. "Jesus increased in . . . stature." Without a strong body you will never be able to accomplish for God what you otherwise would, so the physique should not be neglected.

In conclusion he said, "Give each part due consideration and you will be a 'Four-square Man.' Don't be content to be a 'Two-square Man,' nor a 'Three-square Man,' but be a 'Four-square Man,' and be well balanced."

June Twenty-One

Wednesday.—A very soul-stirring message on The Elements of Success was given by Fred Bruffett, pastor at Kansas City, Mo. His text was the latter part of 1 Cor. 9:24. "So run, that ye may obtain." "By success," he said, "I mean the outcome of life, not just temporary success. Have an object in view, and strive untiringly toward that object." First he mentioned the evidence against the possibility of success: (1) The world will tell you you can not succeed as a Christian. (2) The modern churches will tell you you can not make a success of the Christian life—and then will turn around and ask you to join them. They will then give you such a low standard to live by that you can not succeed. "No worse thing could happen to keep young people from succeeding than for them to join a modern church," the speaker said.

Then he considered the evidence on the side of success. (1) The text says we can succeed. (2) The author of the text succeeded; for near the end of his life he said, "I have fought a good fight, I have finished my course. I have kept the faith." (3) Christ says we can succeed. He gave his life that we might succeed. (4) The Christians who have trod the way before us say we can succeed. The evidence for success far overbalances the evidence against success. "However," he said, "you can not draw all of your inspiration from outside, you must answer this question for yourself. You must have a decision concerning the matter within yourself." "To succeed" he said "you must: (1)Render some kind of service to God. If you look for something to do you will find it. Do with your might what your hand finds to do and stick to it until success comes. (2) Be yourself. Learn what you can from others; but be original in what you do. (3) Build a clean character. Keep the thoughts pure; preserve the proper relations toward the opposite sex; set your standard of purity and hold your associates to come to it. (4) Be patient and kind. Do not be grouchy, quarrelsome, nor sensitive. (5) Obedient to God's word. This is the foundation of success.

June Twenty-Two

Thursday.—Sister Frances Tallen, of Portland, Oreg., spoke on Ideals. The gist of her message is: An ideal is a mental picture—a picture of intellectual or physical excellence. All have ideals, but generally they are sacred and are kept secret. The civilization of the United States is being undermined by low morals. What is lowering the moral standard of our nation? It is the individuals who are lowering their standard. The sacredness of home and marriage is being lowered. As individuals, we must raise our standard and thereby raise the standard of the nation. Mixed association is good and necessary to the rounding out of one's life, but proper relation must be retained. God has given us two sacred treasures—love and friendship. We should be loyal to these two trusts. We should see that our friends have high standards. If their standard is lower than ours, they will pull us down. Affection is the mainspring of life. If you let your affections go out here and there, you will cheapen yourself. Many people think they will try marriage, and if they do not like it will get a divorce. This is not what God intended, and we must raise the standard to the Bible line.

We should have an ideal of physical excellence. Health brings happiness more than does any other thing. We shall all fail if we do not take care of our health. The standard of the spiritual life should be high. Take Christ for your example. Loyalty to him should be first in your life. Faithfulness and usefulness next. Make the decision that you are going to live a Christian all of your life, set for yourself a high ideal, read the Bible, pray, study, work, and you will succeed.

June Twenty-Three

Friday.—This meeting was given over to the training-schools students. J. A. Morrison, teacher in the Anderson Bible Training School, gave the introductory address. He gave a brief outline of the course of study taught in the A. B. T. S. In part he said, "I have never, since I have been connected with this School, doubted that it is God's School. Not that it is the only school God has; but it is one of God's schools. We do not make any apology for being religious in this School; being religious is our business. If the Holy Ghost wants to come in and break up our classes he comes in. This happens frequently. We think the Holy Ghost can give us something far better than we can get in our heads." The students of the A. B. T. S. who spoke in behalf of what the School has done for them were John Kane, Pearl Kemp, John Ludwig, Lawrence Hatch, Edgar Busch, and Nicholas Zazanis. The students from the Kansas City school who spoke were Alice Bilbrey and William J. Parker. Without exception the students testified that they had received untold benefit from attending the training schools. Some of the statements made follow: "I could not have solved some of the problems I have met in my practical gospel work if I had not attended the School." "The School developed me mentally, socially, spiritually, and increased my interest in foreign missions." "I came into a closer relation with God while attending the School." "The money spent in attending the Anderson Bible Training School was the best investment I have made in my life."

June Twenty-Four

Saturday.—Lottie Charles gave a very practical message on Unity and Peace among Ourselves. Her text was Eph. 4:3. "The text says, 'Endeavoring to keep the unity of the Spirit in the bond of peace,' so there is something for us to do," she said. "The foundation of unity and peace is unselfishness, submission, and love one for another." To have peace and unity we must cultivate an unselfish disposition, be submissive: it is all right to be courageous for what we believe, but we must also be submissive, and have the confidence of people. Some of the things that must be done to gain the confidence of people are: (1) Walk in all the light you have. (2) Keep your promises or else explain why you do not keep them. (3) Cultivate acting fairly, justly, and impartially toward all your associates. (4) Be willing to ask forgiveness when necessary. After gaining the confidence of the people there are some things one must remember in order to retain their confidence: (1) Keep in mind that all people are subject to faults and that God looks at the motive rather than at the act: hold on to your confidence in a person just as long as you possibly can. (2) Cultivate thinking the very best of one another and excuse others' mistakes as you do your own. (3) Remember not to be too hasty in judging others without knowing the motive that prompted them to act. (4) Don't tell others' mistakes too quickly. (5) Remember to forgive and forget.

Sister Nellie Laughlin, of Beirut, Syria, gave a short talk on How to Find and Keep Your Place in God's Work. "To find your place," she said, "you must (1) realize that God has a place for you—not only a place, but your place—every member has a place in the body; (2) learn to have a good understanding of God; (3) learn from God what he would have you do—do something where you are, pray if you can not do anything else; and (4) use the fitness God has given you. To keep the place God gives you you must (1) fill that place—if you do not you will get so small some one else will have to be put in the place and he will grow until he crowds you clear out and (2) do not think you can not fill the place God gives you—if he gives you a place, he will give you all you need to fill it."

June Twenty-Five

Sunday.—The nature of this meeting was evangelistic. Bro. Herman Ast, pastor at Vandergrift, Pa., brought the message. His subject was Happy Is the People Whose God Is the Lord. The text was Psa. 144: 15. He said in part, "The desire to be happy is God-given. Everything God made he made to tend towards man's happiness. God has always done his very best

to make man happy and he is just as eager to make man happy today. Money, honor, and worldly pleasures will not give happiness; because happiness is a condition of the heart—is what one is, not what one has. To be truly happy one must be prayerful, spiritual, and be busy for God." In conclusion he said, " 'Oh, taste and see that the Lord is good.' " The service closed with a good altar service at which a number of young people sought the Lord for salvation, also some for sanctification.

Open-Air Missionary-Meetings

BY GRACE PHELPS

Every evening at 4:00 a missionary service was held at the rear of the new Missionary Cottage, which was erected this year to take the place of the old Missionary Tent. Here a platform had been built and at every service a large crowd of interested listeners sat on the benches in front of the platform to hear the different missionaries who were present at the camp-meeting tell of the work on the fields from which they had come, or to which they expect to return soon. Often special singing added greatly to the interest of the services.

On Sunday, June 18, Thaddeus Neff spoke of the great advance the work in Trinidad has made in the last few years. He said that in the last four years the congregation at Port of Spain, the capital of the island, has doubled itself, and that in the last two years, the congregation at San Fernando, the second city of the island, has doubled. On the very spot where the first meeting was held in San Fernando a good chapel now stands, which was built by local offerings and money from the church in America. There are congregations at Couva, Carapaichima, St. Madeline, and St. Johns Village. There are good congregations and Sunday-schools at each of these places, and the work is cared for principally by native workers.

At Tobago, which is an island near Trinidad, (called the Robinson Crusoe Island), there is a good work, composed of three Sunday-schools and a goodly number of saints, which is cared for by a native worker. The church also owns a good church-building in Tobago. The people are hungry for the truth and God has been working in the West India Islands. The greatest need is training for the native workers that are being raised up.

Monday, June 19, Nellie Laughlin and Adele Jureidini, of Beirut, Syria, each gave short talks. Sister Laughlin said, "The church in Beirut, although not large, is already contributing liberally toward the local work. If the home church can for a few years help the church in Syria, they will then be on their feet enough to be able to support themselves. There are several classes of people to work among, according to their religious beliefs—the Roman Catholic, the Greek Orthodox, the Druses, and the Mohammedans.

Sister Adele Jureidini, a Syrian sister who came to this country with Sister Laughlin, told of her conversion while Brother Smith was in Syria, and how she entered the work. She said that she thought she was a Christian, but when she heard the truth she found that she was not even saved. Here are some of the thoughts she expressed:

Syria is not a heathen country, but has been for hundreds of years under Turkish-Moslem rule. Many of the people have been brought up in Protestant churches. In Syria there are different religions. First, the Mohammedan. The Druses believe in one God and they have a special prophet and have a sort of secret religion. The Greek Orthodox is really a part of the Roman Catholic Church. We have both in Syria. The Greek Orthodox Church is very large and very wealthy in Syria. There are many adherents. There are three societies working in Syria—the Presbyterians, doing the largest work; the church of God, and the Quakers. The people do not take very readily to Protestant religion. People are not very ready to accept a new doctrine. You know we in Syria always thought of you people in America as always having a new religion. When the church of God first came to Syria we considered it was a new religion from America. That is why the people do not care to take up a new religion seriously. They want to be convinced it is all right. You do not find very many backsliders and you do not find them just pretending to be Christians, but they are really sincere. I want to do my utmost to stir up the church of God in this country to give and to pray to God for the missionaries. The saints in Syria are giving more in proportion to their numbers than the church in America is. The church has never had a chance, but give them a chance and they will do more than any one else in the world.

On Tuesday, June 20, William Hopwood, of England, George S. Cohen, of Jamaica, B. W. I., and Nick Zazanis, of Athens, Greece, spoke at the 4:00 missionary-meeting. Brother Hopwood was the first speaker. He brought a good report of the work in the British Isles. The people are coming back to the Lord, but Brother Hopwood is the only minister of the church of God in the whole of England. Brother Hopwood testified to the fact that when he came out from sin it took the thunders of God to awaken him to his condition. The truth of the last reformation was first preached in the British Isles in 1894, in nine different towns, but the work was not established well enough to stand, so that today we have a work in only Aberdeen, Scotland, and Birkenhead, England, and also under the labors of Bro. W. H. Cheatham there was a good, substantial work raised up in Belfast, Ireland.

The great need of the hour is a British Gospel Trumpet, which Brother Hopwood has undertaken to publish, and it is meeting with splendid success wherever it has been circulated. The reason for this great need is the prejudice that is held in the hearts of the English people against the American literature. But through the agency of the British Gospel Trumpet the people are receiving the truth with gladness and all over the island they are expressing their appreciation for the paper.

The next speaker was Nick Zazanis, editor of the Greek Gospel Trumpet. Brother Zazanis was saved under the labors of Brother Stavros. Brother Zazanis is expecting to return to Greece after camp-meeting and he asked that the home church remember him and the work he is doing in earnest prayer, and also support the Missionary Board with their means. The Greek brethren are translating the book What the Bible Teaches into their native language, and as the error of Russelism is getting such a hold on the people in his country, he feels that such a book is needed to refute this false doctrine.

And the last speaker was Geo. S. Cohen, a native minister of Jamaica, B. W. I. Brother Cohen conveyed to the church in America greetings from Brother and Sister Olson, Brother and Sister Rather, and all the saints in Jamaica, and thanks for all that has been done in the way of sending literature, and helping them to raise money for chapels. The church in Jamaica is progressing splendidly, but they need reenforcement. Brother and Sister Olson need a furlough, but they would not want to come to the United States without leaving some one to take their place. There is also a great need for a Bible training-school, and many new chapels.

On Thursday evening Grace Alexander and Richard Meyer addressed those who gathered about the Missionary Platform. Sister Alexander said in part:

"I love Japan with all my heart. I spent ten and one half years there and I hope to spend the rest of my life there. I am glad we have some dear Japanese brothers and sisters, those who are consecrated to live and work for Christ there and to do all they can for their country. In 1909 my father felt called to Japan. I was just a little school-girl and I did not want to go, but my parents decided to take me. I have never regretted that the Lord permitted me to go at that time. When I returned to America I felt I did not have a call, and I wanted one before I went back. In 1920 I sought the Lord for a call and the Lord gave me a definite one. As I go to Japan this fall I feel the responsibility will be greater, because I am not going as a child, but as a missionary. But I know that He who calls will give help. Our work in Japan is moving forward."

Brother Meyer, editor of the German Gospel Trumpet who has this spring returned from a trip through Germany and Russia, and who expects soon to return to Germany to carry on the publishing work there, said in part: "I found that the German people are just recovering from the effects of the War. They are recovering much faster than I had expected. However, the people are struggling even now. I found many open doors and many hearts hungry for the gospel. On every hand there is a great deal of levity, but on the other hand there is a great demand for the gospel and on short notice one can have a large crowd to hear the gospel. Just put a notice in the paper and they flock to the services. They are tired of the state church, and the state church has no influence over them. The Lutheran pastors have imposed on the people, but they con not do it any more. In a small area near Essen there are about 3,600,000 people and about seventeen large cities, and one can find a good field there. The people see the failure of materialism, and they are turning to things eternal. The devil as usual is ready and spiritualists and Adventists are coming in. Since I have been there and know the conditions I am restless because I see the need and know that we need workers. The sentiment in Germany towards America is good, but the people would rather have a German Gospel Trumpet published in Germany. We are having success since starting the publication in February. The subscription list is becoming larger. I do not exaggerate when I say that there is a harvest of souls coming. In Poland the people would come in great crowds for miles. Nearly every invitation would bring crowds to the altar. Until late in the evening they would sing of the glory of the upper world. It seems the meetings could not be broken up. Calls are coming from Hungaria, Rumania, Zecho-Slovakia, Poland, Bohemia, Germany, and Russia, where 180,000,000 people live."

On Saturday, June 24, Sister Kramer, Sister Joiner, and Sister Hunnex spoke to the large crowd that seated themselves about the missionary platform. Sister Hunnex spoke as follows: "It seems almost more like a dream than a reality for me to be standing before you. We bring before your thought this evening the greatest of all mission-fields when it comes to population, and that is China. The population is 400,000,000, and we might as well expect the church to do something for her. China is not standing with outstretched arms for the gospel as perhaps some other nations are, but out of her millions and millions of people if it were possible to collect in one vast throng all the individuals who do want the gospel, it would be a much greater multitude than we have any idea of. China has been spoken of as a delayed nation and it is true in a great sense, but after all there are those who will accept the gospel when opportunity is given."

Next Sister Joiner, who will go this year to the mission-field for the first time arose and said: "I am very glad this afternoon to be in your midst. Fourteen years ago the Lord saved my soul and he put within me a missionary spirit. For eight or ten years my husband and I have been preparing and waiting for the time when God should send us to the field. And now it seems that God in his wisdom has brought about the time when we shall be permitted to go. My heart rejoices, my very soul revels in the thought that soon we shall be on Africa's strand, where we can preach the gospel to those dark-skinned natives among whom God has called us to work. Pray for us, pray for the heathen that we go to that we may be able to reach them with the gospel."

Brother Joiner then told of some interesting experiences he heard from Brother Bailey when he visited in Africa last year. "Last summer I was permitted to visit the promised land and I also had the privilege of visiting Brother Bailey, who still has his whole heart and soul in the work of God. I was eager to see the quality of Christians that were being made out in Africa." He was convinced that the Christians there are zealous and sincere.

On Sunday, June 25, before introducing the speakers, Brother Phelps explained how Sister Stewart took up the work of the Shelter in India at the request of the brethren in India and of the Missionary Board, and how her meritorious services had gained for her the Kaisar i Hind medal, which is next to the highest granted by the British government. He told how without any training in teaching, or in erecting buildings, she started a school that now has the full recommendation of British authorities, and how she has planned and directed the erection of the Shelter buildings, and now must have a home for orphan boys.

Burd Barwick then spoke: "I am glad that God has called me to labor with Sister Stewart in this great work. Somehow since a few years ago when I read in the Trumpet of Sister Stewart's work, I felt like asking God if I could not do something to help support the little girls in the Shelter. At that time I was not able to support a child alone and I gave the article to a friend to read. We together decided to support a child, but I had no idea that God would call me to this field. I said, 'If God calls me I will go, but he never will call me.' Two years ago out at North Anderson I was doing some Sunday-school work and I heard a letter from

Sister Stewart read. I said, 'O Lord, will I ever go?' and the Lord seemed to say, 'You may not go now, but you can start work here.' Many times people have asked me if I had a call. I would say that I never would go because it would kill my mother. But the Lord has caused my people to acquiesce in my call. Last fall I was ill with typhoid fever and it may be that the Lord was thus leading me. It was during this illness at any rate that God had a chance to talk to me and he definitely called me to India. There was only one more joyous time in my life and that was when I received the Holy Ghost. Sister Moors and I are going with a knowledge of what the conditions are in the country. Many have asked what my feelings are. They are mingled."

Mona Moors spoke next as follows: "If any one had told me six months ago that I would be standing before an audience of this kind preparatory to going to India, I should have laughed at them, because I had about given up all thoughts of going to the foreign field. I have always been interested in missions, but thought that my own faults and failings would prevent me going as a missionary. Since I have not been in India, the next thing to talk about is why I am here and why I chose India. I thought my field would be Africa if it were any, but we never know how God is going to direct our lives, if we keep them submitted to him. It was on baccalaureate Sunday before Commencement that I felt definitely impressed that my work was to be in India. Before this my cry had been, 'I will stay at home and help support others.' I have had many tests of this call. Convictions that come from God can be stood upon. Then like Gideon, I put out my fleece for another sign. I suppose that while I am in India I shall say, 'Lord, Lord, why did you send me to India?' but I shall never say that he never wanted me there, because I have too many proofs that he does want me in that land. I must confess that the day I received my call to India was the happiest day of my life and the next happiest day will be when I step from the ship on the shores of India. Six months ago I would have shrunk from the thought of it; today I welcome the opportunity to go."

Before Brother Coplin, the next speaker, took the platform, Brother Phelps explained that Bro. G. Q. Coplin and his wife have been asked to go to Jamaica to relieve Brother Olson for a much-needed rest. Brother Coplin said among other things: "I am thankful there is a forward movement and a real enthusiasm among God's people in behalf of this grand and glorious work. This year for the first time I have the privilege of sitting with the Missionary Board in their meetings and I might say I was somewhat surprized at the magnitude of the task resting upon the Missionary Board. They have many hard problems to solve, but there was one blessed thing, the consciousness that the Spirit of God was at the meetings. We were satisfied with the decisions reached because we felt God had had his way. The great World War has opened doors that were formerly closed and from over the country and from every land comes the Macedonian cry."

"I have never known of a missionary being mortally injured by a ravenous beast or venomous reptile.

—*Jacob Chamberlain.*

"The Edinburgh Conference Report says that there are 119,000,000 people in Asia and Africa who are not even included in the plans of any missionary society on earth."

Missionary-Meeting on Wednesday Afternoon

On Wednesday afternoon, June 21, at three o'clock, a large concourse of people gathered in the Tabernacle for a missionary service. After the song service was over, the members of the Missionary Board were introduced. Then the Secretary of the Board introduced the following missionaries: Nellie Laughlin and Adele Jureidini, Brother and Sister Thaddeus Neff and family, Brother and Sister H. C. Kramer and family, Brother and Sister S. W. Joiner and family, George Cohen (of Port Antonio, Jamaica, B. W. I.), Grace Alexander, Richard Meyer, Wm. Hopwood (of Birkenhead, England), and Nickalous Zazanis (of Athens, Greece), and Faith Stewart and Burd Barwick.

Faith Stewart gave the first talk of the afternoon. In answer to the question as to whether or not she ever was homesick in India, she said that she was never once homesick for America. On account of lack of time she did not attempt to present the work of all the brethren in India, but confined her remarks principally to the work of the Shelter and the work in Cuttack. She said in part: "When I went to India, some nine years ago, I went to open a home where we could rescue and train little girls who had been sold into slavery. Conditions in the province in which I have been laboring are such as we do not find in all the rest of India. We have now in our province one of the four largest heathen shrines in India. Wherever you find these shrines you find greater darkness. In connection with these shrines you will find little girls called temple girls. These girls in their infancy have been dedicated to the gods, therefore they must give a lifetime of service. It is these that we are trying to rescue. The people in India believe that there is a place in heaven for every man and for every cow, but no place for a woman. There are only certain conditions on which she may hope to enter heaven—not to receive any reward, but simply to enter heaven, get inside the door to watch the enjoyment of her husband, while he is there—and that is for her to obey him absolutely and to bear sons. The next best thing she can do is to take her daughter to a heathen shrine and dedicate her to the temple service. She will dedicate daughters to temple service in return for the blessing of a son. They are taken in infancy (none but infants are taken). At first they are taken just outside of the temple walls. Until five years they are there. At nine years of age they enter the full service of the temple. That is nothing more or less than service of the vile priests of the temples. There are public brothels and public houses of prostitution. No grown women in there, but little girls. The children are taken there during famine. Children are sold to brothels to obtain money for parents to buy food. It was for the purpose of rescuing little girls from these dens of vice that I went to India. The work was not easy. In the early days we would find a certain child and we would work for days on the case. We would talk to the magistrate and to the highest authorities, but they would say that nothing could be done. They would say that the traffic goes on in the name of religion and that they dared not touch it. But God helped us. I think we had more than forty children in the home before the authorities took any notice of the work at all. Thank God, today we have the government back of it. The government gave me authority to enter any brothel at any time and rescue any minor that I wanted to. At the time I left India we had one hundred and ten of these precious

girls in our home. Some of them are not children now, they are women, but they are growing up to beautiful model young womanhood.

H. C. Kramer

"Hitherto hath the Lord helped us." I have been asked since arriving on the camp-ground this question, "How was it that God led you and Sister Kramer to see the truths of this reformation?" I do not wish to relate how God through his Holy Spirit led us into the light or into the truth that the reformation is advocating and promulgating, but I will answer the question by saying God works in mysterious ways his wonders to perform. You may not consider it a wonder, but I consider it a wonder. We were isolated in the heart of Africa, yet God is no respecter of environment. The Missionary Board of the church of God has assumed control of the mission in which I have been working for over eight years. Bro. A. W. Baker turned the work over free of charge. When he met Brothers Joiner and Bailey he threw his arms about them and said, "I have prayed for this for twenty-five years."

My text this afternoon is found in Matt. 28:20, "Lo, I am with you alway." I shall speak on the following points: First, the Divine Commission. Second, Extraordinary Qualification. Third, A Distinct Message. Fourth, Perpetual Companionship. And fifth, An Unprecedented Task."

God's eternal purpose will never culminate, will never be consummated, until the church of God arises and acknowledges her responsibility to the work. We are divinely appointed to take the truth to all nations. The missionary program was not conceived by our Missionary Board. It was conceived by Jesus Christ, the head of the church. If there is no compassion in your soul for India's millions, China's millions, Japan's millions, Africa's millions, the millions of the islands of the sea, the love of Jesus Christ has yet to make its advent into your heart.

Bear the Cross

Does the cross which you are bearing
Seem too heavy day by day?
If it should, just flee to Jesus;
"I will help you," hear him say.

Even though our cross is heavy,
Christ will safely bring us through;
For he bore all kinds of crosses,
Died to save both me and you.

We may look about us daily,
Seeing others worse than we;
Then to God we will be thankful
Things are not as they might be.

Bear your cross, then, faithful pilgrim,
God will help and strengthen you,
That your life may bring bright sunshine
In the work you're called to do.

Jesus calls the weary traveler,
"Come to me for peace and rest,
Follow in my footprints daily,
All your burdens on me cast."

If we to the end are faithful,
And have borne our crosses here,
A reward will then be waiting,
Given by our Savior dear.

'Tis a crown, all bright and shining,
He will give to each true one,
If our crosses we are bearing,
As our whole life's race we run.

—Eunice L. Crowell.

A Place for All

BY CLAIR PRINGLE

Every one has a place to fill. And every one is filling a place, whether it be one for good influence and usefulness, or one that is undesirable and unprofitable from the standpoint of service rendered to humanity. One is apt to wonder just why people take the place they do in the world. Every one has natural capabilities that determine his possibilities. But very, very few people even approach the possible development of their latent powers. The failures, sadly enough, are not always the ones who have the least natural capabilities, but too often are those who have a wonderfully rich, but woefully neglected mine of natural, though latent powers.

If we should say success is determined by application, I believe we should be safe. For we know there have been many of seemingly small and limited capabilities who have risen by hard work alone.

This principle can be made a good practical rule in our spiritual life. There is such a thing as a spiritual nature, a spiritual capacity, but we shall find those who seem to lack in this respect naturally are those who simply neglect their spiritual nature in favor of their mental or social inclinations. So, if lack of spiritual exercise produces spiritual weakness, conversely, spiritual endeavor will produce spiritual strength. I am acquainted with an excellent young man who has not lived a saved life, though surrounded by spiritual people. His excuse, or reason rather, has been that he was not naturally spiritually inclined. Of course not. I know this particular man has always given mental and social development supersedence over spiritual matters. If we will but let him, God surely can and will enlarge our capacity for spiritual power. But we have a part to do.

A man's spiritual condition is an important matter. Whether he be a business man, a farmer, a salesman, or a preacher, he will be a bigger, better, more useful man if he lives in vital contact with God, the author of all good things—mental, moral, and spiritual. But to be in vital contact with God, means to have met the conditions God requires of sinful men, as revealed in his word. In other words, to possess a definite, Bible experience of salvation from sin, through the virtue of Christ's atoning blood, one must be born again.

Then, and then alone, will a man's influence and work be all it should be in this world. Real, lasting, eternal influence—usefulness—is not wholly determined by our actual achievements, speaking naturally. Girard amassed millions, and died hated and despised by all for his miserliness and almost inhuman coldness. Napoleon almost overthrew every throne in Europe—and today his name brings instantly the thought of selfishness, pride, conceit, to our minds. Achievement is nothing unless it is achievement that is unselfish, that benefits mankind.

Christ lived a wanderer, was often worn and hungry. He was persecuted, oppressed, by the very ones he was dying for. His death was the death by which the most degraded criminals were executed. Yet the influence of Jesus of Nazareth has produced the best that there is in our present civilization. Indeed, civilization came to our ancestors, when the humble missionaries preached to the then heathen Celts and Britons and Goths. Did Christ do anything for mankind? Was his work worth while?

From his influence, and from our knowledge of Christian men who have gone before, we know men have a

real spiritual influence. We are molded by the influence of Christians who have long been silent, though we often fail to realize this fact. Every one that lives *does leave an influence* behind him, and remember, that influence is determined alone by his life on this earth. In the intricate structure of society, we all in life, and in death, have a place our own.

But what is that place? Is it all it can be? No. *But we can approach our capacity.* Christian friend, do you know you owe it to yourself, to God, and to mankind to be the best man, or the best woman, you can be? Are you doing your best right now? If you are, you are very fortunate, for you are both useful and happy. If you are not, and you know it, may these words stick in your mind, and goad you on to diligence.

It is one thing to resolve to be more spiritual. It is quite another to get right down to business and apply yourself. But always, it is not the possibilities or the probabilities, but the *realities,* that count. Who are the most useful men in God's hands? Is it the brilliant, the cultured? Sometimes, but very often the most used vessel is of very common clay. It is the one who applies himself, who draws upon his possibilities.

Would you fill a more useful place in God's kingdom? "Of course," you say. There are several things you will have to do. The first is, humble yourself before God. He "resisteth the proud, but giveth grace to the humble." The Spirit of God can rule a humble heart. That is what we want, Spirit guidance.

Then, if we are humble, God will in all probability lead us to—real hard work. It is work to serve God diligently. It is work to pray, and it is work to bear the trials and meet the problems a spiritual man must meet.

It is said a great writer thought and wrote "in lightning flashes." When he was working, he was far above all his contemporaries. He could do this, for his writings were not spoiled by his ceasing for a while. A Christian can not be spasmodic. For in the period of laxness the good achieved will be undone, and there will be a sense of failure in our hearts. It is the steady hard grind that gets us there.

God has a plan for every one. He knows where we are going. But he has given us a moral nature that makes clear the responsibility of our own decisions. But if God did not want every one of us to be happy and useful, why would he have died for us?

It is just in our own hands. We can be shirkers, or we can be workers. We can be satisfied. We can be useful, or useless. We shall be judged according to our talents. If we can be a five-talent man, and only have two, we have failed. The two-talent man who has done his best is far our superior.

Let us try to be more useful. Let us determine we are not going to be satisfied with holding our own merely, but let us go forward and accomplish something for God.

The Church as a House

The church of God is a building of mercy, built by divine power and authority as a place of shelter and protection for all the guilty sons of Adam who will turn from sin and accept Christ and obey his word; a house where the weary find rest, where sinners may wash and be clean from all their sins and filled with joy unspeakable and full of glory; a house into which Christ is the door, the only mode of induction; a house into which the devil can not enter. All who enter are saved from all sin and receive a title clear to a mansion in glory. Christ is the head of this house and all its inmates are subject to and are obedient to the head. They are all of one heart, one mind, one soul, and are singing the songs of sweet deliverance. In this house we find the great Physician who forgiveth all our iniquities and healeth all our diseases and makes us more than conquerors. In this house we may drink freely of the water of life and thirst no more; we may eat of the tree of life and be fat and flourishing; we may walk beside the still waters; and through the valley of the shadow of death we will fear no evil, for our Physician will be with us to conduct us safely to our eternal home, where sorrow and trouble never come. —*S. M. Rich.*

Wonderfully Healed

Rochester, N. Y.—My heart is filled with praise and gratitude to Him who has done for me exceeding abundantly above all I could ask or think. I attended a meeting held in this city by Bro. Fay C. Martin at the R. B. I. Auditorium and at that service Bro. E. E. Byrum, of Anderson, Ind., prayed for the sick and afflicted. And in obedience to the command given in Jas. 5:14, I was anointed and prayed for for my healing of spinal trouble and catarrh of head and throat. I was born with spinal trouble. I was unable to walk until nearly five years of age. My mother, by the doctor's orders, was compelled, with the assistance of my oldest sister, to drag my body by each arm back and forth on the floor so as to strengthen my legs. I was also told by a doctor to have ice cold water dashed on my back. My sister says that when she thinks about it she can still hear my screams.

I had a lump on top of my spine the size of a large egg. The lump disappeared within two days after I was prayed for. On the afternoon of the evening I was prayed for the Lord gave me this verse, "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" (Luke 13:16). And the Lord proved faithful to his word. The last words Brother Byrum said after he had rebuked the disease in the name of Jesus were, *"Be loosed,"* and as I reached my seat I felt the power of God go through my spine from top to bottom and it felt to me as if each bone were being replaced. The Lord instantly healed me and I give him all the praise and glory.

Since I was prayed for I have never had a pain in my back and that night I was able to sleep soundly, something I had not been able to do for a long time, and awoke refreshed. I have been enjoying good health and gaining in strength and weight. I was healed of catarrh of about eight years' standing. I suffered very much.

I have no other desire but to live to serve God. Pray that I may be ever found faithful to him who is my Savior, Sanctifier, and Healer. The days of miracles are not passed and he is the same Jesus who healed so many during his ministry on earth and who is the same yesterday and today and forever. What he did for me he is able to do for you, my sister or brother, for God is no respecter of persons and there is nothing too hard for the Lord. I praise him for the faith he has given me to pray for others, and count it a blessed privilege to tell others of the wonderful works of God.

13 Dover St. Mrs. Adeline Powers.

Be sure of God and nothing can overthrow or drown you. —*Phillips Brooks.*

Church's Duty to Pastors

BY SYDNEY O. PAULEY

If the laity would feel their duty toward their pastor as they should, his burdens would be lighter and there would be more cooperation in the congregation. My heart has been burdened for this need. A pastor's life is made up of responsibilities that the laity can not comprehend, and, therefore, it behooves them to work with him in order that God's work may prosper.

In Heb. 13:17, we read, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." A true shepherd is a watchman, and if he sees any danger approaching his sheep he sounds the trumpet. If God calls a man or woman to pastoral work, he gives him or her ability as a leader. We are not to drive or force the flock, but to lead them with love. A pastor who rules his flock with a rod of iron will never endear himself to his congregation.

One trouble I have seen in some congregations is that some members want to rule independent of the pastor. A pastor should be a man or woman of good judgment; and if he is, God gives him a foresight into things. If his judgment is sound, the laity should submit. In regard to revival-meetings, the church and pastor should consult together, and be agreed as to who shall hold the revival. The pastor knows when his congregation is ready for a revival and when they are financially able; and if he knows they are not ready, the church should submit. If every one rules, what need have the congregation of a leader? I know of some individuals who went to a certain minister independent of the pastor and asked him to hold a meeting for them. He replied, "You go back to your pastor. He knows when you are ready for a revival." If all evangelists would treat the pastors as this one did, there would be cooperation. Brethren and sisters, if we want to keep spiritual, we must work together and not apart.

A pastor is human as well as are the laity, and he has his weaknesses, too. Do not go around and magnify his faults to others. Go tell him and maybe you can help him to overcome his weak points. Do unto him as you would have him do to you.

Evangelist, let me say you can help to make the pastor's work a success. If you work independent of him, it will bring endless strife and confusion. When you go into his congregation use your influence to make his flock appreciate their pastor. The evangelist is new and, sometimes some individuals will say, "We want you as pastor." Put a rebuke on this spirit or it will bring strife, and kill your influence beside.

Do not go in and deal with individuals without consulting the pastor. He knows their condition better than you do. I have in mind a certain evangelist who went into a congregation and dealt harshly with an individual without consulting the pastor. This individual was just coming into this truth and had heard only a few sermons. She became offended and discouraged. An evangelist has no right to go into any pastor's congregation and deal with souls apart from the pastor. The pastor understands his flock better than the outside minister does. Recognize the pastor's position and you will be more successful in your work.

Do you free your pastor so he can give all of his time to visiting, studying, and prayer? If he is so burdened that he must spend time in praying for his needs, he will not be able to feed the church. Let us ask ourselves these questions: If every one gave as much as I do, would the pastor's needs be supplied? If every one went to the pastor's home with a sack of flour, a ham of meat, a crisp dollar bill, as often as I do, would he be supplied? If there are ten wage-earners in the congregation and each will lay aside one tenth of his means for the support of the pastor he can live as well as they do. It is ridiculous to think of ministers being left alone to shift for themselves and live on whatever odds and ends they can pick up.

Your pastor should have respectable clothes on when he is in the pulpit. If he has shabby clothes, he will not wield a good influence. Give regularly to his support. His bills as well as yours must be paid each month.

Now when we give to the support of our pastors in a sense we are not giving to the Lord. We are paying for value received. When you pay your grocery-bill you are not giving, but paying for value received. If we build meeting-houses and give to the pastor, we are paying for value received. But when we give to the poor and the missionaries we are giving to the Lord. If every one would give good measure, pressed down, shaken together, and running over, the pastor and his wife and children would have plenty to eat, and could look respectable.

Do you provide a comfortable home for your pastor? "Well, but," says one, "I believe the preacher should be more sacrificing." Perhaps the Lord wants you to be more sacrificing.

The pastor likes to have you bring a sack of flour, meat, etc., but sometimes he would rather have you bring him some encouraging words. How often do you tell him his sermons encouraged you? How much you really appreciate him? I was called to hold a meeting in an established congregation of saints. I was preaching along the line of showing our appreciation to the pastor. The saints came to me after the sermon and said, "We have never told our pastor we enjoyed his sermons." If you want your pastor to be worth twice as much to you, show him you really appreciate him. Stand by him, hold up his hands.

When an evangelist is called to hold a meeting we are eager to supply his needs, and it is our duty. We sometimes forget our pastor during the revival. Go inquire about his needs. He can not cease from eating because a revival is in progress. He must live and his bills must be paid during the revival. May the Lord stir the church to their duty towards their pastors is my prayer. We are workers together with God.

Good and Bad Feelings

Bad feelings many a time have driven us to God for help, while good feelings many times have encouraged us to press on. So they are both a benefit to the Christian. Good feelings serve as a momentary bridge; help out for the moment, but will not do to depend upon altogether. Bad feelings also drive us to God for the moment, and therefore are a benefit for the present.

Our feelings in the service of God are thus changeable. We should not doubt our experience of salvation because of bad feelings, but should examine ourselves and see if our deportment has been in keeping with the Word of God. If we find ourselves clear, it will be a help to our faith; and faith can prevail. This also helps us to put aside bad feelings, knowing that they were not a true index of our real spiritual condition. Good and bad feelings are something like a teeter-totter.

—*Julia M. Tilton.*

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.

WITH THE BRETHREN

Bro. J. A. Morrison is expected at the camp-meeting at Flat, Mo., which takes place August 11-20.

A letter from G. P. Tasker, Calcutta, India, states that he and Sister Tasker have moved into the student section of the city and taken up work. Their new address is 12 Amherst Street.

The congregation at Vandergrift, Pa., enjoyed an all-day meeting on Sunday, July 2. Bro. Herman Ast took charge of the work at that date. The former pastor, Bro. John L. Williams, has taken charge of the work in Cleveland, Ohio.

The church at Center Point, four miles north of Asher, Okla., will have an all-day meeting and a basket-dinner July 4. On July 15 they will begin a revival, which is to last indefinitely. Bro. J. D. Beardsley is pastor at Center Point.

Brother and Sister R. A. Hall have moved to Halletsville, Tex. They intend to do evangelistic work among the colored people, in western Texas. Any one desiring their assistance may address them at Halletsville, Box 173.

Bro. C. S. Sisler, pastor at Flint, Mich., reports that the work under his care is advancing. The interest and attendance at both the church services and Sunday-school are increasing. They expect to hold a baptismal service early in July. Brother Sisler's present address is 2309 Minnesota Ave.

The work at Portland, Oreg., under the care of H. A. Schlatter, is on the forward move. About 90 partook of the ordinances of feet-washing and the Lord's Supper June 4. The church is striving for a sweeter fellowship with each other and a closer walk with God. Often at the regular services some come to the altar for help. Recently there have been some miraculous cases of healing, of diphtheria, appendicitis, tumors, and epilepsy. The church often has days of fasting and prayer for the sick.

AT THE OFFICE

Eight hundred copies of the Deacon of Dobbinsville were sold at the bargain tent on the camp-ground during the meeting.

The book, Pictures of Preachers, which was placed on the press a few days before the camp-meeting, was finished in time so that copies could be obtained at the book-store on the camp-ground. As the title indicates, the book contains pictures of preachers, 230 of them, and sells for 60 cents a copy.

On Monday of the camp-meeting the people that were gathered on the grounds were given an invitation to visit the Office. Guides were busy from 8 o'clock in the morning until 4 in the afternoon conducting people through the plant. Practically all the machines were running that day, thus the visitors saw the entire plant in operation.

Tuesday evening, June 20, the graduates of the Anderson Bible Training-School, who were assembled at Anderson at that time, met on the lawn of the J. W. Phelps' home. A short program of speeches and songs was given, but most of the time was spent in renewing acquaintances and becoming familiar with the work of former schoolmates. About sixty persons were present. This number included several teachers and visitors.

"Send James Tallen or Inez McCollum at once; can not take care of the business." So read the message received a few days ago from H. C. Hawkins, manager of the Kansas City branch of the Gospel Trumpet Company. A Sunday-school convention was taking place in Kansas City, and Brother Hawkins had set up a booth in which he displayed our literature. That same night came another message; it read, "Send 1,000 Gospel Trumpets by next express."

Correction

The cartoon on page 4 of our issue of June 29, was reprinted from the Moody Monthly. Credit was omitted by mistake.

CHURCH NOTICES

I have been in the work at the Gospel Trumpet Office for ten years and now I desire to get out in gospel work and should like to take up pastoral work somewhere in the Middle West. I expect to be at the Kansas State camp-meeting.

I should like to hear from congregations who desire a pastor.

Until July 15 my address will be Anderson, Ind., care of Gospel Trumpet Co. After that date address me at 212 S. Jefferson St., Anthony, Kans. For reference write to J. T. Wilson or E. A. Reardon, Anderson, Ind.

C. F. Christian.

Michigan Camp-Meeting

The Michigan State camp-meeting will be held at Grand Junction July 28—August 6. It will be the thirty-first annual meeting held on these grounds. I wish I could come to you with a personal invitation, but as we are unable we take the opportunity through the Trumpet of welcoming you to come. We are expecting W. F. Chappel to be with us, besides our Michigan brethren, and are planning and looking forward to a precious meeting. We ask you to pray to this end. Grand Junction is in Van Buren County, on the Michigan Central Railroad, 29 miles west of Kalamazoo, 11 miles east of South Haven; and on Pere Marquette Railroad, 54 miles south of Grand Rapids, and 32 miles north of Benton Harbor. All trains will be met.

Sleeping-quarters will be furnished free. Those who can bring your own sheets and pillow-slips do so as we have only a limited supply so far. All who can bring tent do so. There will be a grocery on the grounds, also a boarding-house where meals will be served at reasonable prices, and free to all recognized ministers.

There will be three meetings daily, besides special meetings for ministers and workers, also children's and young people's meetings. Every congregation should see to it that their pastor comes and is supplied with his fare. We will look after his welfare while on the grounds and he will return to you a better preacher as a result of the inspiration he gets from the meetings.

For a number of years I have received donations from some of our loyal brothers and sisters who can not attend. This is always much appreciated and goes into a fund to help support the ministers and worthy poor.

If you have any occasion to write about sleeping-accommodations, address to Mrs. Emma Noble, Grand Junction, Mich., as she has charge of sleeping-department. E. A. Austin.

Saints of South and North Carolina Take Notice

The date of the general camp-meeting of the two States (at Hickory, N. C.) is set for July 28—August 6. This date is rapidly approaching, and the Camp-meeting Committee, on investigation, find that there is a necessity of purchasing more than $75 dollars worth of dishes, and that there will be needed 40 bed-ticks, 25 bed-quilts, and 50 sheets, and pillows, and pillow-slips, as the camp-meeting association have a great shortage on these things. This is your camp-meeting, and we desire you to do all in your means to supply these things. If you can spare the money, donate cash; if you have any of the articles mentioned that you can spare, donate them to the cause. We are approaching the date of the meeting with no money in the treasury at all, and short of all these necessary things. We trust you will rally to the call for help in these States, and send in your donation for money, groceries, produce, or bedding. Do it now, while you think of it. Send your donation to H. L. Pendleton, Hickory, N. C.

G. H. Pye. Hickory, N. C.

To the Saints of Colorado

As mentioned some time in the past, in the Trumpet, the camp-meeting of the State will be held in Greeley, Colo., instead of Denver as in former years. Island Grove Park has been secured as a location. The meeting will begin August 4 and will close the 13th.

No doubt you have already been planning to attend this meeting, which we believe will be a great spiritual feast. We urge that all the ministers and workers be present, as we feel this will be a great benefit to the work of the State in the future. Those who are in congregations having pastors should see that their pastor is there at least and as many others as possible. Bro. N. S. Duncan, of Indianapolis, Ind., is expected to be present.

Those who desire tents during the meeting should write Bro. J. E. Roberts, of 3830 Stuart St., Denver, Colo. If any feel disposed to contribute toward the expense of this meeting, the small amounts as well as the large ones will be thankfully received, and should be sent to Bro. Marshall Mercer, of 3137 Vallejo St., Denver, Colo.

Do not forget the date, and watch the Trumpet for further notice.

W. F. Coy. Box 135, Olathe, Colo.

It Is Essential

BY W. B. MC CREARY

You may be a good Christian without the Gospel Trumpet, but if you have the world-wide view of Christianity that Christianity's Founder and his disciples had, you will want to know about the present world-wide efforts of the church.

Crowns are crumbling, kingdoms are waning, and the course of history is flowing rapidly. If you want to keep pace with the mighty strides Christianity is taking amidst this momentous crisis in the affairs of nations, get the Gospel Trumpet.

Do you know how the church is faring in your State; in the nation; in the lands across the sea? We owe it to our local work, to the work in our country, and to the great world-wide movement in which we are engaged to keep ourselves informed.

What would you think of a business man who refused to read the trade papers, a farmer who never tried to progress by reading some from agricultural magazines, or a saint of God who has seen the light of this reformation and yet does not get the Trumpet and inform himself along the lines of what is his essential business, his purpose for living? What would you think, moreover, of a minister preaching this glorious reformation light who did not keep in touch with his brethren by reading up on the news of their latest activities?

Brethren, the Trumpet is not the Bible, but it is necessary to the welfare of the reformation, for it is a godsend to the fulfilment of apostolic, prophetic truth. Are you heart and soul for it or against it?

How to Be a Successful Church

Matt. 5:14

BY W. S. BEST

Let your light shine before men.

A successful church is a light in the community in which it exists.

To be a successful church, all the members should be working members. Jesus gave the example. (John 5:17). "My Father worketh hitherto, and I work." Jesus had just healed the impotent man on the Jewish Sabbath Day. The Jews wanted to kill him, and asked why he had done this on the Sabbath Day. Jesus answered, "My Father worketh hitherto, and I work." The fact that he made use of his opportunity to work on the Sabbath should be an example for us to make use of the day we call Sunday.

All church-members should be workers in the church. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

We should often assemble together in public services. If you are not interested in attending church, you are not as much interested in your soul as you ought to be.

Order should be observed. Every service should begin on time, and close on time as much as possible. Every member should be active in the service, should sing, pray, and testify. Sing with the spirit and with the understanding; this will cause people to come back to church again. There is an emotion in the human soul that can be reached by spiritual songs.

Every one should pray. Do not pray too long in public worship. Remember the long prayers of the Baal-worshipers; they prayed from morning till noon. We are not praying to such a God. If we are living right, God is not out of hearing. Remember the publican's prayer, "Lord be merciful to me a sinner," an ideal way to pray. Just thank God for past blessings, ask in faith for the things you desire, and say amen.

Do not testify too long. Do not correct seeming abuses, or reprimand others. Tell about how God has blessed you, and sit down; others may want to testify. Do not get the idea that every service is incomplete without you praying and testifying, and do not get the idea that every service is complete without you ever praying and testifying. The church must have system in order to execute its work.

We are living in a time when almost every great enterprise has found itself in need of readjustment; this is true in regard to the church in some localities. Since labor is cheap and the cost of living cheaper, the local budget may need some readjustment.

Every church needs a budget that will represent the ability of the church, if possible one that will cover the actual needs, namely, pastor's support, fuel, light and water, janitor fee, insurance

premiums, relief fund, and the support of the general budgets of the church at large.

Each member is obligated to God to subscribe to the budget according as God has prospered him, whether it be the tenth or less or more.

The early church had a relief fund, which was distributed by ministers and deacons. The church is in need of such a fund today.

It is the work of the church to assist in feeding the hungry and clothing those who are in destitute circumstances. Here is an opportunity for most churches in a city or town of any size. This work of feeding the multitude, Jesus engaged in. It gives the church publicity and prestige with the people and gives us access to the hearts of the people with the full gospel.

Cooperate by attending our home services regularly; give your pastor your hearty sympathy and support. Concern yourself about the success of the church at home and abroad. Take responsibility. Read the Gospel Trumpet. Keep yourself informed as to what is going on. This is the way to keep up with the general progress of the church at large.

Through the prayers of the church, God finds his way to the hearts of the people.

It is said of the Jerusalem church that they were all filled with the Spirit. This is the ideal; let us strive to be like it. In such a church sinners will be converted, believers sanctified, and the sick healed.

WHEN GOD HAD HIS WAY

W. Huntsville, Ala.—I was truly converted in 1889. I was under conviction for three months as the result of the death of a friend. I attended a revival-meeting held by a minister of a holiness movement. While I was under deep conviction, one minister asked me to join the church. I told him I would not until God satisfied my soul. I had a horror of the mourners' bench, and wanted to be saved at home, but I could not find peace or pardon there. I did not want too many people present; in short, I did not want to make a display of myself. I had my own idea of how and what I wanted to do when I got saved. But God continued to pour such pungent conviction upon my soul that I told the Lord at last that if he would only save me he could do it any way and anywhere he wanted to.

So it happened in the presence of some 250 people. I went to the altar and poured out my heart to God. Suddenly God flooded my soul with glory, which demonstrated itself in prolonged hearty laughter right before the congregation. As soon as I could compose myself, I asked the minister to sit down and let me speak. I talked to that congregation some ten minutes of the glory that flooded my soul. Heretofore I had always been very diffident about public manifestations, and this occasion made a very great impression on the people.

I joined the Baptist Church at once in order to be immersed, and was a member there for five years. During this time I read and studied the Word night and day, with the result that I soon gained a knowledge of a higher plane of living than the Baptists professed. At first the Baptists wanted to send me off to study for the ministry, but, as I climbed higher in the knowledge and life of the things of God, they ceased from their ardent expressions regarding me, and began to find fault. Soon afterwards they called me off the floor, and forbade me to speak any more in their meetings.

About this time also I quit communing with them. My wife said she did not want me to do that, as there was no one in the world like me. My sister also said I was going crazy. One night I awoke in the small hours of the night, and, as I meditated on the goodness of God, I got up and poured out my heart in praises and thanksgiving to God, and got so happy and so loud that I woke up the family. My sister called in from another room, "Charlie, you're going crazy." Said I, "Well, if I'm going crazy, I'm on the happiest route I ever traveled."

About a year later than this Bro. N. S. Duncan came to Huntsville, Ala., and started a meeting in a schoolhouse. Up to this time every doctrine I had met I had found wanting, according to my understanding of the Scriptures. A sinner friend of mine who knew my stand on the Word, and who had attended Brother Duncan's meetings, told me he had the truth, and pleaded with me to come to his meetings. But I was so dubious of him that I did not go till several nights later. At last I went, and the word went forth just as I had understood it myself, with such clearness, power, and positive authority that it won me, and I went back the next night. That night I misunderstood one of his statements, put him down as an imposter, and would not go back the next night. However, the following night the Lord put it upon me to go. Brother Duncan preached on the church, and made it so plain that I saw it. I already had his conception of the church, and, as he unfolded it that night, I rejoiced, and embraced it, and felt so happy to find the church of God, which I had been searching for so long.

The shining of this clear light made me decide to quit my tobacco—chewing, smoking, and dipping snuff. This meeting closed, and he announced a tent-meeting two weeks later. During this interval I counted the cost, cleaned up my life, and when the tent-meeting was opened, I took a public stand for the truth. In my testimony, when I publicly accepted the truth, I said I had heard a part gospel a good deal, but never before had I heard a complete gospel. A little later I was sanctified.

My parents, two brothers, and two sisters fought the truth bitterly. But I have lived to see all of them but my father won to the truth through my personal efforts; one brother is now a minister of this truth. I soon felt an impression that God had more for me to do than I had been doing. I did not want to preach, but year after year my life proved a failure financially. The impression to preach the gospel was a constant burden on my heart, which, try as I would, I could not dismiss. At last I decided to obey God rather than self, and, surrendering all, I consecrated my time and talents wholly to the ministry of the Word. Yours for God and souls,

C. E. Johnson.

Meeting Notices

ARKANSAS

Hot Springs, Ark.—The Arkansas State camp-meeting, July 28—August 6. Trains will be met on Thursday, Friday, Saturday, and Sunday; those coming later than these days may write and we will meet the train. In going from depots to camp-ground take South Hot Springs car to Ward Ave., walk one block west to chapel, which will be our kitchen and dining-room. Rooms can be rented at $1.00 and up, for the meeting. A. Q. Bridwell is expected. F. L. Hurst.
309—4th St.

Hope, Ark.—State camp-meeting (colored) August 3-13. We expect all colored ministers in this State to attend this meeting. First two days is ministers' meeting, especially. All are welcome to come. A. Scott, of Eldorado, Ark., is the evangelist.
Hope, Ark. H. H. Stuart.

Quitman, Ark.—Revival at the church of God building three miles west of Quitman, Ark., beginning July 7 to continue three weeks. John A. Vance, of Ashland, Ky., evangelist. Effie George.

GEORGIA

Damascus, Ga.—Protracted meeting, July 28—August 6, at Pleasant View Church, 9 miles east of Damascus and 18 miles west of Newton. The meeting will be held by W. O. Moon and colaborers.
S. S. Mathis.

ILLINOIS

Bushnell, Ill.—Annual tabernacle-meeting, July 16—August 6. We are expecting R. O. Marsh, of Union City, Ind., as evangelist. A. Lanham.
694 Rile St.

West Frankfort, Ill.—Southern Illinois camp-meeting, August 4-13. Meals will be served on the cafeteria plan. There will also be a lunch-room on the grounds. Free lodging can be obtained at the dormitories, and in the homes of the saints. Bring your bedding. Let every saint in reach of this camp-meeting plan to attend without fail. Urge your minister and the evangelists to come. Special rates to ministers. The worthy poor will be provided for. For further information write to E. L. Voigt, Box 395, Mount Vernon, Ill.
E. L. Voigt.

INDIANA

Fort Wayne, Ind.—Tent-meeting to begin July 21. Any help that can be given by any of the surrounding ministers and workers will be appreciated. Elva Bragg, of Marion, Ind., is expecting to be with us for at least a part of the meeting.
J. E. Sheefel.

Muncie, Ind.—Tent-meeting (colored) will begin June 25, to last indefinitely. Singers wanted. This is a new place. We should be glad to have any saint that comes to the Anderson meeting stay and help us in the meeting. P. H. Henderson.
809 South Grant St.

Yellow Lake, Ind.—Camp-meeting August 11-20. For information in regard to the meeting write R. N. Gast, Akron, Ind.
R. N. Gast.

Indianapolis, Ind.—Tent-meeting beginning June 25 to last indefinitely. W. W. Naylor expected. The tent will be pitched between 19th and 20th Streets on Martindale Ave. Take Columbia car, get off at 20th St. Horace Ellison.
1627 Alvord St.

IOWA

Madrid, Iowa.—State camp-meeting, August 19-27.
Emil Kreutz.

KANSAS

Anthony, Kans.—State camp-meeting, August 3-13. W. E. Monk, from Louisville, Ky., will be the visiting minister.
C. A. Hoffman.
615 E. Main St.,
Anthony, Kans.

KENTUCKY

Winchester, Ky. — State camp-meeting, August 18-28. W. H. Hunt.

LOUISIANA

Bonita, La.—North Louisiana camp-meeting, August 10-20. Bro. A. Q. Bridwell is the minister in charge, but we invite all the ministers of the State and adjoining States to come and be with us in this meeting Provide yourselves with tents and bedding and come prepared to care for yourselves. Ministers will be cared for by the church, also as much help be extended to others as it is possible. This meeting will be held on the church of God camp-ground, four miles southwest of Oak Grove, and four miles northwest of Forest. For further information write the pastor, D. M. Green, Oak Grove, La., or I. J. Fair, Forest, La., or the writer. M. S. Ward.
Bonita, La., R. D. 1, Box 89.

Palmetto, La.—State camp-meeting (colored) September 22—October 1. All ministers in the State are expected. Ministers from other States are invited.
Ogden Fontenat.

MARYLAND

Ellwood, Md.—Camp-meeting July 28 to August 6. Bros. J. W. Lykins and A. G. Riddle are expected. Lodging and board provided on the ground. Bring pillows and covering if you can.
Emma C. Coulbourn.
Hurlock, Md.

MASSACHUSETTS

Pittsfield, Mass., — Northeastern camp-meeting of the church of God, August 3-13. The meeting will be held at Pontoosuc Lake, Pittsfield, Mass. I. S. McCoy, C. J. Blewitt, Earl L. Martin, and other ministers and gospel workers will be present. Meals will be served on the ground at reasonable rates. Those desiring to secure cottages for certain dates should write the undersigned at once. Ticks filled with straw will be provided free to all, but each individual must bring sufficient bedding for himself. Further information gladly given upon request. R. W. Potter.
48 Harris Street,
Pittsfield, Mass.

MICHIGAN

Charlevoix, Mich.—Camp-meeting, August 4-13. A. J. Winters.

MISSISSIPPI

Meridian, Miss.—Camp-meeting (colored) to be held July 21-30. All ministers in the State are expected. Ministers from other States are invited. Also the Sunday-school convention for the State of Mississippi will take place here. All the Sunday-schools of Mississippi and a part of Alabama should be represented. For representation blanks send to R. Hughe, R. D. 4, Box 5, Laurel, Miss., or W. J. Dancy, R. D. 1, Box 57, Shuqualak, Miss. H. P. Stephen.

Merigold, Miss.—Meeting beginning July 23 to continue indefinitely, on Sunflower Plantation, nine miles west of Drew and five miles east of Merigold. Any one desiring to be met at train notify John Brown, R. 1, Box 80, Merigold, Miss.
Mrs. P. C. Hickman.
R. 1, Box 68.

Paden, Miss.—Revival beginning July 15 to continue a week. If there are any isolated saints or Trumpet readers in northeast Mississippi, you come to this meeting. Any information may be had by writing me. W. S. Best, of Bessemer, Ala., is expected. Grady Montague.

MISSOURI

Mountain Grove, Mo.—Camp-meeting, August 11-22. Grounds one block east and one block south of Frisco depot. Walk to grounds. Meals on cafeteria plan. Rooms and tents for rent on or near grounds. Everything will be made as inexpensive as possible. J. H. Ball, of Paragould, Ark., will be the visiting minister. Mountain Grove is on the main line of the Frisco Railroad from Kansas City to Birmingham; good rail connections. For further information write Edward Eklund, R. D. 2, or F. J. Light, Wall St., Mountain Grove, Mo.
R. L. Berry.

Doniphan, Mo.—Camp-meeting, July 28—August 8. J. A. Morrison, of Anderson, Ind., will be the evangelist. Bro. W. T. Seaton, of St. Louis, will also be present. You can reach Doniphan by the Missouri Pacific Railroad, changing at Nulyville, or by the Frisco, changing at Naylor. F. C. Weir.
Box 102.

Vichy, Mo.—Camp-meeting, August 17-27. St. James, Mo. Frank Schneider.

NEBRASKA

York, Nebr.—State camp-meeting August 18-28, to be held on the Chautauqua grounds. Mrs. J. C. Bishop.

NEW YORK

Palmyra, N. Y.—Camp-meeting, July 23-30, on the Fair-grounds, within the city limits. Meals will be furnished in the dining-hall on the cafeteria plan. Bed-springs and straw for ticks furnished free, but be sure to bring your bedding. F. G. Smith will be present throughout the whole meeting. Brother Smith will give illustrated lectures each evening on the Revelation. Rooms in private homes will be secured for those who write in advance, at your expense. Further information gladly given on request. Fay C. Martin.
30 Canandaigua St., Palmyra, N. Y.

NORTH CAROLINA

Charlotte, N. C.—Our annual State camp-meeting (colored) begins August 25, to last ten days or more. Able ministers expected. All congregations in the State are urged to attend. Everybody invited.
P. O. Box 721 H. F. Lee, Pastor.

Hickory, N. C.—State camp-meeting, July 28 to August 6.
G. H. Pye.

OHIO

Springfield, Ohio.—State camp-meeting, August 4-14. Bro. W. F. Chapel and other ministers expected. For rooms and lodging write George Lorton, Creston, Ohio. For other information write C. E. Byers, 1418 Maiden Lane, Springfield, Ohio.
C. E. Byers.

OKLAHOMA

Oklahoma City, Okla.—Annual State camp-meeting on the old camp-grounds, August 11-20. Geo. M. Flanagan.

Guymon, Okla.—Camp-meeting, July 20-30. This is on the Rock Island Railroad, in the Panhandle of Oklahoma. Good central location for northwestern Oklahoma and southwestern Kansas congregations. This being a new place every one will be expected to care for himself. There will be no meals served on the ground. But the meeting will be in town where conveniences may be had. Bring tents if possible and enjoy an old-time camp-meeting. Those desiring to rent rooms should notify us in time to make arrangements. J. D. Harmon and other ministers expected.
Box 125. C. E. Johnson.

OREGON

Woodburn, Oreg.—State camp-meeting, July 20-30. All those who can, bring tent and bedding; also bring your Select Hymns. Wood, straw, and springs can be had on the ground at a reasonable rate. Meals will be served at the dining-hall at reasonable rates. For further information write to John T. Myers, Woodburn, Oreg., or J. J. Gillespie, 1315 N. Church St., Salem, Oreg.
J. J. Gillespie.

PENNSYLVANIA

Allentown, Pa., July 14-23. Railroads: Pennsylvania Railroad to Reading, Philadelphia, or Lancaster; Philadelphia and Reading; Lehigh Valley; and interurban lines connecting with Harrisburg, Reading, Morristown, Lancaster, and Philadelphia, either via 69th Street or Chestnut Hill. All must provide ticks, pillows, and covering. No ticks provided by camp committee. Straw furnished free. One-room cottages $4 each. Meals furnished at reasonable cost. From Allentown take trolley at 7th and Hamilton Sts., or 8th and Walnut Sts., for Wescosville, get off at Emanuel Grove. J. G. Anderson and Marcel Degalier expect to be with us to preach the gospel. For cottages or rooms and information address Wm. F. Swavely, 651 North 13th St., Reading, Pa. J. C. Blaney.

Emlenton, Pa. — Camp-meeting, August 18-27, at White Hall grounds, two miles north of Emlenton, Pa. Can be reached over the main line of the Pennsylvania Railroad, running from Pittsburg, Pa., to Buffalo, N. Y. Tents can be had for a small sum, but bedding can not be furnished. Meals will be served on the cafeteria plan. Let all the saints within reach prepare to attend this great meeting. J. W. Lykins, of Charleston, W. Va., will be our visiting minister. Able ministers and missionaries are expected.
J. Grant Anderson.
9 Gilfilan St.,
Franklin, Pa.

Westmiddlesex, Pa.—Camp-meeting, August 25—September 3. R. J. Smith.

TENNESSEE

Tullahoma, Tenn.—Meeting at the church of God chapel, four miles south of Tullahoma, will begin August 18, and continue over two Sundays. O. W. Sidener is expected. W. A. Robertson.

Greeneville, Tenn.—Camp-meeting, August 12-20. Brother and Sister H. F. Wilson, J. Lee Collins, and other ministerial brethren expected. Meals served on the cafeteria plan. All who are expecting to come write me as early as possible.
W. A. Sutherland.
201 Carson St.

Sewell, Tenn.—Annual summer meeting will begin July 15. Bro. R. T. Vest expected. J. Lee Collins.

TEXAS

Gorman, Tex.—Texas State camp-meeting August 4-13. Further announcement will be made later. M. E. Rone.
Box 494, Gorman, Tex.

Hallettsville, Tex. — Camp-meeting (colored) July 28—August 6. All ministers in the State are expected. Ministers from other States are invited. All saints near by bring bedding if possible.
C. G. Eason and Wife.
Shiner, Tex., R. D. 1, Box 27.

Gorman, Tex.—State camp-meeting, August 4-13. M. E. Rone.
Box 494.

Wiergate, Tex.—Revival (colored) beginning August 30 to continue indefinitely. Bro. David Scott, of Bayou Goula, La., expected. For information write J. E. Shankle, Wiergate, Tex., B. 586.
Jones Inman.

WASHINGTON

Edmonds, Wash.—Puget Sound camp-meeting, August 3-13. Geo. H. Sharon.

WEST VIRGINIA

Oak Hill, W. Va.—State camp-meeting, August 4-12. Bring your bedding such as you may need; straw will be furnished as reasonably as possible to fill ticks. Board will be furnished at a reasonable price. All will be expected to care for themselves, except the worthy poor. Ministers will be cared for free. We urge that each congregation in the State send in a donation to help bear the expense of this meeting. Send all donations to I. W. Kinzer, Oak Hill, W. Va. I. W. Kinzer.

Obituary

Hornsberry, Ruba (Culpepper) was born at Albertville, Ala., Nov. 13, 1894; was married to W. C. Hornsberry at Brownsville, Tex., May 20, 1911; died May 26, 1922, at Natalia, Tex. She leaves a husband, three children (two girls and one boy), a mother, two brothers, and one sister. She was a Christian and died fully trusting in Jesus. She was laid to rest at Divine, Tex. Funeral services conducted by the writer.
C. F. Miller.

FROM THE FIELD

AUSTRALIA

Sydney, N. S. W., May 17.—Dear Saints in America: We are happy to greet you once more from our far-away field. The Lord is very precious to us and we are encouraged to press the battle on. Recent developments make the prospects for the work here more encouraging than at any time since our arrival.

Through our past activities there have been raised up some faithful workers upon whom we can depend to faithfully work for the advancement of the cause so dear to you and us. Brother and Sister J. H. Adams, from the State of Queensland, have disposed of their farm and have given themselves up to the work of the ministry. Their joining us at this time is a real encouragement, I assure you. Both are well-established saints and possess both physical and spiritual qualifications that especially fit them for the work.

Brother and Sister Edward Nelson, of Belfast, Ireland, have also come to Australia and expect to engage in the ministry at once. Brother Nelson did pastoral work in the British Isles. With the assistance of these able brethren and others we thank God and take courage. However, with the solving of one problem new difficulties arise and we still are in need of your earnest prayers. Our task is great, but we are trusting our mighty Leader and intend to be true to our calling.

I am sorry that I have been unable through being overburdened with office and editorial work to attend to many letters asking for information about our field to be used in some of your missionary meetings, but I assure those who are waiting to hear from me that I shall give them an answer to their letter at the earliest moment.

We are always mindful that we are much indebted to the church in America for your love and support and hope to see a rich harvest from the investment of your means and prayers and our time and strength by the grace and goodness of our Father in heaven. Yours in His great work, E. P. May.

CALIFORNIA

Pixley, Cal., June 12.—Greeting to the brethren through the pages of the Trumpet: We are glad for the Lord's dealings with us in our labor for souls at Pixley and feel that the blessing of the Lord is on us.

Through the prayers and faithfulness of Sister F. Manley, who stood for the truth for years, the Lord has rewarded her by the present congregation being established. The work being new, we solicit the prayers and cooperation of all the saints. We are much encouraged to press the battle on, for many souls need salvation. We average about 50 in the Sunday-school and hope to reach 100 soon. We have Sunday-school at 9:45 and preaching at 11 A. M. in the Edendale Schoolhouse, three miles north and two miles east of Pixley. Bro. F. A. Benson is superintendent.

Three Japanese and several children have been saved, while others have taken their stand for the truth, for which we praise the Lord. We expect to have baptismal service and ordinance-meeting in the near future. Yours for souls,

Edward W. and Ruth Barrus.

ILLINOIS

Chicago, Ill., June 17.—We are glad to report that a goodly number of our congregation have gone to attend the camp-meeting in Anderson. We hope that they will receive the spiritual blessings that their souls crave for, while they are there.

We have just closed a ten days' revival-meeting here at our place, during which several souls were added to the church. Brothers J. T. Brown, Crosby, and Beverly were present to help Brother Dunn carry on the meeting.

Our Sunday-school is still progressing and we were glad to be able to send $25 to the foreign missionary treasury not long ago.

Since the election of officers in the young people's meeting and under Sister Blance Robinson's leadership it seems that the young people have taken a fresh start to make their meeting a success.

Please let the church pray for the assembly here that we may be able to overcome the enemy who is seeking to get in among us.

We hope that we may be able to send more donations to the Church Extension Fund, as it is our desire to see the work carried forward as rapidly as God would have it. May God bless Brother Smoot in his work in Louisiana and all others whom we are not personally acquainted with. Yours for service,

Lucile E. Pitts, reporter,
3819 Rhodes Ave.

MONTANA

Billings, Mont., June 14.—Today finds us saved and ready to do our very best in the Master's service. We have passed a hard winter, which has made it very hard to get to the outlying places or to get people out. We came here last fall without a home and with but little money, but thought best to build ourselves a home, as rent was so high. So this took quite a little of my time.

Aside from the work here in the city I have visited a few places and others are calling for meetings. A number of these calls are quite a distance apart and in most cases those calling say, "We have no money with which to help bear expenses." It is no wonder that such is the case when we realize that the crops have failed for four years and many have lost all they had, that is, in the dry-farming districts.

The mail today brought us another earnest call for help, a part of which I shall give: "We have earnestly prayed for a minister for five years, and are still praying. How long, O Lord, must we still wait? . . . can you come? . . . I am sorry we can not send the money. I am afraid we shall not have sufficient food, for we are very short. We are living mostly on bread and milk."

The foregoing is not an exception, although every one is not so poor. I am not speaking in respect of want, but I have this people and the work on my heart and greatly desire to take advantage of these summer months. I have tried hard to get a tabernacle to hold a revival here in Billings, but have failed so far.

Sister Brown, of Big Timber, is calling for a minister to locate there. She offers the use of her home to any faithful minister who will locate and build up the work there. This place is about eighty miles west of here in a very fruitful part of the Yellowstone Valley. I was there for an all-day meeting on Easter, also last Sunday. The meeting was held in a beautiful natural wood, and a good interest is being shown. If any feel led to fill the call, you can write Sister Jane Brown. I hope some can go. Brother Nolen, who with his wife stepped out in the light last winter, has been going there and preaching to them every Sunday since Easter, but they are to leave soon for Tennessee.

We are not at all discouraged, but we need your prayers. Every saint in this country seems determined to do his very best to help support the work. Even some whom we have never yet met have sent us means. May the Lord reward them.

Brethren, let us who live in this State pray much and labor fervently for the increase of the gospel among us. Will say for the encouragement of any who may feel disposed to come this way that the prospects for a good crop is the best for years. It is excellent. Your brother in Christ, J. L. Green,
311 Howard Ave.

SOUTH DAKOTA

Arlington, S. Dak.—The recent State camp-meeting of Arlington, S. Dak., was said to be the best camp-meeting that has ever been held in the State. The attendance was larger than at any time in the past. Souls were saved and sanctified and the sick were healed. Bro. A. Q. Bridwell, of Dorrisville, Ill., was the evangelist. A number of ministers and gospel workers were present also and all rendered valuable service.

The young people's meeting was a very interesting feature of the meeting. In the ministers meeting, plans were set in motion to make a special effort to evangelize the State, and to open up the work in new fields. We solicit the cooperation of the saints of the State in sending regular donations to C. H. Gisselbeck, secretary and treasurer of the Evangelistic Fund, Arlington, S. Dak. We are expecting the cause of Christ to spread more rapidly, and a larger attendance at our next camp-meeting (which is to begin June 3, 1923) than this year.

More gospel workers are greatly needed in the Northwest. I pray the Lord to send whom he can use. Yours for the salvation of the lost, Samuel Ford.

TEXAS

Wiergate, Tex., June 13.—We are glad to report victory in the work of the Lord here at Wiergate. The Lord is blessing the labors of our pastor, Bro. Jones Inman. Since he has been pastoring the congregation at this place, several have taken their stand for the truth. He has the welfare of the congregation at heart, and endeavors

to build up a clean work. We have prayer-meeting Wednesday nights, and Bible-reading Sunday afternoons.

We have purchased a lot at this place, and hope to have a building soon. Previous to buying our lot here, we conducted our services in the "non-ordinance" people's church. We own a lot and house, out from town, but we need a house here. We have an arbor built.

We are looking forward with great anticipation to our coming revival, which begins August 30. We are expecting Bro. David Scott, of Louisiana, to help in this meeting. We are expecting great things of God, and desire your prayers for the success of the meeting. Also pray for our pastor, that the blessings of the Lord rest upon him, and that he may ever keep in God's divine order, and be instrumental in extending the work in this needy field. Yours in Christ,

Clyda C. Bryant, reporter.

WASHINGTON

Olympia, Wash.—Yes, the church at Olympia, Wash., has become a fighting church; not with carnal weapons, but by putting on the whole armor of God, and fighting the good fight of faith; and it has won many precious victories of late through Jesus Christ, the great Captain of our salvation.

It pleased the Holy Ghost to choose and send us in September 1921, Bro. Guy DeVries as pastor. His wife is a valuable assistant, and is leader of the singing and soloist, which is of great importance in any congregation. The work has been growing and thriving under their patient leadership. Sister DeVries has established a young people's meeting, under great difficulties. She also established a young people's sewing-circle, which is doing splendid work for missionary purposes, and a general sewing-circle for missionary and other purposes.

Recently Brother DeVries called the church together to find the mind of all concerned in regard to having a week of prayer, for the deepening of the spirituality of the church, and to get the mind of the Lord in regard to whom we should have to hold a revival, since our esteemed Bro. Oscar Lewis was moving to his new field of labor in California. All felt it to be to the glory of God to have a week of prayer. The first night the meeting was well attended, and the Spirit of God rested upon it. The conversion (which happened nearly fifty years ago,) of our dear old Brother Garrizus, a pioneer minister, who now resides in the Soldiers' Home in this State, was related as follows:

"There was a revival being held at the little schoolhouse in his vicinity. He attended regularly for some nights. The minister labored earnestly with souls, urging them to seek the Lord. They all replied with one accord that Garrizus was not a Christian, but led a life beyond reproach, and was just as good as any Christian among them. The minister then told Mr. Garrizus that he was standing in the way of sinners, by striving to prove that a moral life was sufficient for all man's need. Garrizus replied that if he was in the way he would stop coming to meeting. The minister urged him to come the next day, but Garrizus refused, saying he had to go in to town and have his horse shod. The minister told him they were going to agree in prayer the next forenoon that God would save his soul.

"There were eight Christian people and they and their minister went to prayer at the schoolhouse the next morning, for Garrizus' salvation, while he rode benignly away to get his horse shod. But on his return home, shortly after leaving the town, he began to feel a great load pressing heavily upon him from above, and recognized it to be the prayers of those Christians. And, great big strong man that he was, he got that six feet two and one-half inches of length down by the roadside to call upon God for mercy. And God, who always hears the penitent sinner, abundantly saved his soul.

"He mounted again and went home, and back to meeting that night, deciding to keep still about his 'roadside conversion,' and see if any one noticed any difference in him. But no sooner did services begin than he was up at the front proclaiming what wonderful things God had done for him. This caused great rejoicing among the little band, and many precious souls were added to the Lord during the remainder of the meeting."

We knew we were serving the same God and that he was still answering prayer. So we set apart the next day for fasting and prayer, and requested special prayer for the conversion of our son Ivan, and his wife Esther (Hines) Wray. The next day was very precious to us, as we drew near to God. And that night the Spirit of God so rested on the meeting that some began to cry when the service started, so the pastor gave the altar-call after preaching but a few minutes. Several souls were gloriously converted that night, Ivan and Esther among the number. And before the meetings closed they were sweetly sanctified.

There were also several notable cases of healing, among them being the little daughter of a woman in the Christian church, who had lain four days unconscious—given up by the doctors to die of blood-poisoning of the brain. When the heart-broken mother sent for the brethren among us to come and pray for the little girl, the latter was restored to consciousness at once. She then sat up and asked for something to eat, and was entirely healed.

Another lady from that denomination sent for prayer for her daughter. And when prayer was answered, she took a stand with the church of God, resigning her various official positions of her denomination.

Satan raged, and hindered all he could by causing one brother to lose his position (but God gave him a better one). He caused the husband of one of the sisters who was sanctified to threaten to leave her, because she could not take pleasure in the world any more, and the haughty husband of another to forbid his wife ever attending the services or Sunday-school again, and by keeping others away who promised to come back and get saved. But this is where our armor and equipment come in, and we are fighting the good fight of faith, tearing down the strongholds of Satan, by having special afternoons of prayer for the salvation of others who are near the kingdom.

Eva M. Wray.

Spokane, Wash., June 16.—On May 26 the second year's work of the Pacific Bible Institute, at Boise, Idaho, was completed. After the farewells and a few days' rest I started on the present trip.

I first stopped at Baker, Oreg., where Bro. A. C. Head, one of our former students, is pastor. The work is doing quite well and the outlook is promising.

I stopped one day with Bro. R. M. Nichols at Walla Walla, Wash. Brother Nichols has labored hard at this place for four years. Recently there has been a substantial increase in interest and attendance, which promises to bring a good harvest of souls.

At Yakima, Wash., I had the privilege of attending the revival conducted by Bro. S. H. Eddings. Brother Eddings is preaching the truth with power and souls are being saved.

The chief object of this trip was to make arrangements at Seattle for the removal of the School to that place. The arrangements have been made and school will open October 2. A more detailed announcement will appear in the Trumpet. I met the church in Seattle at prayer-meeting and found a large group of spiritual brethren.

Upon urgent request of the church at Wenatchee, I stopped with them over Sunday. We were much refreshed together in the Lord. Several sought the Lord for spiritual help and bodily healing. The church at Wenatchee is without a pastor at present.

I am now in Spokane, where I came to visit my relatives. I expect to remain over Sunday. There is a nice group of spiritual brethren here who are standing firm for the truths and spirit of this reformation. My brother, Geo. H. Gray, is preaching for them. I shall visit the church at Clarkston, Wash., where I was pastor five years, attend the Colfax camp-meeting, then return home to prepare to move the School to the Coast. Hereafter all money intended for the Pacific Bible Institute should be sent to S. S. Johnson, 3906 Woodland Park Ave., Seattle, Wash. After August 1 my address will be Edmonds, Wash.

A. F. Gray,

1311 Bannock St.,
Boise, Idaho

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OBSERVATIONS OF OUR TIMES

The Bible in Public Schools

The State of Missouri is holding a Constitutional Convention for the purpose of amending and revising the constitution of the State.

A proposed amendment that shows the increased sentiment in favor of the Bible being read in schools is this: "The reading of the Bible shall not be excluded from the public schools of this State."

When Baptist Fights Baptist

The Northern Baptists met in convention in Indianapolis, Ind., in June. There the "Fundamentalists" made a stand, and lost.

Just what is a fundamentalist? A fundamentalist is one who stands for the Christian fundamentals, such as God, Christ as the divine Son of God, the resurrection, the miracles, the inspiration of the Scriptures, and, what is not fundamental, the millennium. And, which is strange, the latter doctrine, the millennium, is part and parcel, it seems, of the Fundamentalist program. So, to speak without fear or favor, a Fundamentalist is one who stands for the grand old fundamentals of the Christian faith along with one of the wildest and most speculative fantasies the Christian world ever was disturbed by.

At Indianapolis the Fundamentalist group of Baptists, led by the noted Baptist preachers, Goodchild, Massee, and Laws, offered a resolution indorsing the New Hampshire Confession of faith, which is, they said, a historic statement of the position of Baptists on the Bible. By a large majority the Convention refused to indorse the New Hampshire Confession and stuck to the simple statement that the New Testament is a sufficient guide for faith and practise.

We sympathize with the Baptist Fundamentalists in one thing and that is, we, like they, stand for the Bible as God's Word and take it whole, miracles and all. The "Modernists," who are the opponents of the Fundamentalists, accept a rationalistic religion, rule out part or all the miracles, accept evolution, etc. But we have no sympathy with the millennium theory of the Fundamentalists and believe that they are about as far off the truth on some lines as are the "Modernists."

The Baptist Fundamentalists say they are going to keep up the fight on Modernist Baptists till they are driven out of the places of power which they now occupy in that church. If the Fundamentalists were not cumbered with that fantasy of the millennium they might win, but with it tacked on we see little prospect for anything except wrangling and division among them.

Hays Orders Movies to Clean House

Hays has made a move. He had to. He has told the movie-producers that without a doubt they have to clean up, that the public is tired of their salacious stuff, and that from now on nothing should go into any film that is not clean morally, and decent and right. Indirectly his letter to the producers is an indictment of them. Something has gone wrong in the movie business heretofore, that is certain, else no letter demanding the omission of bad pictures would have been necessary.

Hays' plan is right. He intends that no immoral play shall be filmed at the start. If he succeeds it will be a better plan than to censor a play after it is made. It costs so much, it is said, to produce a film, that after it is made it is pushed on the market by every means so that the money will be got back out of it with a profit besides.

We are still skeptical as to what Mr. Hays can do with the movies, but if he can clean them up he will help thousands of young people who have not yet learned that there is more joy in serving Christ.

The Preacher's Hobby

A preacher, especially a pastor, must be careful not to run in ruts or develop a hobby. One man told of his pastor that he became obsessed with the idea that free trade between nations is the embodiment of the Christian truth, and the people got free trade talk every Sunday, communion and Easter day included. This, of course, is a rank example, but it was once reported that one pastor had three sermons; Salvation, the Brevity of Life, and the Judgment, all good sermons, but one would not specially delight in hearing about the brevity of life or the judgment in nearly every sermon.

In Sweden some of the preachers, perhaps most of them, prepare a whole year's sermons ahead and print them and then they follow the schedule. This plan prevents repetition and hobby-riding, but is too extreme on the other side. A pastor should feed his flock as well as exhort them. And every phase of Christian doctrine should be covered and every phase of Christian experience and endeavor.

Vacation Bible-Schools

Unless greater effort is made to teach the on-coming generation of boys and girls the Bible and the truths of Christianity, there will be danger even for our civilization. Save a child and you save a life. A great many preachers spend nearly all their time preaching to old seasoned sinners and neglect the little children growing up all around them. They spend hours praying for old hard sinners, hypocrites, and persecutors (who need prayer all right) and spend hours in outlining sermons to get these mature sinners to repent, and at the same time spend scarcely any time praying for or preparing to teach and lead the tender children to Jesus. In other words, we allow a crop of sinners to grow up while we try to convert the old.

And there are preachers, hundreds of them among us, who do not vizualize the value of teaching children. They let the vacation period go by without doing a thing extra to teach the boys and girls around their door.

A vacation Bible-School is this: you open a school in the church, and get two or three or four teachers who will agree to teach two or three hours a day. (Get the best teachers.) Then visit house after house around, tell the mothers you have started a school, a free school, and that you will take their boys and girls for two or three or four hours a day and take care of them and give them a good course of study. Most mothers do not know what to do with their restless lads and lassies during vacation anyway and will be glad to turn them over to a competent person for a few hours every day.

Then open your school at the appointed time and date.

And after you once have the children, hold them. Have Bible-study suitable to their ages, group them in classes, use every facility you have; teach them geography, singing, a little history as connected with the church, play games, and send them home with some good scriptures committed to memory. In three months of vacation one should be able to teach more Bible than during a whole year of Sunday-school work on Sunday morning.

Minister, why not start a vacation Bible-school? You have the truth, spread it abroad and sow it in all hearts, especially in the hearts of the young. —R. L. B.

"Whatsoever He Saith Unto You"

BY MILLICENT YATES

We all know that we must measure up to the word of God; and this is true whether the word be written in the Book or spoken to our hearts by the Holy Spirit. Whether it be the rich young man of Matthew 19 or present-day seekers after eternal life, the perfect condition lies in obedience to the latest and fullest revelation of God's will.

The young man of Matthew 19 had kept all the commandments from his youth up, but Jesus, who is the Light of the world, revealed to him a great lack; also that the filling of this lack, meant a consecration he was not willing to make. The young man therefore went away sorrowful and what would have been the light of life became to him, being disobedient, the shadow of death.

The subject of this story was not a follower of the Lord Jesus Christ, but nevertheless we who are followers can find here a lesson that can not be too well learned. It teaches us not to rely on past obediences for acceptance with God, nor to belittle the importance of hearkening to and obeying his present command. Jesus said, "My words are spirit, and they are life." And likewise today the words of the Holy Spirit mean life to those who heed them.

Brothers and sisters the Lord is ever revealing his will by the voice of the Holy Spirit, showing us what we ought to do. Oh, hearken to the Spirit's voice. Whether the task or consecration be great or small do as Mary the mother of Jesus said at the wedding-feast "Whatsoever he saith unto you, do it." By our obedience, the miracles of grace shall be multiplied.

Who They Are

PINA WINTERS, who contributes "Old Larson's" Conversion, is a pastoral worker in Pomona, Cal. She has been one of our prized contributors for a number of years.

E. F. ADCOCK, author of Safety First—But Not Always, is our valued copy-preparer of periodical manuscript at the Trumpet Office.

BERTHA ELSASER, who writes Reason in Religion, is a senior in Columbia University, New York.

Reason in Religion

BY BERTHA ELSASER

Young people these days are told by "learned" men who are spending their lives "reasoning" it out, that when making their religious decisions they must choose one of two things. They may accept the old-fashioned religion of their fathers with a belief in a personal God and salvation through Christ's death on the cross, and with this sacrifice of reason, enjoy the passive comforts of a blind faith. Or, they may adopt as their creed the new religion whose God is merely a mighty impersonal moving force in the universe—a God whom we can better comprehend. Thus we may be comfortable in the feeling of being reasonable; we may be intellectually honest with ourselves; then strong men of reason as well as simple men, weak women, and children may without incompatibility be religious—as if the limit of mere man's reasoning power, of even the wisest of men, marks the boundaries of the whole existing realm of reason.

But what some devotees of science term blind faith in the unknown, others, who are more truly scientific, consider rather as an extension of their own limited reason, something of the same element, only higher and less fallible. These men because they have a passion for learning the truth in all things tenaciously cling to their faith, for they find, as they reach out into the unknown, that it serves as a search-light, ever revealing new facts to them.

Just recently I heard a distinguished scientist, a doctor of philosophy, make the statement that the longer he worked in his laboratory dealing in terms of ions, atoms, and molecules, the deeper he looked into the test-tube, the more fully the personality of the God behind it all was revealed to him, a God with a feeling, a will, and, most certain of all, an intellect—a God of reason! Therefore, he counted it a paramount privilege to be able to commune with him and to learn of him.

But why some men, simply because they can not comprehend his higher reasoning power, choose to reject this God, to cut off the source of all their wisdom, and to serve one of a lower nature is hard to understand. I write these lines to remind any who have had the faithless, unreasonable doctrine of these men thrust upon

them that faith in our God is not opposed to reason, but rather it inspires, enhances, and purifies it.

God gave us the reason we have, and now he even invites us to share it with his own. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." No, we can never fully understand this miracle of miracles. But those wise individuals who accept the challenge to reason with God and to believe in him, they of all human beings come the nearest to a true understanding of all the mysteries of life.

The Worst Thing in the World

BY C. W. NAYLOR

What is the worst thing in the world? Some might say sickness, others poverty, others would say sin. But sickness and poverty can be endured without destroying one's happiness. Sin is a terrible thing, but there is an ever-available remedy for it, and one need not have it upon his conscience any longer than it takes him to submit to God and believe in him for pardon. There is another thing, however, that gets hold upon innocent souls, and, in fact, upon all sorts of people in all sorts of conditions. It brings dark clouds of gloom over them. It destroys their happiness. It drives away joy. It brings heaviness and distress. It has not one good thing about it. It has not one attractive quality. It has not one redeeming feature. It is bad, utterly bad. This evil thing is discouragement, and I do not think I err in calling it the worst thing in the world, for it robs all good things of their appearance of goodness when they come under its blighting touch and it adds an ever-increasing weight to every evil.



C. W. Naylor

Many people have given up the struggle against sin and the attempt to serve God through discouragement. It has robbed them of their courage, hope, and energy. It has limited their activities. It has made them sit down and fold their hands, and with a voice of sorrow say, "It is no use to try. I can not make a success. I am nothing but a failure. I just make one failure after another." Then what heaviness settles down over the soul, what a sense of hopeless defeat, what a feeling of weakness which in time may lead to despair!

There are only a few rarely optimistic souls who can go along through life with never a feeling of discouragement. To most of us discouragement is not a stranger. It has come to sit beside us, and pour its doleful tale of woe into our ears on many occasions. It has cast dark shadows of gloom upon us. And I suppose we shall always be more or less subject to discouraging influences. But we often increase these influences and their effects upon ourselves by our own actions. When discouragement comes it is so easy to increase it, and most of us are so prone to take the course that naturally increases it.

We do this in the first place by magnifying the difficulties, dangers, or evils that we have to meet in life. As we look at them and think over them they become enlarged. They fill our horizon more and more. We say within ourselves, "Oh, this duty is so hard. This difficulty is so great. This danger is so threatening. These evils are so inescapable." The more we look them over the worse they seem to become. The more we assert they are great the more they seem to increase. The more we look at them the more impossible it seems for us to surmount them and overcome them. People often magnify their troubles or their duties far beyond what they really are. This produces greater discouragement. As we continue to magnify these things our ability to meet them seems to decrease.

As we magnify our difficulties we naturally magnify our sense of weakness, our feeling of inability. The more we think about our weakness and inability, the less confidence we shall have in our ability, the less courage we shall have to attempt to do anything. And so this process goes on, alternately magnifying our difficulties, dangers, and duties, and minifying our own abilities. The farther we go in this process the darker things become, the more gloomy we feel. We become disheartened, and perhaps wish we had never been born.

In times of discouragement it is so natural to think over our failures, our faults, our shortcomings, until these magnify themselves or we magnify them to many times their true proportions. I well remember the time after I was stricken down when my faults and failings loomed up so before me that I grew so discouraged with myself and so hopeless of ever overcoming the things with which I had to contend in myself that I longed to die. I prayed very earnestly that God would let me die, for I was afraid that if I should be healed I should dishonor God through my faults and failings, for I could not feel there was any hope of my ever overcoming them. Perhaps, reader, you have at some time felt the same.

Well, I did not die. I still have my faults and failings. But I learned that God knew all about my faults and failings, all about my weakness and my inability to do what I wished to do, and to live up to the ideal to which I desired to live. But God finally got to my understanding the lesson that with all my faults and failings and shortcomings he loved me still, and that while his salvation would do for me all he intended it to do he expected me still to be human with all the failings and weaknesses of a human being. He showed me that I could be a successful Christian without having my whole mental and physical being made over. After a while I came to believe that with all my faults and failings I could serve God acceptably, and have his blessing upon my life and the joys of his salvation in my soul. I was enabled to rise above my discouragement, and the dark clouds that had hung like a pall over my life, and I found that I could succeed in spite of my difficulties, and with all my weakness I could serve God as he expected me to serve him, and with all my faults I could still keep in my heart a readiness and purpose to do all his will and make a sincere effort to carry out that purpose.

If we have given way to discouragement or if we have not given way to it, but are fighting against it, there are certain steps to take that assuredly will bring us to victory. Discouragement can be overcome no matter how great it may be. No matter how long you have been in a discouraged condition there is a way out. That way is one that you can take, which will lead you

to success. The first thing to do is to take a square look at things. I do not mean to look at them through your feelings, but look at the facts just as though it were somebody else's case you were looking at. Look right at your difficulties, examine them carefully. Are they really as great as they seem? Are they as numerous as you suppose them to be? Are they really? Of course you feel they are. But dissect them. Get into their reality. Weigh them on a true balance, and be sure you keep your feelings off the scales. Take a look at your duties. Does God require more of you than he ought to require? Does he expect more of you than he will give you grace to do? Of course not. Are the things that threaten you as dangerous as they look? Get things sized up just as they are. Stop magnifying things. Stop thinking how great they are. They are not nearly so bad as they appear.

Now take a look at yourself. Are you really as weak as you feel? Is your inability as great as it seems? Are your failings and faults the full size they appear to be? Now really, have you not been magnifying these things? Have you not been counting yourself weaker than you really are if you would exert your strength? It is so easy to fold your hands and say, "It is no use to try," even when you have strength enough to rise up like a man or woman and overcome the things that confront you. So take a look at yourself. You are not nearly so weak as you feel. You can do a great many things that do not seem possible to you in your discouraged condition. Make an accounting of your assets. Think what you really can do if you try. Then take a look at God. See what a wonderful God you have. See the display of his power in the orderly processes of nature. The God whose voice sounds in the thunder, and whose footsteps shake the world, is a God who says to you, "I will help you."

What are the things that confront you? God's promises are true. He has said, "My grace is sufficient." Draw upon that grace. "Oh," you say, "if I just had grace," when there is a whole ocean of it to be had for the using. Begin to use your faith, to rouse your courage; get your will to succeed into action. Begin to assert within yourself that you can succeed. Look over the field of human beings that you know. Has any one like you ever made a success? Has any one like you ever risen above discouragement? Yes, thousands of such persons have. Well, what they have done you can do. Begin to assert that you are a child of the King, that God is your helper, that his strength is your strength, that no matter what circumstances you may face you and God can overcome them, that no matter what duties you may have God's grace will be given you to enable you to perform them. Begin to encourage yourself. Stop surrendering to your feelings. Be a man. Say, "I can and I will."

Look at the things you have to encourage you. Turn your eyes away from the dark side, look at the bright glow of God's grace. Believe his promises. Your feelings do not count. What matters it if you do feel discouraged? Thousands of other people have felt just that way. Their sky has been overcast and their lives gloomy. They have felt just as you have felt, that it was no use to try any more. Then they have taken hold of themselves, they have summoned their courage, they have gone at things like men and women, and their darkness has been dissipated. They have risen above all their troubles, they have put their feet upon their gloomy feelings, and they have triumphed in God. And so, discouraged soul, look away from the things that have discouraged you. Look at the things that will encourage and help you. And above all, put your trust in God and say, "I can and I will." To be sure; you will have some conflicts, but the road to victory is open before you, and by doing what you can yourself and by trusting in God for the help you need you can rise above your discouragement and know that you have overcome the worst thing in the world.

Governed by the Spiritual

BY JOHN H. MILLER

God created man a compound being—spirit and body (Gen. 1:27; 2:7). The spirit is to have preeminence over the body (Matt. 6:33). The body is to be guided by the spirit (Gal. 5:16). The Spirit and Word of God are to be given full control in our lives. Our lives should be lived in obedience to them.

The natural man exalts 'the creature more than the Creator.' His life is governed by the inclinations of his lower nature indulging the cravings of that nature. The desires of self or the fleshly nature are given full sway, but the spiritual nature is dormant. The concern of the natural man is for the natural and earthly, this life. He lives as if this world were his permanent home. The spiritual part of mankind, which was created to worship and associate with God, is lost sight of. "If men are controlled by their earthly natures, they give their minds to earthly things" (Rom. 8:5, N. T. in Modern Speech). We also read further, "Those whose hearts are absorbed in earthly things can not please God." Make the kingdom of righteousness your chief aim.

Sanctification exalts the spiritual part of man to the place God intended it should be. "If men are controlled by their spiritual natures, they give their minds to spiritual things." "It is not to our lower natures that we are under obligation, but if you have been risen with Christ, seek the things that are above, where Christ is enthroned at God's right hand. Give your mind to the things that are above." The supreme delight of the spiritual man is to obey God's Word fully. The spirit which seeks self, the carnal cravings, the animal passions with its desires and appetites, is put to death, God has first place in his life. He can say, "I have been crucified with Christ; it is no longer I that lives, but Christ that lives in me." He dedicates his body and mind to God to be used as he designed them to be; he is not governed by his own fleshly desires.

Our natural desires are God-ordained, if we use them lawfully. These cravings are too often abused. God gives us the instinct of thirst to tell us when the body needs water to function properly. The bodily nature takes advantage of this natural desire and creates an unnatural craving for narcotics. The same is true of the other instincts. Let us live in close contact with God and be governed by the spiritual, and not by the natural desires of man, which seek satisfaction in the things that are of the world. Christ set us an example, that we should follow in his steps. He lived a life of spirituality, exalting the spiritual above the natural, seeking satisfaction in the things of God. May the Lord help us to do likewise.

Though modest souls resolve quietly to creep to heaven, unknown to others, yet God will have his work in them brought to light, for his own glory. —*D. Dickson.*

What Will Produce Biblical Unity?

BY FRED BRUFFETT

"Endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:11-13).

The Bible Teaches Unity

We are impressed with two definite things in these texts; first, that the Bible teaches unity; second, that God expects it to become a practical thing. Coupled with these texts is the prophecy of Jeremiah (Jer. 32:39), the prayer of Christ (John 17), and the finished work of the Holy Ghost (Acts 5:32). Paul further emphasizes oneness in verses four to six in the same chapter of our text and gives good logical reasons for it, "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

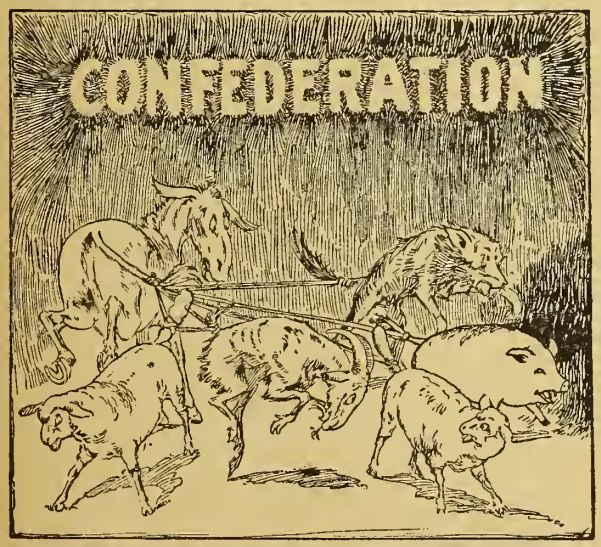
It seems strange indeed that men are so divided when there is plainly but one God to serve, but one common goal to reach, and but one way so clearly marked out leading to that goal. But such is the prevailing condition. The trend of modern thought and teaching is against unity. "It is impossible for us all to be one," they say, and the only solution offered is to agree to disagree and take the results as they come.

This condition, as I view it, is serious, for two reasons: first, that modern Christianity is out of line with, and far beneath the standard of God's Word on unity; second, that the majority of preachers are content to go on in their various divisions, making no effort whatever to get God's people together, while some seem only to be marking time until they can start up something new. I do not wish to be too outspoken, but if I am permitted to express my judgment here, it is, that in the face of these scriptures the division so prevalent everywhere is a direct compromise of the Bible doctrine of unity and that men who contribute to this condition will be held responsible for it. I wish to say also that division among professed holiness people is just as wrong as and less excusable than in others. The thirty or forty Pentecostal and holiness movements in the country are no better than the denominations they claim to have left in that they do not discern the one body of Christ, and have no definite message on unity.

Two Phases of Unity

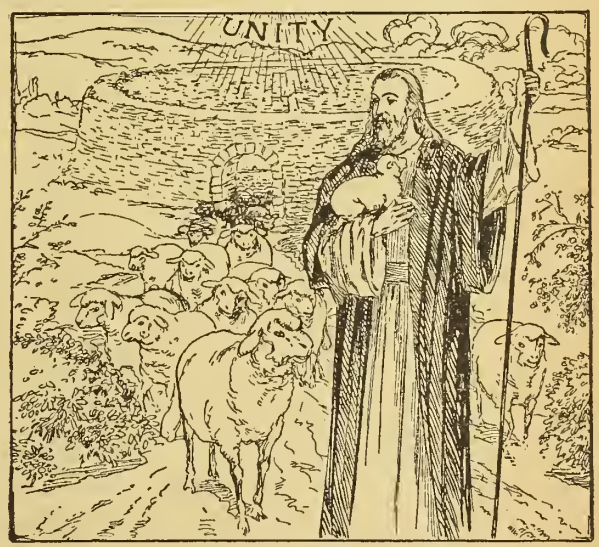
Our texts reveal two phases of unity, namely, unity of Spirit, and unity of faith. Unity of Spirit is a direct result of salvation. It is heaven-born. It is a natural fellowship that exists between all saved people, regardless of their different beliefs or knowledge of the Bible. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16). "For whosoever shall do the will of God, the same is my brother, and my sister, and mother" (Mark 3:35). "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14). Paul exhorts us that this condition be maintained, for outside of it there is no brotherhood, no salvation. It is the true and only basis of fellowship between God's people.

Unity of faith is none other than doctrinal unity. It is clear here that God expects his people to be led together in unity of doctrine. This is important, for to a great extent the maintaining of the unity of the



MAN'S WAY—MERE CONFEDERATION

A so-called church formed by uniting the professors of the Christian religion who still live in their sins and whose inward natures have neither been regenerated through the new birth nor blended together by the fellowship of the Holy Spirit, is not more consistent than would be the tieing together of several uncongenial animals in the manner above pictured. The result can only be sectarian strife. God's true children, often represented as his sheep, can find no soul-rest amid such confusion. "Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord" (2 Cor. 6:14-18).



GOD'S WAY—"THAT THEY ALL MAY BE ONE"

The divine plan is that there shall be "one fold and one shepherd." He leadeth his sheep, and they follow him; he calleth them, and they know his voice. Jesus said: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (Read John 10.) Among his flock there is, not mere church union; but a spiritual unity, a soul-fellowship. This can be obtained only through the experience of regeneration and remission of sins. Those who are thus redeemed are in the "one fold" of which Christ is the chief shepherd—the church of which Christ is the head. Here real unity is realized in accordance with Jesus' prayer: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe" (John 17:21).

Spirit depends on correct doctrinal teaching. Most of the divisional elements the early church had to meet were caused from an incorrect understanding of the principles and doctrines of Christianity. Most of the confusion and division today is caused by the *winds* of doctrine being taught, many of which are of little consequence except to divide God's people. God has a better way. "Till we all come in the unity of the faith . . . : That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine."

Two Essential Things

Two things are essential if God's people are led to a unity of the faith: first, the teaching of God's Word alone; second, properly qualified elders.

If everybody could be persuaded to accept the Bible as it is, to speak where it speaks and remain silent where it is silent, a big step in the right direction would be taken. There are at least three things that help color our vision of the Bible—tradition, personal opinions, and conscientious convictions. When we approach the Word of God these should all be laid aside, that our vision of the Scripture might be clear. If so, it will not be long until our faith, our thoughts, and our conscience will be in harmony with it, and with each other. The Mormons are greatly criticized because they go beyond the Bible, and produce the Book of Mormon, but the same criticism falls upon all who "preach any other gospel" or add to or take from God's Book. If the rulings of the pope, of conferences, or presbyteries, and of the various officially organized bodies of men were all put together and published in book form, the Mormon bible would be small indeed, by the side of it, and yet these thousands of man-made rules that divide God's people so are held as sacred as the Mormon bible. They are, however, no better and should all go with it to the scrap-heap together, and a new start made with only the fundamental truths of the Bible taught, nothing more, nothing less.

Properly qualified elders come next. They should have at least two qualifications—a call from God, and a knowledge of the message he would have them deliver. "And *he* gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." And for what purpose? "For the perfecting of the saints, for the work of the ministry, for the edifying of the body [not bodies] of Christ: till we all come in the unity of the faith. "Then they should be in unity and bear a message of unity. Their objective should be the unity of *all* God's people. If this goal is reached, a minister will first have to discern the body of Christ in a normal condition. When he does he will see a body of saved men and women, gathered out of all confusion and division, with whom unity has become a practical thing. He must also possess the courage to preach the one body and unity of God's people where he labors. Instead of running his work on a free-for-all scale, he will have a definite message to present that will bring God's people together. It is true that one will not be popular with those who are steeped in churchianity, but the true sheep will hear the Shepherd's voice and follow him.

What This Reformation Stands For

This reformation stands for the truth taught in my text, consequently, for what the Bible teaches. It stands for an exclusive Christ; not many Christs or a divided Christ, but one who stands in a class by himself, representative of his own body.

An exclusive Christ will call out an exclusive church; not many churches, or a divided church, but a true representative of Christ's body, with all the members functioning together and in unity.

Such a church will, as a whole, not mix with anything not bearing a corresponding message. It extends the fellowship of the Spirit to every true Christian, but bears a message that will not compromise with any divisional doctrine.

Its aim is not to tear down or destroy any true Christian's experience but to educate and perfect the saints everywhere and bring them together in the unity of the faith. The Spirit of God is leading the way and, thank God, is not hampered in his work by any officially appointed man or body of men: The Spirit always leads to the Word, and agrees therewith, and with such leadership unhampered there is but one objective, one goal to reach, and that is the ultimate unity and oneness of all God's people. May the day soon come.

I Love the Whole Wide Year

I love the wondrous Springtime,
The time of balmy days,
When gentle, Mother South-wind,
With soft beguiling ways,
Awakes the little flowers all up
From Father North-wind's sleep.
And from 'neath leaves in mossy bed
They shyly rise and peep,
Then haste to put their dresses on
Of white and pink and blue,
To spread the news that Winter's gone.
I love the Spring. Don't you?

I love the good old Summer-time,
The days when sun and heat
Coax hard, and beg, till earth's full breast
Yields clothes and drink and meat.
My heart just bursts with love for Him
From whom such blessings flow,
I love the marvelous Summer days;
I'm loath to see them go.

Dear God, in the Indian Summer-time
Thy love for me I see,
In row on row of yellow corn,
In the apple-laden tree.
And, Lord, the leaves are beautiful
In red and yellow and gold;
The purple haze that hangs o'er hills
And the tang of the air unfold
A view to me of thy mighty power,
Thy wondrous hand I see.
I love the Indian Summer-time
It speaks to me of Thee.

So muffled seems the call this morn
Of the noisy chanticleer,
As he bids me up, to be about,
That morning light draws near.
So strangely quiet is the earth,
An awe and hush I feel.
Oh! can it be that Winter's come?
I quickly rise and steal
For a glimpse out the window that I might see—
Someway I feel 'tis so.
The moon hanging low o'er mountain
Shows a world as a snow-wrapt sea!
Enamored, I study the picture.
Spring, Summer, Fall, have their cheer,
Winter, you're not a whit behind—
I love the whole wide year.

—Bertha M. Rea.

Our grand business undoubtedly is, not to *see* what lies dimly at a distance, but to *do* what lies clearly at hand. —*Carlyle.*

"Old Larson's" Conversion

BY PINA WINTERS

When Laura was a little girl living on her father's estate in the West, her father employed a servant whose life was destined to be interwoven with hers to a considerable extent.



Pina Winters

This servant, whose last name was Larson, was a gruff man. He was a hard drinker, swore horribly, spent some time in gambling, and had no use whatever for Christian people. But with all his faults and evil tendencies, he also had some redeeming qualities that made him a desirable servant to have on the farm. He was faithful to his duties, was candid and honest, and had a high regard for the family for which he worked. For years he thus continued in relation with the family.

In the meantime Laura grew to womanhood, married, and lived in an Eastern State. One day her husband received a paper from the West, giving an account of the death of Lars Larson, a Norwegian. He was at a certain lodging-house, drinking. The house caught fire, and he, being drunk, could not make his escape from the burning building. He was thus burned to death.

What sorrow and grief this brought to Laura's heart! Big tears sprang to her eyes and dropped down into the tub while she was doing the family washing. Her heart was broken. A week later they received news that the man was not dead, but was badly burned and not expected to live. Then Laura became very anxious about his soul's welfare. She thought, "O Lord, if I were only out there and could do something to redeem him before he dies!"

Some time after this Laura and her husband were on their way back to the old homestead in the West, having been absent for some years. After they had arrived in the State to which they were going, Mr. P. left Laura with friends in a certain city, while he proceeded to the home place some miles distant to make investigation as to its immediate occupancy. While he was there, partly out of curiosity, he walked over to the cabin home on an adjoining farm of their old servant Larson, thinking he would look inside and see how things appeared since the old man was gone. He stepped up to the door, and, from force of habit, knocked. A stir was heard inside, the door opened, and who stood before him but "Old Larson" himself? Utterly astonished and not caring to believe in ghosts, he fell back and stared at the old man with piercing eyes and open mouth. Presently he collected his senses sufficiently to stammer, "I—I thought you were *dead—burned to death!*"

The old man replied gravely, "No, it was not me. It was another poor man by the same name."

Mr. P. hastened back to tell Laura the glad news. They found the old man in the same state of wickedness, perhaps even with harder heart, for the long years of loneliness had lent no softening influence to his gruff nature. He had never married.

Laura was now reminded of her earnest desire to do all she could for the salvation of this beloved old servant who had served them so faithfully in years past. She felt sad as she thought of him now in his declining years, and she herself not a Christian, thus being powerless to help him into the kingdom. But God works in mysterious ways his wonders to perform. It was not long after this that Laura through the influence of her good husband was persuaded to attend a revival, where her heart was brought under pungent conviction, and she found the Lord precious to her soul.

And now she felt more deeply than ever the responsibility to win the old servant for Christ. But a fear came over her when she thought of approaching him on the subject of salvation, for she knew what his attitude toward Christianity had been, and she feared that he would curse her. Thus she kept putting off her visit to his home on this mission. But one evening soon after her conversion, she and Mr. P. were returning from church. They saw a light shining from Mr. Larson's home, and Mr. P. expressed a wish to see the old man. Laura caught her breath impulsively. She feared to go in, for she felt she *must* confess Christ to him; she thought if she did, he would swear horribly, and she shrank from hearing his wicked oaths.

Mr. P. knocked at the door, and they were cordially invited to step inside. Mrs. P. almost fell into a chair, and the first thing she said was, "Mr. Larson, I am a happier woman tonight than I have ever been before!"

Mr. Larson replied: "Well, madam, you'll do yourself good, and you'll do somebody else good. What did the preacher preach about tonight?"

"The Prodigal Son," she answered, surprized at his words and manner.

"Yes, and that means Old Larson," he said. "I have been reading that scripture in my old Norwegian Bible this very night." The Bible was taught in the Norwegian schools, and thus this old man's mind had been stored with divine truths in his childhood days.

It was easy to judge now by his conversation and his shining countenance that something had taken place in his heart. Indeed, the old man there alone with his Bible and his God had become soundly converted, and the life he lived from that on till his death, which occurred about eighteen months later, was added evidence that this once horribly wicked man had received the divine touch that transformed his soul. His heart now went out after his unsaved companions. He would take his cane and totter out to the old haunts of these wicked men, and there he would plead with them to turn from their sins and come to Christ. But they only laughed at him. This broke his heart, but it did not discourage him in his purpose to serve God and pray for them.

In his past life Lars Larson had been so unjustly and cruelly treated by some professing Christians that he never had any desire to affiliate with any of the church organizations he knew of and never joined one, but he remained firm and true to God, serving him faithfully until death admitted him into the presence of the one whom he so ardently loved.

Obstinacy is ever most positive when it is most in the wrong. —*Mad. Necker.*

There is a sanctity in suffering when meekly borne. Our duty, though set about by thorns, may still be made a staff, supporting even while it tortures. Cast it away, and, like the prophet's wand, it changes to a snake.

—*D. Jerrold.*

The Atonement

Article 3—Theory of Moral Influence (Continued)

BY J. J. M. NICHOLS-ROY

The Bushnellian Theory

Next we come to the *Bushnellian theory of the atonement.* We will quote the words of Dr. Bushnell himself: "The bearing of our sins does mean that Christ bore them on his feeling, because inserted into their bad lot his sympathy as a friend, yielded up himself and his life, even, to an effort of restoring mercy; in a word, that he bore our sins in just the same sense that he bore our sicknesses" (Vicarious Sacrifice, p. 11).

Again in speaking of the cross as being "not optional but obligatory," he says:

"God then does not make the law of love or impose it upon us by his own mere will. It is with him as an eternal, necessary, immutable, law existing in logical order before his will, and commanding, in the light of its own excellence, his will and life. This being given, all his plans, decrees, creations, and executory statutes are built to it, as the heavens by the eternal laws of geometry. And so, all government being cast in this mold, God is united to creatures, and creatures to God, and to each other, by this one common term, which interprets and unifies all."

"In this manner we are prepared for the conclusion and even brought down close upon it, that Christ came into the world as the incarnate Word and Savior of sinners just because the eternal, necessary law of love made it obligatory in him to be such a Savior. It is with him even as the Apostle represents, when he says—'Bear ye one another's burdens, and so fulfil the law of Christ' " (p. 255).

Now, this system has some truth—yea, a great truth—that God's love made it obligatory on him to be the Savior, and that in God's love there is such a moral persuasion as can not be found anywhere else. But the defects of this theory are very apparent.

1. It has no explanation to give of the necessity of the terrible sufferings and agony of our Lord in Gethsemane and also on the cross. It speaks of his bearing our sins by a sympathetic feeling as he bears our sicknesses, which fact is not denied by any one, but it gives no explanation of his suffering in Gethsemane and on the cross. Christ's death was practically considered only an exalted death of a martyr. But the whole New Testament bases Christian life on blood, on the passion, suffering, the death of our Lord. Therefore, this theory is unscriptural.

2. It magnifies one attribute of God's nature, and conceives of justice as tempered by love. In fact, Dr. Bushnell says: "It is no breach of justice therefore, and no real fault of proceeding, that God tempers justice by mercy and mercy by justice, whenever he can most advance the solid interest of character and society by so doing." This idea is transferred to God from the feeling of a good man. But the author misses the point regarding the finiteness of these qualities of justice and mercy *in man,* and therefore of their *finite operation,* as they never will, in man, however good he may be, attain to an infinity of operation. Hence the necessity of the regulation or of the tempering of the one by the other of these qualities. And it did not enter into his mind also in his process of reasoning that as in man these qualities will need to be curtailed in their operation, being in a finite being, so in God who is an infinite Being the operation of these qualities or attributes must be infinite and must not be curtailed or be regulated or tempered.

3. It rests on a wrong philosophy of bringing the attributes of God to the level of man.

As we shall show afterwards, the death of Jesus Christ on the cross was a necessity, for in the passion of our Lord all the attributes of our God converge or meet together. And they can meet in him as he is the effulgence of the glory of God, and himself an infinite Being. Love, justice, mercy, holiness, righteousness, wisdom, omnipotence, omnipresence, unchangeableness have shone in their brightest light of infinity in the passion of our Savior-God.

4. This system finds no necessity in God's nature for the idea of propitiation, while in the Scripture we read of Christ being the propitiation for the sins of the whole world.

Dr. Bushnell, however, in his latter work says: "I now propose to substitute for the latter half of my former treatise a different exposition, composing thus a whole of doctrine that comprises both the reconciliation of man to God and of God to men" (Forgiveness and Law, p. 38).

This reconciliation is drawn from "the nature of the hindrance to the forgiveness in our moral resentments against sin" (Miley's Sys. Theo., Vol. II, p. 116). "Suffering," Bushnell says, "is with all moral natures the necessary correlate to forgiveness. The men . . . can not say, 'I forgive,' and have the saying end it; he must somewhere atone both for himself and his enemy by painstaking, rightly so called, that has power to recast the terms of their relationship" (Forgiveness and Law, pp. 48, 49).

Miley does not admit this element in men. He thinks that there are good men who will more gladly forgive an offender. But this is taking cognizance of only a certain kind of offense. There are offenses in which the best men will feel the suffering in forgiving the offender.

These statements of Dr. Bushnell are in themselves to some extent admissible, but when he draws an analogy from our human sentiment to explain fully the sentiment in God's nature he oversteps the mark. When we draw such an analogy we must remember that God is infinite. The retributive feeling which is finite in us is infinite in him. Hence the sufferings in him must be different when he becomes a propitiation for our sins to satisfy the nature of his divine attributes and to reconcile man to himself.

The defect here is this: Dr. Bushnell does not state the reason *why* there is such a suffering in all moral natures accompanying forgiveness. He stops short at the fact. If God is all divine love, there can be no suffering. But it is that quality, namely, the attribute of righteousness and justice in God, that makes the sufferings necessary. The sufferings ought to be borne by the offender, but now in order to forgive the offender, the offended has to suffer himself. Dr. Bushnell in acknowledging this element destroys his own former theory of the atonement; and if his reasoning is carried further, he is unconsciously driven to the theory of *satisfaction of justice,* righteousness, and holiness and of penal substitution.

Historical Marturial Theory

We can not pass this scheme of the moral influence theory without mentioning another scheme which may be called a *historical explanation* of the death of Christ. In reality there is no atonement in this explanation.

[Continued on page 12]

THE SUNDAY SCHOOL

Safety First—But Not Always

Including Sunday-School Lesson for July 23—Dan. 6:1-28

BY E. F. ADCOCK

"Dangerous Crossing Ahead, Stop! Look! Listen!" was the warning thrown out in flaring letters, but the driver of the car loaded with happy, pleasure-seeking people rushed past the sign-board without moving the accelerator or applying the brake.



E. F. Adcock

"Frank! aren't you going to slow down? I thought I heard a train whistle."

"Ho! ho! Lester, you have a lively imagination. Perhaps, you ought to drive," and the crowd joined in laughing at Lester's credulity.

But within a few seconds some of that crowd were lying dead and the car was nothing but fragments strewn along the track.

In this instance the saneness of this motto, "Safety First," is too self-evident to need comment. And indeed, generally speaking, it is a good rule for every phase of life.

Safety First the Christian's Motto

If there is any one who weighs well and carefully judges his actions and thoughts, it is the Christian. He knows the world is watching him, ever ready to criticize or condemn and lest he bring reproach upon the cause and profane Him whose follower he professes to be, he must exercise great care. Then too, his life is to be a beacon-light to guide others to the true way and carefully must he guard against becoming, by avoidable faults and imperfections, flickery and dim. How can the sincere Christian carelessly do that which he knows would hurt his influence or hinder his usefulness, though it be not contrary to his conscience? No, his rule is to avoid every appearance of evil, to keep well on his side of the border-line.

Often he is tempted to neglect prayer or other Christian duties. Missing just once or cutting short the prayer-hour a little occasionally (with perhaps a promise to make it up next time) surely could do no harm. Thus we so easily argue, but our own judgment and the Spirit of God warns us that it is not safe. So the Christian applies the rule of "safety first"—I trust it is so with every Christian.

The devil tells young people that this or that little step toward the world is not in the least wrong, and in his wily deceit he will, unless carefully guarded against, win his point. Young Christian, apply your motto, "Safety First."

Yes, this rule is in such cases an excellent one to follow, but let us notice where the "not always" comes in.

The "Open Windows"

No doubt every Christian has experiences similar to this one of Daniel's when his religion seems to be a hindrance to him. Daniel did not need to go to the lions' den; all he needed to do was to close his window and make his devotions more secret. He would not need to pray any the less. Would not the king's decree and his position of personal danger justify him in changing his method of praying? Daniel thought not, and we admire him for his decision.

Are you ever tempted, when among worldly and wicked companions, to avoid making known your profession of Christ lest you be ridiculed or buffeted—tempted to "close your window"? What then do you do, obey men's decree or retain your integrity?

You business men, have you ever been told that you can not be successful and honest at the same time? Here is an opportunity for you to "close your window" and yield to the popular demand. Business is business, they say, and unless you fall in line you will starve. How many business men are ready to face the lions, "failure, poverty, and world's scorn"—to be Daniels?

Merely to be a devout Christian and attend college or university often requires the spirit of a Daniel in the young people of today. To be a true Christian is often to reach the meridian of unpopularity. But where the Daniels are scarcest, there they are most needed.

Daniel the "Lion Heart"

In point of bravery and fearlessness, Daniel has been compared to Richard Coeur de Lion (also known as the Lion Heart), the genius of the Third Crusade. That famous prince was dauntless in the face of any foe. Nor was Daniel more daunted. His was the more commendable bravery. The greatest physical hero may be a moral weakling. King Richard was a victim of the vices of his time. Shame on them, but it is a fact that the religion of some individuals is their weakness. With Daniel it was not so. His religion was the only thing which furnished any occasion for his enemies' plots, but, thank God, even it stood the test. A conviction of right and the Spirit of God will embolden the naturally weakest man and enable him to stand true to God—yes, to face lions. It has been so through the ages.

Paul went to his lions' den when he returned to Jerusalem, knowing that bonds and imprisonment—perhaps even death—awaited him. Luther faced the "lions" when he stood before the Diet of Worms and boldly defended his teachings. Livingstone had to consecrate to meet lions (both literal and figurative) when he decided to go to Africa. These men were thought foolish and even crazy, but they recognized that at such times their motto should not be "Safety First."

And did God ever fail that one who carelessly abandoned himself to the cause of Christ regardless of danger? The negative evidence is emphatic. 'They that would live godly in Christ Jesus—must face the lions.'

"Dare to be a Daniel,
Dare to stand alone;
Dare to have a purpose firm,
Dare to make it known."

Sins are at first like cobwebs, but at last like cables.
—*H. Stretton.*

QUESTIONS ANSWERED

Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

Please harmonize Matt. 27:44, which says that the thieves crucified with Christ railed on him, with Luke 23:39, which says that only one of them did so.

By a figure of speech called enallage, the plural is put for the singular. There is more than one instance of this in the Scriptural writings. Thus, Matt. 28:17 says that some doubted, but only one, Thomas, was meant. Gen. 8:4 says that the ark rested upon the mountains of Ararat, but the meaning is in the singular, because the ark could not rest upon more than one mountain. In Judg. 12:7 we are told (if the supplied words in italics are omitted) that Jephthah was buried in the cities of Gilead, whereas only one city is the correct idea. Also, in Matt. 26:8 the disciples are represented as having complained about the waste of ointment, but the statement refers to Judas alone. An understanding of the customs and speech of the people in Bible times would make clear many perplexing points in the sacred writings.

Is the commission to the first disciples, including raising the dead (Matt. 10), applicable to us today?

The things in this commission were introductory features of the new dispensation and covenant and are therefore applicable with us today. In fact, there was much of this commission that was not fulfilled or carried out prior to Pentecost. The disciples were to be brought before kings and governors for Christ's sake, and their answers would be dictated by the Holy Spirit; but this did not happen until after Pentecost. Hence it was a commission, not limited to the time and occasion, but extending over into the Holy Spirit day. Assuming, then, that the commission belongs to us as well as to the first disciples, we must consider its elements in relation to necessity and propriety. "Raise the dead" does not mean that God's ministers are to go everywhere raising the dead, any more than they are to take up serpents everywhere, or as a common act. Paul's experience on Melita (Acts 28:1-6) was an example of taking up serpents, but it was accidental and not voluntary. Miraculous acts, as operations of the Holy Spirit, are under the regulation of the Holy Spirit and not according to one's own discretion. So with raising the dead. The Apostle says, "it is appointed unto men once [not twice] to die," and there will not be until the last day a resurrection of the dead except in instances showing the *extent* of Christ's power of redemption rather than his will to freely dispense such power before the time.

Where can I find in the New Testament the authority for preachers to charge a salary for preaching the gospel?

It is not the preacher's part to *charge* for his service of preaching the gospel. So far as his attitude is concerned the gospel rule is, "freely ye have received, freely give" (Matt. 10:8). The attitude of those to whom he ministers is different. Their responsibility is expressed in the words, "The laborer is worthy of his hire" (Luke 10:7), and "so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). It is just as much the preacher's privilege to be a free partaker of earthly things offered as it is his duty to freely give the gospel. It is the church's duty to support the ministry, and in the case of a pastor, who is located, the most satisfactory method of support is the giving of a determined amount raised by a systematic plan. His allowance is not a *charge* made for the gospel, but is the *dis*charge, wholly or in part, of the obligation of those for whom he labors in the gospel.

Where or when did Peter's conversion, referred to in Luke 22:32, occur?

In the first place the word convert in this connection simply means turn. "When thou hast turned again," reads the American Standard. It does not imply that Peter had not been converted, or regenerated, before, but refers to his turning back to his former loyalty, after he should deny his Lord. As to when he turned again there is evidence of it when "he went out and wept bitterly" (v. 62). In John 21:15-17 Jesus draws out of Peter a confession which shows that his heart had again turned back to his Master.

Where in the New Testament can I find Masonry, or secret orders, authorized or upheld by Christ or the apostles?

Such can not be found in the Scripture. According to God's plan of dispensing to the world his benefits, in the way of both spiritual and material blessings upon man, secret orders are not needed, as it far surpasses them. There is no fraternity equal to that of the Christian brotherhood, not as supposedly represented in the divided state of sectarianism, but as expressed in Christianity unadulterated. For the church of God operating in her true element secret orders are a poor substitute. "Ye are complete in him [Christ]." Secret orders are an effort to obtain fraternal association and benefits without seeking them from the Christian source. Men even make them their religion, trusting in moral essence instead of a personal faith in Christ. Some of these societies even reject the name of Christ, in whom alone is salvation (Acts 4:12). Thus they are unchristian, and to the extent they are made a religion are a counterfeit and are *anti*christian. They enlist among them men of every shade of moral character, men with whom a true Christian can have no fellowship. With such we are commanded to be not "unequally yoked together," but to be separate, since it is sufficient to belong to God alone and to be in the relation of his "sons and daughters" (2 Cor. 6:14-18). Send for the book, Secret Societies, May a Christian Belong to Them? Ten cents at this office. —A. L. B.

Everything Works for Good to Those Who Love God

BY FRANK E. WALLACE

A godly man was traveling in the Orient. All he possessed in life was a lamp, a donkey, and a rooster. He came to a village, but was refused a shelter. He accordingly camped near the village. Shortly after dark a strong wind blew his lamp out, and he had no match to make a new light. About midnight a lion came out of the woods and stole away his donkey. Shortly after midnight a wildcat came and ate up his rooster. He surely felt forsaken of God. When morning came, he

made the discovery that a band of robbers had attacked the village and killed the inhabitants. He realized that if he had been given permission to stay over night he would have been killed also. He thought thus: If my light had not been blown out, the robbers would have detected me and killed me too. If my donkey had not been killed, he might have brayed and my presence betrayed. If my rooster had not been eaten by a wildcat, the rooster would have crowed toward morning, and my presence made known to the robbers, and they probably would have killed me. He praised God in his heart, and realized that his misfortunes were real blessings. The Scripture came true in his case, 'Everything works together for good to those who love God.'

Necessity of Coming God's Way

BY ADAM W. MILLER

There are a great number of people who are not humble enough to take God's way. God has laid down in his Word the conditions upon which mankind can be saved. He has only one way, one plan, one set of conditions, to which all, rich and poor, high and low, must bow if they would be saved. Many feel that in regard to the conditions laid down it is a "hard administration." Because they are not permitted to rely on their own morality, and even the most amiable and upright life is to go for nothing in the matter of justification before God, they feel it is a hard way. To some conditions of salvation they would not object; and any service which an honest life or a fair character would confer, they would be willing to render. But why should repentance be required of him who is living a moral life? Why make this indispensable to him who has been fair and upright all his life? Why must he come and be saved in the same way with the most vile, and confess his dependence on the atonement of Jesus Christ in the same absolute way as the most degraded of the human race? That all his morals, his amiableness, his integrity, his self-culture, his self-discipline, his temperance, his purity, his reputation, his character acquired by a life of many years of virtue, should go for nothing in the matter of salvation seems to him to be "hard." To the rendering of an external service they would have little objection; to the bowing of the knee at stated times they would have no reluctance; to a devotion to the interests of religion which would be consistent with the ordinary and accustomed pleasures of life, they would not be unwilling; but when the demand comes for the whole body and soul to be employed in his service, for the consecration of themselves and their all to God and to him alone, they say that God's way is hard.

Is God's way hard? What does God require of us? Does he ask us to go on a pilgrimage? No. Does he ask money? No. Does he ask painful penance? No; only as much as you would ask your child when he has done wrong, that he will confess and forsake it. Does he demand a hard service? He asks you to come, leave your way of sin, have your heart made clean and pure. He asks you then to walk meekly, and be gentle and holy. He asks you to show a spirit of kindness, forbearance, and forgiveness; and to have a love, pure, glowing, steady, to him and to all mankind. Is this hard?

In order to obtain God's salvation it requires humility. We must bow our wills before God's will. We must bend, and not God. Humility is the first, second, and last thing in coming God's way. Why should men be unwilling to humble themselves before God? Humility is required in the settled course of events on the farm, in commerce, in health, and why should not men humble themselves in regard to religion?

Yielding must be wholly on our side. His terms are settled and understood, and he will not depart from them; nor should he, as they are reasonable and just such terms as we might expect. The summary of the whole matter is that we must comply with the terms that he has provided for salvation, or be lost. These terms must be met exactly and nothing can be substituted in their place. He requires of us repentance and faith in the Lord Jesus Christ. He assures us that "he that believeth not shall be damned," and has said, "Except ye repent, ye shall all likewise perish."

There is, therefore, before us this question simple, yet of vital interest to every soul: Knowing the terms on which God will save men, are you willing to humble yourself before God, meet these terms, and be saved, or will you, dissatisfied and murmuring and complaining at the way, refuse and be lost? The question is before all for decision. It is a momentous question. Your decision is to enter into all that there is of joy or woe beyond the grave. That we have all sinned and come short of the glory of God and are sinners, lost and ruined, is true; and because these are the terms of pardon, and these only, we urge you to decide rightly. The great and momentous question is left with you. Above us is heaven and immortal glory, which is to be obtained only on these certain conditions that God has made known. Beneath us is the world of despair and woe, to be avoided on certain terms which God has revealed. Just before us is the grave, where there is no offer of life and salvation. Dying friends, how soon shall we be there!

Happy Old Age

BY J. GRANT ANDERSON

Fortunate indeed are those who in old age, can look backward over a life that has been spent in service to God and to their fellow men. Life is but a short journey from the first crying in the cradle to that peculiar silence in the flower-covered casket. A few days and years, a few summers and winters, and swiftly we pass from the innocency of childhood to the impotency of old age. In my fancy I can see two rooms, and if I were an artist I should paint them—one back yonder where he was born, and another room where the curtain dropped, and his earthly pilgrimage ended. There would not be one attendant at his death who lived when he was born, for all of those for whom he lived, struggled, labored, and loved are gone.

Happy indeed are those who when life's day is ending can look backward with gratitude to God and man for what they have enjoyed, and who can also look forward with resignation, hope, and confidence to that which is to come. Miserable indeed are those who allow unhappy memories of the past to make them unhappy now, and who fail to remember in the coldness of old age, the warmth and smiles of youth. Tragically sad is old age that is bitter and resentful. The happiness or bitterness in old age depends upon the use we make of life.

The Atonement

[Continued from page 8]

This is advocated by Rev. J. Gibon Smith, of St. Andrew's Church, Wellington, New Zealand, in his book The Christ of the Cross. This book is an attempt to destroy root and branch the expiation theory and to set up a historical objective explanation of the death of Christ. In propagating his doctrine the author realized the historical difficulty of the death of Christ, which, as W. L. Walker remarks, is this:

"How can the suffering of Christ at the hands of sinful men—that act of surpassing unrighteousness—become, in any real sense, the supreme manifestation of God's righteousness in relation to sin? Historically viewed, the crucifixion of Christ was an enormous crime against God and his righteousness, an unjust act from beginning to end; how then can it become the supreme manifestation of that righteousness of God which punishes sin? This historical aspect of the cross has been too greatly overlooked by our modern theology, and hence, after the best theories of the cross as the manifestation of God's righteousness and the expression of the divine sense of the evil and ill desert of sin have been propounded, this ethical difficulty remains, and will again and again keep coming up in the mind throwing doubt over our theories. How could that which was the crowning act of human unrighteousness pass over into the supreme manifestation of the divine righteousness?" (The Spirit and the Incarnation, pp. 134, 135).

Smith's theory of atonement is this: (1) That the cross reveals the sinfulness of sin and sin at its worst as it aims at the very existence of God in the death of his Son (The Christ of the Cross, p. 144); (2) That "there was henceforth One, who, having in obedience to *the Father's will, endured, as the Sinless Man, the worst that sin could do to him, had, by that experience, acquired a perfect human hatred of sin and a perfect human love of righteousness, which because they were gained by a true and proper man under the conditions of human experience were capable of being communicated to other human beings who were perishing for lack of such perfect human hatred of sin and perfect love of righteousness.*"

Again he says:

"If the death is the death of a martyr, then the conscience is impressed through a shock of horror caused by the outrage done to the law. If the death is the death of a criminal, then the conscience is impressed through finding itself satisfied with the payment of this awe-inspiring price—the putting of a human being to death. But the death must be either the death of a martyr or of a criminal. It can not be the death, both of a martyr and of a criminal at one and the same time. Opinion amongst the onlookers may be divided. Some may see in the event the death of a martyr. Others may see in it the death of a criminal. But of these parties one must be right and the other wrong. They can not both be right" (pp. 142-143).

We make the following observations regarding the above statements of the death of Christ and his influence upon man:

1. It is really admitted that the death of Jesus Christ from a historical and objective standpoint is the death of a martyr.

2. It must be remembered that none of the theories of the atonement spoke of his death as that of a criminal.

3. This historical explanation of the death of Jesus is reasonable from its standpoint and it has undoubtedly the effect which the author has stated in the foregoing statements, but this is not what constitutes the death of Jesus Christ as different in kind from the death of martyrs. The apostolic Christians made Jesus' death the foundation of all their Christian life. If the apostles understood the death of Christ to be only what that author says, then why did they make much of his death, why was his death made the means of their salvation, and why did they say we were baptized into his death?

4. This historical explanation, though objectively right, has no clue to give of the sufferings in the soul or spirit of our Lord. The martyrdom of Christ falls within the material sphere, and it was effected by the hands of wicked men; but the atonement effected by him is in the realm of the spirit and the suffering for effecting it was taken by him willingly and voluntarily. Notice at the time when retributive justice ought to have said that those wicked men should be punished, when sin showed itself "at its worst," aiming at killing God himself, at that time Jesus spoke the words, "Forgive them, for they know not what they do"; at that time also he felt that sense of *desolation,* that *loneliness,* that *feeling* of being forsaken. There is some mystery then in the realm of his Spirit. He felt the pangs, he felt the agony which made him cry as he did. Therefore, subjectively there was a voluntary suffering in the realm of his spirit in order to be able to give forgiveness to the wicked. Hence objectively he died as a martyr, and subjectively he died in the place of sinful men. Notice, there was a spiritual suffering, a spiritual tasting of death—a pouring-out of his *soul* unto *death* for the sins of men.

The Scriptural explanation of the death of our Lord does not overlook the historical fact of his being killed by wicked men. And now it can be easily understood that the historical fact of his death does not need to be rejected or overlooked when we remember that the atonement of our souls depends upon the *sufferings of our Lord,* which he took upon himself *in the realm of his spirit.* "His flesh for our flesh, and his soul for our souls" he gave. There is an expiation in the spirit which this natural theory of the cross does not take account of.

5. This explanation of the author which may be called a *Marturial theory* has also all the defects of the moral influence theory of the atonement.

Before we leave this theory, it is important to remember that Jesus took voluntarily upon himself even the physical sufferings.

"All the power of all his murderers is his own, and in his own hand. Very slowly he is passing through the anguish which kills by inches. Voluntarily, from moment to moment, he is choosing the pain; voluntarily, he is being crushed under the deadly pressure of the effect of evil against him; . . . for none apart from himself can put our pang upon him. One moment's unwillingness to suffer, and he can wholly be free. . . . But that moment never came. . . . It was, not the power that was lacking, but the will. 'Therefore doth my Father love me, because I lay down my life, but I lay it down of myself. I have power to lay it down, and I have power to take it again'" (Moberly's Atonement and Personality, p. 115).

Therefore, though considering from the historical standpoint Jesus died as a martyr, yet he differed greatly from a martyr who, in reality, is powerless to deliver himself from his persecutors. Once we admit the deity of Jesus Christ, we can not think of his death simply as the death of a martyr. It is this voluntary suffering that makes the atonement of man possible through his suffering. Notice also that it was "the power of Jesus Christ with the will to hold it unused which proved him to be what he was." It was that power to willingly and voluntarily suffer in spite of his ability to shake off the suffering that makes atonement possible through his sufferings.

To know whether or not you have salvation is a matter that deserves great consideration.

—*Susannah Wesley.*

When the Stewards are Called to Account

BY MABEL C. PORTER

In a certain town in the West a pastor had labored for months. In return for his sacrifice and labors a great interest in the Lord's work had taken place. With enthusiasm he pushed forward. People were calling for a meeting. The pastor rejoiced and thanked God for answers to his prayers. The time had come. The harvest was ripē and ready. The pastor went out to call in the gleaners. On his list came first the stewards who were to finance the enterprise. The laborers were to be called in (singers, evangelist, helpers, and others). How important, indeed, is the steward's part! (I have thought sometimes that we need a school to train stewards, whom the Lord has placed in trust, as much as we need a school to train singers and other gospel laborers.)

The spiritual future of this whole community at this time rested, not with the pastor or the evangelist, but with the stewards. Finances, on this occasion, were to open the door, or block the way for the salvation of a number of souls. Some of the smaller stewards rejoiced with the pastor, counted the cost, and offered what they had. A certain eminent steward had yet to be consulted. In fact, the success of the whole enterprise depended upon the sanction of this one man, for he had in his possession a great amount of the Lord's money. Unless he could be induced to see the necessity of giving liberally the harvest must be lost. The pastor, feeling the weight of the responsibility, called upon the man and told him of the prospects and of the desires of his fellow laborers and of the community. The eminent man frowned. He counted the cost, possibly near one hundred dollars. He said times never had been so hard with him. He figured and considered, but could see no way to do it.

"But," the pastor pleaded, "this is an investment. We shall be well repaid. Borrow some money. We can't afford to miss this opportunity. Souls are at stake."

But the rich man contended, "Not yet awhile. Times will get better." Thus he turned the pastor down, plead poverty, postponed the meeting. The building that had been used for meetings was sold. The pastor's work could advance no further for the time. He was forced to leave for other fields. The work was devastated. Eternity alone can tell the loss of that transaction.

Did the poverty-pleading steward lose by the transaction? The very next day he invested three or four hundred dollars in stock to finance a business enterprise. What he lost we can not estimate, but can you not hear Jesus saying, 'Verily, I say unto you that a rich man shall hardly enter into the kingdom of heaven'?

"I Want My Life to Tell for Jesus"

BY NETTIE L. BERGHOUSE

We often hear people say that they want their lives to tell for Jesus, and we feel that to be the cry of our own hearts, but ofttimes how little we know the cost when we say or feel this.

A sister had passed through a fiery trial, in which a dark cloud was overshadowing her life. During her suffering she opened her heart to a dear friend, who was impressed that this had not happened to her by chance, but that God in his tender mercy (yes, *mercy*) had permitted this dark cloud of trouble and fiery suffering to come upon her to lead her in the way of the Lord, that it was directing her path as much as the cloud by day and the pillar of fire by night had led the Israelites up out of the land of Egypt. As a result of this confidence on the part of the suffering one, her friend wrote an article on the use of trials that was perhaps read by thousands.

Another sister suffered an entire night with toothache. As it was impossible to sleep, she spent the time reading God's Word and calling upon him for help. She little thought of this experience of hers being a help to any one else. But an unsaved person, whom she thought to be asleep, was a witness of her patience and submission during the severe suffering which God permitted her to pass through, and this unsaved person was so touched that she longed to possess an experience that would give such help in time of need.

The life of Jesus has been a great benefit to all of us, but are we not the most touched when we read of his sufferings? We glory in his power and majesty, but that which really draws out our hearts to him and makes us love him is that he suffered for us—that his love was so great that he was willing to suffer. If we consider this perhaps we shall not feel so forsaken when he permits us to pass through deep waters, but shall seek to know what he has in it for us or for some one else.

If we let Jesus have his way with us, our lives will speak for him, often in a way of which we little think.

"Charge them that are rich in this world . . . that they do good." —1 Tim. 6:17, 18.

WHAT SHALL WE DO ABOUT IT?

According to our Year-Book, nine of our great States, or nearly one fifth of the States of our Union, have not one congregation with a pastor. Most of these have no congregation. Four other States have not more than two congregations with pastors. Thus more than a fourth of our States are practically without the "present truth."

What shall we do about it? The Church Extension Board was organized to serve the church as an agency for collecting money to support ministers in these neglected regions. A few ministers are already being supported in this way. More can not be done for lack of funds. Regular support of this work each month is needed. A few individuals and congregations are contributing regularly. The proposed $50,000 should be raised this year. How much will you give?

Send all donations to THE CHURCH EXTENSION BOARD, Anderson, Ind.

THE DEEPER LIFE

How to Have Power with God

BY A. G. AHRENDT

We consider that individual greatly blessed who has power with man, and especially he who has power with the rulers of the land. But it is a much greater honor and privilege to have power with God, the King of kings and Lord of lords. He, the Creator of all this universe, who is a terrible and powerful God. At first thought, this may seem impossible, but, thank God, this is possible. It was said of Jacob, "Thy name shall be called no more Jacob, but Israel, for as a prince hast thou power with God . . . and hast prevailed."

Not that there is any power in us, but because God is a God that can be touched by the feelings of our infirmities. He is a loving, tender, compassionate God. We can have power with God through prayer. What a great blessing prayer may be to us, if we *really* pray! We can come to God in prayer with our needs, and we can plead his promises. God has placed himself under obligation to us through his promises. It is a blessed privilege to be able to put our finger on the promise of God, and in prayer remind him of his promise. His Word says, "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." Then when we really get in trouble, how good it makes us feel to remember this promise and hold it up before God.

We also have a right to plead our relationship; God is our father, and a father, in a certain sense, is under obligation to his child. You know that a child has much power with its father. Sometimes he has too much power, for the father may say, "No!" but as the child continues to plead, he finally gives his consent. There is a Greek story of a little boy who ruled all Athens, because he ruled his mother, and his mother ruled his father, and his father ruled the senate, and the senate ruled Athens. There are some children who have too much power, but our heavenly Father knows better than to give us power with him that will not be to his glory.

We can have power with God by pleading his past dealings. God is no respecter of persons, and we have a right to expect that he will do as much for us as he has done for others. Our past obedience, will also enable us to have power with God. When Hezekiah was told he should set his house in order, for he should die, he turned his face to the wall and prayed, and said, "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight, And Hezekiah wept sore" (2 Kings 20:2). He had power with God, insomuch that God added fifteen years to his life. Blessed is the individual who in times of affliction can remind the Lord of his faithful, earnest life.

We can not expect to have power with God until we see the need of his help, and then get very much in earnest for that need. Jacob had power with God, but we must not forget that Jacob was very much in earnest. He did not pray only a few minutes, like the majority of Christians do, and then give up. No! He continued his pleadings; he did not intend to give up until he got the blessing. He said, "I will not let thee go except thou bless me."

As the poet has said, "With thee all night I mean to stay, and wrestle till the break of day." You will also notice that Jacob was consecrated. When he was on his way to meet his brother Esau, who he feared was very angry with him, he sent a valuable present consisting of five hundred and fifty goats, camels, sheep, etc., to his brother Esau. It seems he did all there was in his power to be reconciled to Esau, and then he entreated God for his help. There is great power in tearful entreaty. In the Book of Hosea we read, "Yea, he had power over the angel, and prevailed: he wept, and made supplication unto him" (Hosea 12:4).

We imagine we can see him, weeping, sweating, while he is wrestling with the angel, his heart breaking as he pleads for a blessing.

Dear reader, if you have a habit of praying and crying for the salvation of your loved ones, be encouraged, for the Lord will be moved by your tearful entreaty. You may feel as if you are of no benefit to anyone, but be assured you are accomplishing great things if you can prevail in prayer. Oh! for more of these heart-cries to God for the salvation of a lost world. John Knox prayed, "Give me Scotland or I die." It was no wonder that God heard him and gave him such success in forwarding the Reformation in Scotland. "The kingdom of heaven suffereth violence, and the violent take it by force" (Matt. 11:12). The Lord is still pleased to do great and wonderful things for us, if we will only prevail in prayer. Brethren let us unite in real earnest prevailing prayer that God may be moved to help us in a special way to get the glorious truths of this reformation to our friends, neighbors, and to all the world.

Riches in Tribulation

BY J. R. TACKETT

"Blessed are ye," said Jesus, "when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Had the framing of this benediction been left to our arbitration, we should no doubt have worded it differently. We may not fully understand why the Master did not say, "Blessed are ye when men shall praise you, honor you, and exalt your name and labors above that of any one else"; but evidently he knew the spiritual value of both conditions, and consequently pronounced the blessing upon those the more deserving.

The calm, sunny days bring growth and expansion, but it takes the storm to strengthen. It takes the surging tide and the sinking ship to teach us how much the Master cares for us. Down in the valley is where we learn the value of his rod and staff. On the mountaintop we might forget him and begin to trust in ourselves, but down in the dark valley of trials and tribulations we shall gladly place our tremulous hand in his and there learn the value of a kind Father's care.

Many a good faithful soul has gone down in the struggle with earthly honor and popularity, unable to endure the word of praise and the one of scorn afterwards, but the truly noble life that is well sprinkled with tribulation is made the sweeter, richer, firmer, and nobler by them. "In the world," said Jesus, "ye shall have tribula-

tion." He did not say why we should have them, but there was a reason. Our Master does not trifle with his subjects. What he gives is given for our good, and what he permits is not merely to furnish pastime for our enemies. His loving eye is looking on as we grapple with the problems of life, and his tender hand is ever busy tempering the tests and trials down to fit our powers of endurance and resistance.

Tribulation has its place in our lives the same as do joy and happiness. "Ye are the light of the world," and that light is intended to shine from the top of the hill, with a constant, changeless glow. Joy, happiness, and tribulation furnish the qualities of a perfect and useful life. Joy gives the glow, happiness the radiance and tribulation the constancy. The good Master knew well how to mix these to make a perfect life. Tribulation puts a loveliness in the face (if met in His name), a tenderness in the soul, and a pensiveness in the mind that does not come by any other means. These have the polishing power which make the Christian shine. Do not rebel, but bear patiently the discipline and training given by the Teacher. He knows just what you need and will not give too much for your good.

"EXAMINE YOURSELVES"

Do I Lay My Laurels at Jesus' Feet?

When I excel in any endeavor so that people praise me, how do I feel? Do I feel that my own hands have indeed wrought it and the praise is due me? Do I feel that satisfaction that causes me to swell with pride? Or do I take the praise, so to speak, and give it to God.

What am I that I should be praised? Do not all of my gifts come from God? Does not my body with all its members belong to him? If God should pass sentence upon me as he did upon proud King Nebuchadnezzar where then would be my intellect, my ability? Would any one find occasion to praise me then? Ah, that I should ever have taken any glory to myself! Since I am nothing of myself and can do nothing of myself, surely all praise belongs to God. Then will I lay my laurels at Jesus' feet. —*Anna Koglin.*

So Sweet to Trust in Jesus!

'Tis so sweet to trust in Jesus,
And sit humbly at his feet,
Just to learn what he would teach me,
And to feel his love complete.

'Tis so sweet to trust in Jesus,
And to hear his gentle voice;
When he whispers words of comfort
How it makes my heart rejoice!

When in trials and tribulation
All my cares on him I roll,
And then humbly lean upon him,
While he comforts my poor soul.

When he sees that I have suffered
Till the dross is purged away,
He gives oil of joy for mourning,
And my night he turns to day.

I will always love my Savior,
And his words I will obey;
And my life, my time, and talents,
To him I'll consecrate alway.

—Sallie J. Chapman.

The Lord Kept Her

The Lord has wonderfully led me. I get so happy over it sometimes that I can hardly control myself. I have lived a sanctified life ten years, and the Holy Spirit has led me day by day. I prayed all the time for Jesus to guide me and show me the right way. I think I have had as much false teaching preached to me as any one on earth, but the reason I was able to stand was because the dear Lord kept me.

I have had the "tongues" people to contend with. They would visit my home, talk to me, and pray with me; but still the Lord led me. Praise his dear name! When I moved back to my old home town, Greeneville, Tenn., I knew there was a church of God, but still I did not know it was the place for me. Oh, how I prayed for the Lord to show me where to go that I could be happy and satisfied! The Spirit wonderfully led me to go to the Sunday-school of the church of God. They made me feel so welcome that I could not stay away. (So I have continued to go.) But I still did not know whether they preached the true gospel or not, because I had again come in contact with some more false teaching, namely, that it is not necessary to keep any of the ordinances. I always felt it was right to do what Jesus did, so I did not pay much attention to these arguments. I just remained obedient to the Lord, and asked him to lead and show me what to do.

After Brother Sutherland came to be the pastor, and I heard him preach every Sunday morning for seven months, I knew where I was and what I should do, for Brother Sutherland is not afraid to preach the truth. So after the revival we had a year ago last May, Brother Sutherland announced that there would be baptizing the first Sunday in June. I had never been baptized, but I had always wanted to be since I came into the experience of holiness. The devil suggested to me that it was no use since I had lived a Christian life twenty years. But I asked the Lord to help me, and he did. I was baptized and was so happy. In the afternoon I took part in the ordinance of feet-washing. It was the happiest day of my Christian life. Jesus seemed very near to me while we were obeying his command.

I am very glad that I am a member of a congregation of the church of God. We have a good pastor. We are all devoted to him, and expect to stand by him. Yours in Jesus, Mrs. Eva Duncan. Greeneville, Tenn.

Chinese Heroes and Heroines of Faith

For many years the church met in the house owned by a converted opium-smoker. The eldest son, witnessing his father's triumphant death, became a Christian, and finally the second son, the prodigal, was converted.

The congregations grew. It was decided to build. Nothing, however, was done, save appoint a building committee, until one day a brother arose, saying, "As you all know my house has been destroyed by the storm. I am unable to rebuild. I have decided to give you the logs for the church." A poor, blind brother, who had put $10 which he had saved into a coffin, arose and said, "I have decided that this church needs a house far more than my body needs a coffin, so I give the coffin to you." Each son gave his share of the house and yard, and, in a few minutes $720 was contributed by these poor Christians. No missionary or pastor could even suggest such an offering. Such giving is prompted only by Him who hung on the tree. The gifts of these poor Christians will, I believe, one day astonish the world. —*Gospel Herald.*



A Discriminating Mind

BY MARY J. HELPHINGSTINE

Recently I heard this weighty remark from a speaker (to whom I am endebted for the outline and many of the ideas of this article): "Let us give ourselves to the training of our mind, that we may do some discriminating thinking later on. The world has always made progress through men who dared to think and who had the courage of their convictions."

A great reason why there are so many failures in the world is not because the majority of people are incapable of success, neither because they lack opportunity, but because they simply fail to train themselves to discriminate between things worth while and those not worth while and to studiously apply their time and energy to the former.

More than once a Sunday-school teacher comes to her class on Sunday morning with a lesson ill prepared. Why? Her answer: "I just can't get time to study my lesson." Now, she found time, or *took time,* to do many unimportant and fruitless things during the course of the week, but she did not discriminate wisely in the use of her time so as to perform this all-important and highly productive duty. Maybe she put in two or three hours Saturday night making home-made candy, just because she is "so fond of home-made sweets." She expected to arise early Sunday morning and get down to business on her lesson, but (as usual) she overslept; then, when she went to dress, behold, a collar, which she had forgotten about, must be readjusted, and oh, dear! one thing and then another comes up until all she can do is to literally grab her Sunday-school literature and fairly run—then she gets there tardy, and without her lesson! This is not an isolated case; many a well-meaning teacher has done just that way Sunday after Sunday.

More than once, too, have we seen a preacher, at almost the last minute, nervously leafing his Bible and fairly groaning "to get hold of a message." What has he done with his time during the week? Wasted it? Well, not exactly wasted; at least he did not intend to waste it. He simply had failed to discriminate between that which is really the most worth while and had put in his time at things many of which were of far, far less importance than a real soul-full and stirring message for his flock or for some poor lost sinner on the brink of eternal hell.

Whether we are a preacher, a Sunday-school teacher, or whoever we may be, the fact remains that we simply can not do *all* that crowds in upon us, clamoring for our time and attention. Then, is it not wiser to discriminate—to pick out those tasks that really amount to something both for ourselves and others, rather than to spend practically all our time at trivial things?

Once I knew a girl—a good well-meaning girl, too—who just could never get time to write any letters, even to her most deserving friends, even neglecting "Dad" and "Bub," to whom she was fully devoted and for whose souls' welfare she really yearned. Yet many an afternoon, and sometimes to the small hours of morning, had she spent tearing up and making over a hat which did not just suit her fancy, making a dainty bit of trimming for a piece of underwear, or starting a doily or centerpiece which in a short time she discarded. Like many another, she did not realize that her time was *valuable.* We have only one little short life. What a shame, then, to waste it!

Some people never have time to read the Trumpet. They read the "funny page," however degrading the matter presented on it may be, and laugh about its coarse, vulgar, or semivulgar jests as if they were really funny! Yet they do not get time to read the Trumpet—something that will really feed their soul and help them to overcome temptation and the devil. These same individuals hardly ever read the Bible, either. What such ones need is a *discriminating* mind.

We need a discriminating mind also with regard to the social side of our life. It is well to be sociable; we ought to be. "He that would have friends must show himself friendly." But should our time be given to social functions to the utter exclusion of things more worth while?

How many a sick person hungers and thirsts for some one to just run in, if only for a minute, bringing a big smile and a word of cheer! How many an invalid or other shut-in languishes day after day, his dire loneliness and heart-hunger harder to bear than the affliction itself! Yet his faithful (?) brothers and sisters, who perhaps waste more time every day than it would take to stop in and offer a little prayer for him, can never get time to come!

Young people, discriminate. Train yourselves to discriminate. Whether hitherto you have been in the habit of thinking and of carrying out the worth-while plans or of just following your own whims and caprices, you can *learn to discriminate.* You can discipline yourself until you will be surprized both at your increased stock of good common judgment and at the increased amount of really valuable things you have been able to do.

Study. "Husband all of the worth-while things of the past," that you may use them to good advantage. Anticipate the future, that you may be in the forefront with those whose life stands for progress and eternal value. Be one of those who, "by reason of use have had their senses exercised to discern good and evil," not a mere child or a moral and spiritual weakling, incapable of seeing the right course and of taking issue with and successfully combating the wrong. The child thinks only in the present. The heathen thinks little beyond his immediate surroundings and personal problems. Are we incapable of further development and greater mental grasp than they?

Whether we daily apply ourselves in this matter of discrimination or whether we continue to spend our time in a sort of haphazard good-for-little way shall, in a large degree indeed, determine whether our life shall be weighty and well rounded out or whether at its close we shall have to, as thousands of others, look back over a life simply squandered, so far beneath our really noble purposes and desires!



Religion and Business

I think when Satan sees a Christian go out of Egypt with all his flocks and herds, he has no hope of getting him back again. So he makes a last stand here: "Keep your business and your religion separate. Give yourself to God; but do not consecrate your property." Now, will you just take a look at the state of the Christian world today. Look at the wealth of Christians in London, and in New York, and over the whole world. How they have piled it up—thousands upon thousands, heaps upon heaps! And where is it? Surely in Egypt. It is not held in sacred stewardship for the Lord.

—*Pentecost.*

The Two Bears

BY MABEL HALE

There is an old story which well bears repeating, of the advice given by an old minister of the gospel to a couple whom he had just married. "If you will obtain where they may be had two bears which are very good for domestic harmony, and keep them always in your house, never allowing them to wander away, then I can assure you that your lives together will be harmonious, and your married life a complete success. The first of these bears is called simply Bear. If each of you will make his acquaintance, bearing with each other in all the vexations of life, looking over the little faults and failures, even bearing patiently what seems to you not absolutely fair, your happiness will be much increased. But if you will also obtain the companion to this one Bear, who is called Forbear, and making his acquaintance learn to forbear all impatient remarks, all faultfinding and complaining, always speaking kindly to and of your mate, then I can confidently assure you of your domestic happiness."

Good advice this certainly was, and will always be. No home can be a success without the presence of these two bears. The trials will come and ample room for complaint and faultfinding, but if the two bears are called into service, the rocks can be passed.

The wife should be ready to bear the care and toil necessary to the keeping-up of the home; the pain and anxiety necessary to the bearing and rearing of children; the economy and wisdom needed to keep within the family income; and with the inconsistencies and petty faults of her companion, remembering he is only a man, and not an angel.

He should bear the responsibility of support of the family, bringing to them to the very best of his ability, though it costs him much sweat and toil to do it, enough to keep them comfortable and decently fed and clothed at least. He should bear with the weaknesses and shortcomings of his wife, who when the family cares are heaviest upon her sometimes becomes nervous and irritable.

They should both forbear faultfinding and nagging, should be free from censure and harshness, should by kind forbearance keep sweet in spite of the vexing things.

These bears are exceedingly good as companions in every walk of life. One sister writes something of the trials they under certain pressing circumstances were enduring, but added gayly that they still had their two bears with them and felt safe enough yet.

If you have never tried their help in your home, I urge you to begin at once to cultivate their acquaintance, and to call their help when it seems you must speak harshly, retaliate, or must have your way in something. In all these extremities they are a sure support to the one who would do right.

Make fast friends of these two bears, Bear and Forbear.

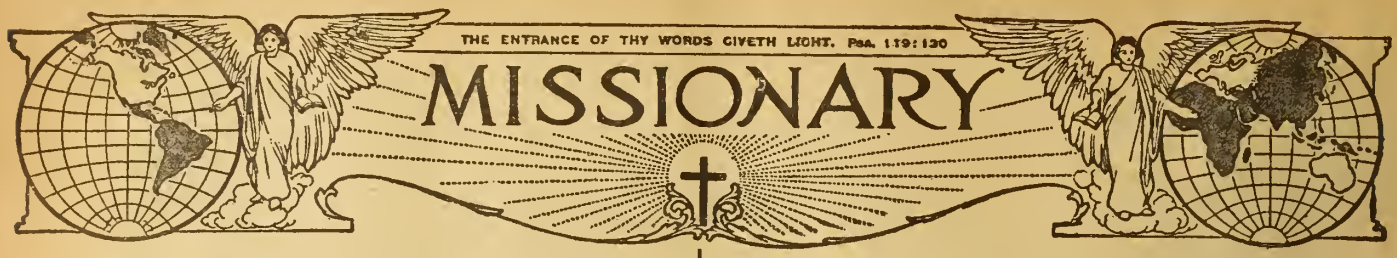
My Mother!

BY G. E. WRIGHT

Oh, what a name, my mother! Just to think that I was permitted to live under the sweet influence of a good Christian mother, who was such a great consolation to me! My mother taught me to love and serve God, and to be good and willing to help others even if I had to sacrifice to do so. She not only taught me these things, but she put them into practise. Her whole life seemed to be just to live and labor and suffer and sacrifice for others. When I needed advice she was ready to give it. When I needed correction she was ready to administer it. When I got in trouble and the rest of the boys would tease and persecute me and tell me I would never amount to anything, she would put her loving arms around me and press me to her bosom and weep over her poor, unfortunate boy, and soothe his sorrows and wipe away his tears and plant a kiss upon his troubled brow, and say, "Be a good boy; Mother is praying for you, and you will come out all right." When I would get sick she would caress my fevered brow with her loving hands, and breathe a prayer to God for her boy. Moving noiselessly around like a ministering angel about my bed, she would share all my troubles, heartaches, and pains.

She seemed to be interested in all my childhood plays, and she would read God's Word to me, sing to me, and teach me. She grieved over me when I went into sin, and rejoiced over me when I gave my heart to God. And she was delighted beyond measure when I entered the ministry. The last time I visited her, while she was on her death-bed, she put her loving arms around me and said, "My dear boy, I am so glad you gave your heart to Jesus. Now preach his gospel. Preach it *all*, as long as you live. And Mother will pray for you as long as she lives, and when she dies and meets Jesus, if she is permitted to she will tell him that back in that old dark world she has a dear boy who is trying to represent him the best he can; also she will tell Jesus to keep her boy true to him, till he is safely housed in heaven."

O Mother! O Jesus, help me to live in such a way as not to bring a reproach on her sweet name. O Jesus, help me to be the man my mother prayed that I might be. That sweet, pure, lily-white mother, has been crushed by the hand of death, but, thank God, that its sweet fragrance is still filling my whole being. I shall ever cherish her sweet memory till the pearly gates shall close in behind me. So help me God.



The Mediatorial Work of Christ

Its Bearing On the Missionary Enterprise

BY GEO. W. OLSON, KINGSTON, JAMAICA

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2:8).

This verse has come home to me with renewed force and meaning lately in considering it in the light of the heading of this article. These words have direct relationship to the mediatorial work of Christ. In the 6th verse we read: "Yet have I set my king upon my holy hill of Zion"; in the 7th verse, "The Lord hath said unto me, Thou art my son; this day have I begotten thee"; and then follow the words of our text. They form a part of the statement of the Lord concerning Christ. In view of his atonement and intercession, he is to ask the heathen for his inheritance, and the uttermost parts of the earth for his possession.

There are a number of passages in the Old and New Testaments that bear directly on the intercession of Christ on behalf of transgressors, and on behalf of his children. In the great atonement chapter of the gospel according to the prophet Isaiah, immediately following the mention of the travail of the soul of Christ on behalf of sinners, we read that he "made intercession for the transgressors" (Isa. 53:12). In Rom. 8:34, we read, "It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us"; in Heb. 7:25, "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them"; also, in Heb. 9:24, "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

In these passages and others of similar nature, we are made to realize that Jesus is at the right hand of the Father in heaven praying for us. Of all the things in which Christ may be engaged in the glory-world, mention is made only of the fact that he is making intercession on behalf of his people. This shows us the importance of this work in the mind of God. Jesus assured Peter before his temptation, "I have prayed for you." How precious it is for us to know when we are likewise tempted that Jesus is interceding on our behalf! We value the intercessory prayer of loved ones and friends, but of how much greater efficacy are the prayers of Jesus!

Christ's Intercession in Relation to Missions

How it inspires our hearts to know that the great work of missions is founded on the mediatorial work of Christ, and on his intercession in behalf of the lost world! In Isa. 62:1, we hear him saying, "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." I take it that by the "I" here is meant the same person to whom reference is made in the 1st verse of the 61st chapter, where we read, "The Spirit of the Lord God is upon me." In the same connection the Word declares, "The Gentiles shall see thy righteousness, and all kings thy glory, and thou shalt be called by a new name." In John 17:21, He prays for the sanctification and unity of his disciples, "that the world may believe." In Psa. 89:26, 27, we read, "He shall cry unto me, Thou art my father, my God, and the rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth." Then he speaks of his seed enduring forever, and of his throne as the sun.

The first work that is recorded of Jesus, upon ascending to his throne in heaven, was his praying the Father to send the Comforter (John 14:16). As a result of that outpouring, the Gentiles were to receive the promise of the Spirit through faith (Gal. 3:14).

The Grand Means for the Accomplishment of Missionary Work

This brings us to the grand means for the carrying-out of the command of Christ to preach the gospel to every creature, namely, the bestowment of divine influence. Missionary work can succeed only in so far as it has the divine blessing; it is only as God works with us that the world can be brought to the feet of Jesus.

It is requisite to inspire the necessary sympathy on the part of missionaries and of people generally for the misery of a perishing world. It is necessary in the sending-out of workers and entertaining the necessary support to sustain them in their respective fields. It is necessary for the calling of the missionary, enabling him to give up home and loved ones, and much that life holds dear, for the toils and the hardships of the foreign field; for directing him to the God-appointed field of labor, and sustaining his faith and hope in God amidst the trying and depressing influences of heathenism, with its appalling darkness, and misery, and sin.

How This Fact of Christ's Intercession for a Lost World Inspires Us for Our Work

First, it gives us an adequate idea of the great importance of the work in which we are engaged. In fact, the work of soul-saving is the greatest work that can engage the mind and the heart of man. Other callings may be important, but the gospel worker and the missionary are engaged in the greatest work in the universe; the work for which Christ died; the work that inspires his prayers, and that engages the attention of God; the work that not only benefits the soul in this time-world, but that secures for him his eternal interests.

Second, when we go forth on his command, we realize that we are doing the work that is pleasing to and nearest the heart of Jesus. We have his blessing and benediction upon us as we go forth to our labors in his name. Should we not be glad to bring delight to his heart in view of his great sacrifice for us? It is the love of Christ which constrains us to this living sacrifice.

Third, we are assured of heavenly assistance in prosecuting our work. "All power is given unto me in heav-

$144,000

for the year beginning June 1,
is the

Missionary Budget

adopted by the Ministerial Assembly at the Anderson Camp-Meeting

This sum is urgently needed

Africa and South America

have scarcely been entered by our Missionaries

We Can Raise It

$1.

a month from each of only 12,000 persons will do it

Can we count on you to send $1.00 (or more) every month? Let us hear from you

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en and in earth," He says, "and lo, I am with you alway, even unto the end of the world." He can control events so as to make them propitious for the carrying-out of his purposes. In the light of missions in the past, truly history can be called "His-Story." He has all power in heaven to bestow divine influences, making us efficient in his hands for the evangelization of the world.

Fourth, it assures us effective assistance, so that the work will ultimately be completely successful. The business man never knows whether or not he will succeed when he engages in a worldly enterprise. The very thought of this is sometimes discouraging. But not so with those who labor in the world harvest-field. We know that our "labor is not in vain in the Lord" (1 Cor. 15:58). Christ died to accomplish it. "He shall see of the travail of his soul, and shall be satisfied." Jesus prays to the Father for it, and "him the Father heareth always." We go forth to assured victory; with a conquering tread God's missionaries go forth to preach the everlasting gospel. With songs of triumph they too shall join in the halleluiah chorus, "For thou wast slain, and hast redeemed us to God by that blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9).

The Need for Intercessory Prayer on the Part of Christians on Behalf of Missions

Reference is made to Christ's prayer in the opening verses of the 62nd chapter of Isaiah. Further on in the same chapter, he declares, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence. And give him no rest, till he establish, and till he make Jerusalem a praise in the earth." There is great need for the Lord's remembrancers today. Under the Old Covenant, when the high priest entered the holy of holies to intercede on behalf of the people, the bells on the skirts of his garments announced this fact to the listeners outside. As we hear the bells of Christ's high-priestly intercession on our behalf, and on behalf of the lost world, let us present our prayers also along with his. In Rev. 8:3 we read that an angel stood at the altar, "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand." Not one sincere prayer is ever lost. God treasures our prayers up in his storehouse, like vapor ascending from the earth, and in his own good time pours them forth in showers of blessing. The blessing is contingent upon the asking. Let us join our prayers with those of David, the son of Jesse; with those of the Old Testament worthies; with those which ascended from the fires of the early martyrs; with those of the souls under the altar; that when the cup of blessing is full He may pour it out over the whole earth. Let us join with him in prayer for the pouring-out of the Holy Spirit in enduement of power upon the workers and the work. "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places. . . . Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass" (Isa. 32:15-20).



Sometimes I have an English Bible-lesson on Sunday afternoon at our home for some normal-school students. There were eleven present last Sunday, the most I have ever had.—C. E. Hunnex.

In a letter written early in June, Bro. Geo. W. Olson (Jamaica, B. W. I.) reports very encouragingly concerning the work in different congregations. Many are being saved and baptized in the congregations throughout the Island. Also souls are finding their way from sectism into God's true church. Everywhere there is a forward move on all lines in the church in Jamaica. Brother Olson has many responsibilities and in addition now has the oversight of Bro. George Cohen's work while he is in the United States for a rest and change. Please remember to pray for Brother Olson.

Brother and Sister Knudsen write as follows from Kaas, Denmark: "We are all well and happy here in Kaas. We have good spiritual meetings all the time. Now we are looking forward to our summer assembly, beginning the 2d of July, here at Kaas, then at Aalborg and Hjorring. Brother Forsberg from Sweden is expected to be with us during these meetings. I have just returned from a new place where we had some meetings. A few have been saved there and now they do their best to get others into the kingdom."

Brother May writes from Australia that he hopes soon to undertake to conduct meetings in a number of centers where the Gospel Trumpet has broken the ground. He also states in the same letter that he has many letters from young people and others in the United States desiring information about the work in Australia, but that owing to the many pressing duties of the work he has been unable to answer these letters. He says he hopes sometime to be able to write for the Trumpet.

Brother Ouzounian writes from Egypt that in spite of the disturbed conditions of living there, God has preserved their lives, and that his presence is felt in their midst in the meetings. He adds that souls are becoming established in the truth. This does not mean that the work is advancing by great strides, but that God is taking care of his own and moving as fast as men and women will accept the truth. Let us pray for them.

Bro. Otto Doebert writes from Konigsberg, Prussia, that he and his wife expect to remain in Prussia during the summer, building up the work among the churches there, and that by fall they expect to go to Riga, Russia, for the winter. Riga is the place where an encouraging work was built up before the War broke out in 1914. He speaks of the great need for a permanent worker to come to Prussia to help the saints to become established.

Brother Riggle writes from Syria that he was about to begin his second revival in the new mission in Beirut. He adds that the work in Tripoli is doing well, a few being added to the number. Brother Riggle is carrying

a large burden of responsibility, which we should help him bear with our prayers.

Brother Allan writes from Ireland that the political troubles are not over yet, but that as yet no harm has come to him and his family. He says that the new British Gospel Trumpet is making friends for the truth. He hopes it can be made a twelve- or sixteen-page paper soon. One of the halls in Belfast has had to be closed for meetings on account of political troubles.

The Strange Woman

BY W. B. MC CREARY

The subject of licentiousness is outlawed by the false modesty which is so prevalent in the world today—not, however, so prevalent as it once was, not many years ago. It is high time to sound a note of warning to every young man within our reach on this point, for because of this vice strong men have fallen and the mighty have been brought low. It has pleased God to be more explicit and full about this vice than any other. Upon Sinai his voice through the decalog thundered out in unmistakable terms, "Thou shalt not commit adultery." The lawgiver, Moses, legislated with boldness against this sin, and judges condemned it. The voice of the ancient prophets was raised time and again against the licentiousness of their age. Christ spoke with singular directness and plainness against the man who "looks upon a woman to lust after her," and we find in the inspired epistles of Paul to the Corinthian church and, in fact, to almost all of the primitive churches, that the Holy Spirit prompted him to give oft-repeated warnings because of this all-too-common vice.

There are difficulties, however, always attending the discussion of a subject of this nature today. The innocent man may never think of the impurity that is interwoven in our fabric of society. "To the pure all things are pure." This is good. It is not that we desire to censure the innocent, but when these pure minds will try to influence us to refrain from discussing this subject, we have only to state that purity will suffer more if we remain silent than if we utter the honest voice of truth.

Then too, we must use plain words. Some languages contain a dialect of refined sensualism, but the English tongue, thank God, has none in it. It is full of plain words which may sound harsh to the ear of those who are not used to hearing them. In discussing a subject of this nature, these plain words must be used.

There has been a great discussion in the world between a school of so-called "purists" represented by followers of the late Anthony Comstock, and a type of men who claim to be so pure that the good plain language of Comstock was offensive. These men argue that the very calling attention to impurity shows a mark of an impure mind. But this we deny. It is only when the cunning artifices of Satan are brought to public view that public sentiment is created and the youth of our land warned. That is what is happening as a result of the vice crusades that swept the country a few years ago. May we have many more such moments against the blight of the strange woman on our fair land.

There have been many protests, though, that are insincere and come from those whose own vile conduct and sins will be revealed after the light is turned on. There are many men who pose as good men—'outside they are whited sepulchers, but inwardly they are full of dead men's bones.' To such men we have only to say that the sooner the sheep's clothing is ripped off and their carnivorous beastly natures are laid open to public view, the sooner will the world be freed from impurity, lust, and secret sins.

We are living in a perilous age, an age in which the strange woman is a factor. She existed in Solomon's age, but more so today than ever. He warned the young men in his day: 'When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee . . . To deliver thee from the strange woman, even from the stranger which flattereth with her words . . . For the lips of a strange woman drop as an honey-comb, and her mouth is smoother than oil. . . . For she sitteth at the door of her house, on a seat in the high places of the city, to call passengers who go right on their ways: whoso is simple, let him turn in hither: and as for him that wanteth understanding, she said to him, Stolen waters are sweet, and bread eaten in secret is pleasant. But he knoweth not that the dead are there; lust not after her beauty in thine heart; neither let her take thee with her eyelids. She forsaketh the guide of her youth, and forgetteth the covenant of her God. Lest thou shouldest ponder the path of life, her ways are movable, that thou canst not know them. Remove thy way far from her, and come not nigh the door of her house: for her house inclineth unto death. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death. None that go unto her return again, neither take they hold of the paths of life. Let not thine heart decline to her ways, and thou mourn at the last, when thy flesh and thy body are consumed, and say, "How have I hated instruction, and my heart despised reproof; I was almost in all evil in the midst of the congregation and assembly." '

Can a more fitting picture of the situation be drawn than this? Here is a woman "which forsaketh the guide of her youth, and forgetteth the covenant of her God." Perhaps she was reared in a Christian home. Perhaps holy influences had been thrown around her, in her early years. At any rate, her own innocence and purity would have guided her, if she would have remained true to the guide of her youth, but, alas, she forsook it. The path wandered off into the mire until she had forgotten the covenant of her God—hard-hearted, cruel, without mercy, dragging countless thousands with her. Hell itself is her home.

But, woe be to him who has induced her to forsake the guide of her youth. That young man in league with Satan who blasted that life—may God put the blush of shame upon his cheek. Let the anathemas of heaven sound against him. He is thrice accursed.

Then the Wise Man addresses those who might be tempted,—"Lust not after her beauty in thine heart; neither let her take thee with her eyelids." Remember David, the mighty monarchs, patriarchs, kings, and princes, who fell before the dazzle of beauty. Young man, avoid that lust for beauty which would ensnare thy heart. Avoid the sensuous eye, for it is the very first appearance of impurity and the beginning of temptation.

Next, let us consider the wiles of this dangerous creature.

Her Dress

"Coverings of tapestry" and the "fine linen of Egypt" are hers. Oh, how foolish it is to thus array the vile flesh with such shameful coverings! What a price for damnation—selling her soul for the price of a few yards of cloth and some paltry gold!

Her Speech

It seems that words from the lips of this woman are stronger to some men today than the oracles of God himself. Oh, how perverted man is when the utterances of the profane and the vulgar creatures of lust will chime like music in his ears! May God have pity on such poor wretches.

Her Love

Hers is no true love. Lust is selfish, ever looking out for gain, and not for the welfare of others. Young man, trust not thyself in the hands of these modern Delilahs. They will shear you of your God-given strength and leave you to your fate. Theirs is not to look out for your welfare, but to strike a dart through your vitals. Theirs is to damn your soul, rob your pocket-book, and help you on your way to hell.

Her Reasonings

'As for him that wanteth understanding, she saith to him, Stolen waters are sweet, and bread eaten in secret is pleasant. I came forth to meet thee, and I have found thee.' She reasons that sin is pure, that all this is for his good, that he can drink the dregs of sinful pleasures and yet be respectable. Then, she will plead that it is not right for a young man to live an unnatural life, that a life of impurity is most desirable from a standpoint of health, etc. Just like the devil in Eden, she says, "Thou shalt not surely die." "With her much fair speech she causeth him to yield, with the flattering of her lips, she forceth him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare and knoweth not that it is for his life.'

Then, Solomon warns you that "none that go unto her return again, neither take they hold of the paths of life." This does not mean that there is no hope for the licentious, but it warns of the almost hopeless condition of one who persists in the evil ways of impurity. The chains of habit bind a man until he can not let go his hold. Particularly is it very hard for one who has become innoculated with this sin to reform. It takes a good measure of the grace of God to get the evil out of such a person's heart.

Her House

We are repeatedly warned against the strange woman's house. "Whoso is simple let him turn in hither." It is always made as alluring as possible. It seems very wonderful to the sensual man given to appetite. The "jazz" music with its peculiar rhythm attracts him, the wine-cup enflames his passions, and the revelry of death damns his soul. Oh, the folly and misery of the strange woman's house. Many a youth has gone out of innocency—has gone to observe, only to taste the bitter gall of the ruin of his character. And he tastes, feels, regrets, weeps, wails, and dies.

The first step in her house is pleasure. The gay music, the vulgar song, the amorous wine, the feasting, the dancing, the ribald revelry, all seem to be life and joy and the brilliance of effervescent manhood and womanhood. The second step is satiety. Here the flush of the wine wears off and the repast of lust is ended. Then comes the reaction. Mighty resolutions form as in a dream, only to be broken at the earliest opportunity. The past seems hopeless and the future gloomy. Third comes discovery. Here, the youth finds that he has lost out. The marks of dissipation are on his cheek. Everywhere he goes he carries the signs of revelry. Every one he meets questions him and his character and he seems beyond the reach of goodness. He feels that he is a degenerate, and indeed he is. Well may he now long for the return of the early days of his vital powers.

Then comes disease upon the scene. Nature has been violated, and she will now have her recompense. This day there are thousands of poor wretches who know not what it is to enjoy a day of health. The tortures of the Spanish Inquisition would have been light compared with what they suffer. The ravages of disease tear the poor victim until there is scarcely a vestige of his manhood left. There is a terrible recompense for the sins of society today. Nobody can imagine all the sin and misery that is binding men even down to the third and fourth generation because of the abominable conditions that exist.

Lastly, death itself appears on the scene, and oh! such a death. He is veritably "chased out of the world," as Job says. The death of the licentious is the straight road to perdition. The flash of hell is in his ears and the thunders of eternal damnation trouble his last hours. Fiends come to bear him to his eternal reward and destruction laughs at his cries of terror.

Guard your virtue and purity, young man. If lost, it is hard to find it. You may repent in bitterness and tears and even though you may be pardoned for your transgressions, still there is a bitter lingering memory which will often arise, for the mind never lets slip those things which are stamped upon it. Guard your thoughts, your mind, your eyes, your emotions. Remember that "he that keepeth his own spirit is greater than he that taketh a city." If you do these things, God will come to your rescue and save you from the blight of the strange woman.

Sharing Religion with Others

There are some things which can be shared with our neighbors, and some which can not, in the religious life. In securing the "means of grace" we can go halves with our next-door neighbors; but not so in the great fact of personal salvation. We can join with a neighbor in taking a pew in the church, or in getting a wagon to carry us to church, or in subscribing for a religious paper—and paying for it too; but we can share no neighbor's seat in heaven; his team will never carry us there; the truths which benefit him from the weekly paper do not, because of their gain to him, do us any good. And if our next-door neighbor's family is a household of faith, that doesn't make ours so. The members of his family may be saved and ours lost. Neighborliness is commanded and commended of God; but God doesn't want you to leave your salvation in the hands of your next-door neighbor. The blood above your neighbor's door-post will not save your household from death.

—*H. C. Trumbull.*

Make religion the business of your life; for, after all, that is the one thing which, strictly speaking, is necessary. —*Susannah Wesley.*



A Present-Day Miracle

BY W. E. MC FALL

In Acts 19:11, 12, we read, "And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." I am glad God loves us just as well as he did the apostles, and while some say healing is not for us, I read, "For there is no respect of persons with God" (Rom. 2:11). And again we see Christ says, "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35). Again we read, "Jesus Christ the same yesterday, and today, and forever" (Heb. 13:8). So if Christ is the same and his word will not pass away and there is no respect of persons with God, I am persuaded there has been no change. God has always regarded the prayer of faith and always will. The prayer of faith shall save the sick and the Lord shall raise him up" (Jas. 5:15).

I wish to relate a special miracle wrought by the hands of the brethren in these last days. There lives a sister at Enoree, S. C., about twenty-five miles from here, where I preach, by the name of Thornburt, who lives with her daughter, Sister Wilson. She is nearly seventy-six years old. She was insane, and I learned had been for quite a while. They could not do her any good at the State hospital. I saw her just a short time before she was healed, and shortly after her healing I preached at the home of Sister Wilson and saw her again. God had completely healed her through the prayer of faith and she was perfectly sane. Some of the people there said it would not last long, but she is still in possession of a sound mind, for which we give God all the glory.

Sister Sallie Casie with the burden on her heart wrote for an anointed handkerchief to the Trumpet Office and when it came she wrote requesting the prayers of the saints here, stating at just what time the handkerchief would be applied. We remembered the request and prayed as faithfully as we could. The first time the handkerchief was applied she was not healed, but the second time they applied the handkerchief God wonderfully healed her and she sat at Jesus' feet clothed in her right mind. We shall never forget to praise him.

I am glad every good gift and every perfect gift cometh down from the Father of lights, in whom there is no variableness, neither shadow of turning. And this same God says, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." He says, "I am the Lord that healeth thee."

There Were Good Things in Store for Her

Reedley, Cal.—Years ago I became very sick. All my faith was in doctors. I relied upon their advice and was operated on three times within seven years. These operations gave me no relief and I was nothing more than a semiinvalid. I was almost helpless, but I hoped and prayed, as I wanted very much to be able to rear my two children.

The Lord had good things in store for me, for eleven years ago we moved to Reedley. There for the first time I heard about the church of God through my brother-in-law. I attended the meetings, which at the time were in charge of a young brother who was conducting a revival-meeting. It was there that I found the true light of Christ. I heard the brother explain that "Jesus Christ is the same yesterday, and today, and forever." I went home and "prayed the prayer of faith" and, thank God, I was healed of all my aches and pains. I have been enjoying my health and salvation for eleven years. I only wish that I may be instrumental in bringing others to Jesus' feet. Mrs. M. A. Rustig.

Healed of Neuritis

Toledo, Ohio.—I thank our dear Lord for what he has done for me ever since I got saved. A year ago I was attacked with neuritis in my right arm and that limb became helpless and very painful. I was in great agony for three nights. I called our pastor to pray and he also anointed me. I had a battle with the devil. He tried so hard to make me believe that I would not get healed. It seemed to me that I got relief as long as I prayed, but when I got through praying the devil attacked me the worse. But I won the victory by faith the next morning. Now I am entirely healed. I was able to work hard doing housecleaning without any difficulty.

When my son was a very little boy, he ran and stumbled with a toy bean-shooter in his mouth, thus cutting his throat and causing it to bleed. At once I prayed to our dear Lord to heal him and he got relief. He could not eat his dinner, but after taking his afternoon nap he said that he was able to eat his supper. Yours in Christ,

Mrs. Albert R. Tucker.

1204 Montrose Ave.

Healed at the Hour of Prayer

Rolla, Mo.—In the fall of 1916, while living in Victoria, La., I had a large carbuncle half way between the ankle and knee. The limb was swollen to twice its size. My foot was round as a ball and I could not see the sharp ankle bones. There was a one-inch strip of bright red specks extending from the carbuncle to the ankle and along the top of the foot. The pains were so sudden and sharp I would almost jump out of my chair. I could not let my foot down at all. The only way I obtained rest was to lie down with two pillows under my foot. I was afraid I would lose my limb.

Friday I wrote to the saints at Pelican, La., for their agreement in prayer. They received the letter at prayer-meeting time, Saturday evening at 7:30. At that hour I felt the swelling going out of my limb more perceptibly than I ever felt the swelling come in. I had a good night's rest and next morning my limb and foot were normal in size, and the red specks had turned blue like a bruise. All pain was gone and I could walk. In a few days I removed the core, which was as large as a dime, and as deep as wide.

When the influenza was raging in 1919, one Sunday

morning about four o'clock I took very sick. Sister Mattie Light, a practical nurse, was visiting us at that time. She said I had what was called cholera-influenza. She waited on me all day. When I would take much worse, she would call upon God until he gave relief so I could bear the suffering. I was very weak, and the odor of fever reached the adjoining rooms. That night Brother Woods, Giesler, and Reedy anointed me in the name of the Lord, and while they were praying the fever and pain left me. I never slept better in my life than I did that night, and was well from that hour. I give God all the praise. Surely he "healeth all our diseases." Carrie I. Huffman.

Wonderfully Healed of Tuberculosis

El Campo, Tex.—I want to tell of God's wonderful healing power in our home. While in the service of my country I caught pulmonary tuberculosis, due to exposure and damp air, in the State of New York, which later developed also into bronchitis and appendicitis. After returning to civil life I suffered much, and finally consulted a doctor in Anderson, Ind. He pronounced it as just stated and said I would later on need an operation.

I immediately took my case to God in prayer and requested prayer and the brethren laid on hands and God wonderfully healed me instantly of all these three diseases.

After this I brought the tuberculosis back by overwork and later had to give up work for a season. I had the brethren pray for me again, but my healing was not instantaneous.

We came to Texas in August, 1921, and I went at hard work again and brought back the tuberculosis and grew worse until I was confined to my bed. Once my wife left me at home with the family and went to meeting. When she came back I was unconscious and did not notice her. She became alarmed and called the people down-stairs. They came up and prayed earnestly, but I grew worse, with high fever; my throat swelled shut, and my tongue swelled until it filled my mouth. I could not breathe. They sent for an Evangelical preacher. He prayed the prayer of faith and God wonderfully healed me instantly, and the first I said was "Praise God! praise God!" and began shouting until our neighbors heard me at a distance. I am completely healed. I many times wondered why I was healed and then the affliction would come back. Later I found out I was holding on to a certain thing and when I gave it up God wonderfully and completely healed me and I am gaining in weight and doing hard work every day. I do praise God for his healing power and goodness to me. He healed my wife of many afflictions lately, also our baby. Roscoe Harms.

She Praises God for the Blessing of Healing

Mt. Juliet, Tenn.—I am afraid we do not praise God enough for all the many blessings he pours out upon us. I want to tell how wonderfully God healed me only a short time ago. I had been very sick all day, but about fifteen minutes past six o'clock I was taken worse and was almost wild with pain. My daughter heard me groaning and ran up-stairs to see what I wanted. She called Sister Lillie and my son and they knelt to pray. Just as they began to pray, the song, "Sweet stillness of heaven," came to my mind and all pain ceased and the sweetest stillness came to me. It seemed as if my Savior hovered over us with a sweet benediction of love. After prayer Sister Lillie sang "Sweet stillness" over and over for me till God just showered his blessings down upon us.

God has often healed in my home and it has been six years since a drop of medicine has passed my lips. I am so grateful for the privileges that God has given me and I love him with all my heart.

On January 30 I was very sick and I asked Sister Lillie to pray for me. She said she would, but there was so much work to do that she did not come at once, but went on to the barn. Yet the thought came to me that she was praying and the pain left my body and when she came in I said, "I feel that you have been praying." She said, "I have and I expected you to be sitting up." I got up and dressed and I made a visit that afternoon.

Many times God has healed my body. I was wonderfully healed when I lived in Harrisburg a few years ago. Also, I was healed of the influenza when I lived in Providence. I praise God for the Bible way; it just suits me. And I praise him for the saints of God. I am glad I am dwelling in "this peaceful valley of decision." I thank him that he ever led me into the beautiful church of God, that I might be saved from sin and know the truth, for the truth has made me free. Yours in the body of Christ, Mrs. Ada Cooper.

Syracuse, Ind.—For the glory of God I should like to write a little of my experience. December 27, 1921, at noon as I was eating chicken I got a bone in my throat and I could not get it up or down. The doctors said it was so low down they could not reach it, and it was with great difficulty I could swallow. Thursday night, the 29th, I was unable to sleep and I heard the clock strike every hour. The next day I wrote Sister Mary Strombeck, of North Webster, for prayer, and they prayed the prayer of faith. The bone was dislodged and that night I slept like a child. Words can not express the gratitude of my heart. Lizzie Rentfrow.

Rudement, Ill.—In answer to prayer my little girl was healed of something like the itch. It was a real fine breaking-out which was all over her body and face. It did not bother her much in the daytime, but when night came it was very annoying.

Our trust was in the Lord. I wrote to Bro. E. E. Byrum to be agreed with us in prayer that she might be healed and that the rest of us might not take it. I was sure that we had his agreement in prayer. And the Lord touched her body and healed her completely, for which we give him all the praise.

I am thankful that my trust is in a God that will hear our prayers at the hour of midnight and send the answer. In Psa. 50:15 he says, "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

I am sure if she had not been healed it would have turned to something bad, for it was getting worse every day.

Mrs. Wm. F. Wallace.

Hot Springs, Ark.—I believe it will be to the glory of God to write of some of the wonderful things that he has done for me. I have been a constant reader of the Gospel Trumpet for the past twenty-five years. During this time I have trusted the Lord for the healing of my body. My one remedy is prayer to the Lord in faith believing that I shall be made well.

I have been healed of cancer, typhoid fever, female and heart trouble. This fall I was afflicted with stomach and heart trouble, contracting a severe cold with cough. I knew that if the Lord did not do something I would not be here long. I wrote Brother Byrum requesting prayer in my behalf for complete healing. Praise the dear Lord, I was healed and have not coughed since and have been able to do all my housework ever since.

Yesterday (January 5) was my seventy-ninth birthday and I am praising God for full and free salvation. My one desire is to live and die trusting God. Please pray that I fight the good fight to the end. Mrs. N. P. Davis.

Thou Shalt Not Covet

BY MINNIE BALL

We might call the sin mentioned in the last of the Commandments "the respectable sin," for while the murderer and thief are frowned upon by the world, the covetous man is received with open arms. He holds his head high and a smile of complacency hovers about his lips, for is he not highly respected and esteemed by men? In business he is looked up to and imitated; society gladly receives him in her midst, and we even find him posing as a Christian; *but the Lord abhorreth the covetous!* (Psa. 10:3).

God has in his Word severely condemned covetousness. In the Old Testament we are commanded to avoid covetousness. God considered it such a deadly sin that he placed it among the Ten Commandments. Listen how the last of the Ten Commandments reads, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, *nor anything* that is thy neighbor's." While money is the thing most often coveted, we find by reading this commandment that we must not covet *anything* that belongs to another. This is the sin that made Achan a thief; that made Gehazi a leper white as snow; that made David plan the murder of Uriah; that made Ananias a liar; that made Judas betray Christ. Covetousness often leads to other sins, for the covetous man frequently uses any means available to get the thing desired.

The covetous man is not always wealthy, as might be supposed, for often among the poor we find the covetous as much a miser as if he owned a million. The man who, claiming to be a Christian, satisfies all of his wants, then gives the Lord something of what is left, is often covetous whether he be rich or poor.

There are many examples of covetousness given in the Old Testament. You remember, no doubt, the story of Gehazi, Elisha's servant, recorded in the 5th chapter of 2 Kings. Naaman, the leper, hearing from a little captive Israelite maid of a prophet in Israel who had power with God to heal, left his home in Syria and came to the land of Israel. Finding Elisha, the prophet, he was told to dip seven times in the River Jordan. At first he refused, but afterwards obeyed and was cleansed of his leprosy. Desiring to do something for Elisha, he returned, but the Prophet would accept nothing. Then he offered to give something to Elisha's servant, Gehazi, but Elisha again refused. So Naaman departed for his own land having declared his intention of worshiping the Lord only.

The thought of the things offered by Naaman remained in Gehazi's mind, and he *coveted* them. "Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but, as the Lord liveth, I will run after him, and take somewhat of him." So Gehazi ran after Naaman. Naaman seeing him, lighted down from his chariot. Gehazi said, "My master hath sent me, saying, Behold, even now there be come to me from Mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments." Naaman willingly gave him the things asked for, and Gehazi returned to his master, thinking no man knew of his sin. *But God knew,* and through his prophet Elijah came the sentence for that sin—*the sin of covetousness.* "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever." And he went forth from Elijah's presence *a leper as white as snow.*

"Surely," you say, "the New Testament does not place covetousness among the greater sins." Well, let us see. In Luke 12:15 we read this warning, our Savior's own words, *"Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth."*

Paul places covetousness with the most awful sins that man commits, and calls it *idolatry.* He warns us that the *covetous* can not inherit the kingdom of God.

"For this ye know of a surety, that no fornicator, nor unclean man, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and God" (Eph. 5:5, R. V.). "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and *covetousness,* which is idolatry" (Col. 3:5, A. S. V.).

In the New Testament as well as the Old we have numerous examples given. The two most prominent incidents are the covetousness of Judas and Ananias. Because of *covetousness* Judas betrayed his Lord and Master for thirty pieces of silver. I need not dwell upon this incident, for we are all well acquainted with the betrayal of our Lord by one of his Twelve who had seen his marvelous miracles and had heard his wonderful discourses, yet who betrayed him because he *coveted* money more than he loved our Lord. Thus we see the awful effects of covetousness.

In the early church there was much self-sacrifice. Numbers of those who were converted sold lands or houses and brought the money to the disciples. Among those who brought money to the apostles was one Ananias. Perhaps he had noticed the others' liberality, and felt that he would like to be known for his generosity. So he and Sapphira, his wife, decided to sell some land and bring the money to Peter. But the money that the land brought looked big in their eyes, and they decided to get the name for generosity and yet keep part of their money. Oh, how like numbers today who claim to be Christians yet only give when others can know of their gifts, and keep for themselves money that should be used in God's service. Both the rich and poor are daily robbing God of what rightfully belongs to him.

Ananias and Sapphira thought to hide their sin, but there is One who knows the hearts of men, and he revealed to Peter that awful sin that lay close to Ananias' heart. We can not deceive God, for he reads the very secret thoughts of the heart. Ananias and Sapphira, when questioned by Peter as to whether they had brought the full price of the land, hugged their sin still closer to their hearts, and answered, yes. They lied rather than part with their cherished possession. Oh, the awful consequences of that lie, spoken because of *covetousness!* They were hurled into eternity unprepared to meet their God. There they must spend an eternity in hell, for no covetous man shall inherit the kingdom of God (1 Cor. 6:10). What an awful warning to us to keep our garments unspotted from the deadly sin of covetousness, that seems so respectable, yet will damn our souls! "Take heed, and beware of covetousness!"

If you are tempted to backslide and thoughts of God and his great love will not turn your mind, then think of the near and certain end of earthly life and the never-ending hell that awaits the ungodly.

—*F. C. Blore.*

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.

WITH THE BRETHREN

Bro. Wm. Abel has taken charge of the congregation at Salem, Ind.

Bros. H. C. Clausen and H. A. Sherwood are conducting a four weeks' meeting at Terre Haute, Ind.

Sister Opal Shoop, who has the oversight of the work at Novinger, Mo., reports a Sunday-school attendance of from sixty-five to seventy. Five young people were saved recently.

Bro. J. A. Perry will hold some meetings in western Virginia, North Carolina, and South Carolina this summer and fall. Any others who desire meetings in these parts can address him at Fair Forest, S. C.

H. E. Rogers, assisted by D. T. Koch, of Lancaster, Ohio, and others, will conduct a tent-meeting in Zanesville, Ohio, down by the Y bridge, beginning July 6. The meeting will possibly last four weeks. The location is near the center of the city. The brethren are looking for and expecting good results and request the prayers of God's children scattered abroad for success.

Our readers will remember that Sister Gertrude Doebert, Essen, Germany, requested prayer through the Trumpet for the healing of an obstinate affliction. A recent letter bears the news that she has been entirely healed, and is rejoicing in health with which she can serve God. People are marveling at the rapidity with which she is improving and putting on flesh. We have reasons to praise God for his goodness.

"The work in Oregon City, Oreg., is moving along encouragingly," writes J. E. Crites. He says further: "Our pastor, Bro. B. J. Franklin, goes to Canby, Oreg., every other Sunday afternoon. On June 11 several of the saints of the Oregon City congregation went to Canby after the morning service in Oregon City. We had our dinner on the river-bank, then had church service, with a good sermon, at three o'clock, after which six followed the Lord in baptism. There were several people there in attendance.

E. E. Byrum will conduct divine-healing services August 5-8 at Rochester, N. Y., in a revival-meeting held by Fay C. Martin, of Palmyra.

Word has just been received from Brother and Sister G. P. Tasker that their address is changed from 37 McLeod Street, Calcutta, India, to 12 Amherst Street, Calcutta, India.

Bro. J. W. Lykins writes: "I have given up pastoral work at Charleston. I shall now do evangelistic work." His address is, 1726 E. Central Ave, Ashland, Ky.

Detroit is pushing a local subscription-campaign. A period was set apart in which to work for subscriptions and to date a total of 100 new subscriptions have been sent in. They hope to get several more before the campaign ends.

Lawrence Hatch, who has had charge of the N. Anderson congregation for about a year, has now taken charge of the W. Anderson congregation also. Warner Clayton, because of many other duties, resigned the work there several weeks ago.

Brother and Sister O. T. Ring, who have had charge of the work at Willmar, Minn., for three years, are leaving for other fields of labor. They and their three daughters will start by automobile for Washington and Oregon shortly after July 4. Any isolated saints or congregations not too far from the Yellowstone Trail who desire Brother and Sister Ring to hold a few meetings may address them at Willmar, Minn., and their mail will be forwarded. Bro. D. E. Nelson and coworkers will take up the work at Willmar.

The dear Lord has liberated me to preach the gospel through the prayers of the saints. I am now ready to hold evangelistic meetings or take pastoral work. Congregations that contemplate holding a meeting soon, or that need a pastor, can obtain my services. Write me at Greensburg, Ind., Route 1.

E. A. Ball.

AT THE OFFICE

Mona Moors spent July 2 at Akron, Ind.

Mrs. J. R. Tallen and children arrived in Anderson a short time ago.

Mrs. Anna Kleeberger left for Los Angeles, Cal., June 26, to be with her daughter Hazel.

G. S. Cohen, of Jamaica, B. W. I., preached at the Park Place Church Sunday morning, July 2.

Mr. and Mrs. J. T. Wilson motored to Rochester, Ind., July 1 to be at the dedicatory services the following day.

J. R. Tallen attended the Book Fair in Chicago July 5-12. Our mottos, juvenile books, and some other books were displayed.

There was a great demand for free literature at the Anderson camp-meeting. One brother wanted (and received) 1,000 Gospel Trumpets. These he will distribute in his work. At the present the Fund is being used faster than it is being replenished.

Mrs. Celia Anderson, with her son and daughter, Paul and Marie, of Gordon, Nebr., is making her home in the environs of Park Place. Since the School Cafeteria has closed for the summer Mrs. Anderson and Mrs. C. S. Taylor are serving meals for the workers that desire it.

The great international Sunday-School Convention has just closed at Kansas City, Mo. The Company had a booth there in which was displayed our line of Sunday-school supplies and mottos. Brother Hawkins reports a very kindly reception to our literature there. Hundreds of Gospel Trumpets were given out and about two thousand persons left their names and addresses on the register at the booth as persons interested in our line. It proved to be a splendid means to advertise the work and we are expecting much good to come from the effort.

CHURCH NOTICES

Missouri Valley Camp-Meeting

The meeting, which will be held at Kansas City, Mo., is one month later this year than usual—August 18-27. As a consequence we are expecting a larger attendance, especially from the rural districts. Arrange for your vacation the latter part of August and plan to come.

As is always the case a meeting like this in a large city is expensive, and then we furnish our ministers with half-rates in the dining-hall, and give them as much as possible toward their other expenses.

As this is a general meeting, we feel disposed to appeal to saints and local congregations to help us out. Contributions of fruit and vegetables can be used in the dining-hall and a cash offering will be appreciated for other needs. Decide to send something now. Send all offerings or shipments to H. A. Swecker, 5816 E 13th St., Kansas City, Mo., stating it is for the camp-meeting.

Bro. E. G. Masters will be our visiting minister, but we are expecting a number of State ministers, besides others from the surrounding country. We all expect to work together for a great meeting and the advancement of the cause of God. Fred Bruffett.

To the Brethren Interested in the Work in Montana

Although I have recently written relative to the work here, I desire to come to you regarding one special need. That is a good durable light car. We need one very much, and if we do not get one it will be impossible to render the service we hope to and fill the several calls covering several hundred miles. The people in this State who want meetings are generally poor and far apart, and at present we have no way to travel. I earnestly desire that we may take advantage of this good weather, for soon the winter will be on us again, when it is difficult to reach some of these places.

I am not asking for donations, neither do I expect to get a car that way, but I thought I might mention that we have an improved farm of one-half section in McCane County. It is sold on the crop-payment system, for $6,000. There are one hundred acres of growing wheat on the place, and the best prospect for years. I already owe $1,000 of a mortgage. If I could find some one who would loan $1,500 on this place I would pay the $1,000, and give a first mortgage to secure the $1,500; that would leave us the five hundred to help finance a few meetings and get us a car.

I speak of this with no other object in view than to glorify God by carrying the literature as well as preaching the gospel over this country. I consider this security absolutely safe, as the farm is a good and desirable one.

Brethren, pray for us and the work here. Yours in Christ, J. L. Green.

Billings, Mont.
311 Howard Ave.

All-Day Meeting

On July 23 there will be an all-day meeting at LaGrange, Ind. The ordinances of God's house will be observed in the afternoon. A cordial invitation is extended to neighboring congregations. There will be a basket-dinner.

S. F. Bathauer.

Evangelist Wanted

An evangelist is wanted for the Benton Harbor (Mich.) tent-meeting, August 13-23. Write before coming, to

Jacob Wiens.

819 Port St.,
St. Joseph, Mich.

Concerning New York Camp-Meeting

The New York State camp-meeting this year promises to be the very best ever held at Palmyra. All indications point to a large attendance. You remember the pleasant and profitable times and spiritual blessings enjoyed other years and how you then declared you never wanted to miss another such spiritual feast. I call this to your attention, but I suppose you are already filled with enthusiasm and will begin at once to make plans to be in attendance.

The illustrated lectures every evening on the Revelation by F. G. Smith are just what you have been desiring to hear, and praying God for. Well, God has answered your prayer, so please do not disappoint him.

Another treat also will be the band of singers who will be present.

The grounds and cafeteria will be open on Saturday, so come early and enjoy the whole meeting. If you desire a room in a private home, be sure to let us know in plenty of time, also the time when you expect to arrive.

Begin at once to make plans and God will open the way for you to come.

If it were not for the fact that I am so interested in you and your spiritual welfare and that my own enthusiasm is running so high, I should not have taken time to pen these few lines.

Now after reading this you are going to be present and help to make this one of the best camp-meetings ever held, are you not? Furthermore, how about that friend, neighbor, or relative who has been talking about coming with you? We are expecting him also.

Remember the date, July 23-30.

Fay C. Martin.

Ohio State Camp-Meeting

The date for the Springfield (Ohio) camp-meeting is August 4-14. Brethren, again the time is near when we shall assemble on the camp-ground for another precious meeting. Let us pray and work that this may be the best meeting ever held on these grounds.

Bro. W. F. Chappel, with many other ministers, will be present to labor with us. The outlook is good for a large attendance. Therefore, write Bro. George Lorton, of Creston, Ohio, for a tent or a place to lodge. All private rooms are rented. Should any have rented a room who find they can not be present, please notify Brother Lorton before the meeting, so he can rerent it, as many are wanting rooms. Lodging will be provided for all who come. Let all who can be sure to bring some bedding, as we will be short. Bring a tick, a pair of blankets, and a pillow.

Meals will be served on the Cafeteria system.

If you are in need of spiritual or physical help, be sure to come, as the Lord will be present to save and heal. Make your plans now to be at this meeting. Every minister in the State ought to be present at this meeting, because some important things are to come up for our consideration. If in need of information about the meeting, write S. L. Wingert, Lima, Ohio, or C. E. Byers, 1418 Maiden Lane, Springfield, Ohio. C. E. Byers.

The 1923 Year Book

We are beginning to gather data for the new Year Book, and are sending out blanks to all preachers whose addresses we have. To save expense these blanks are sent under one-cent postage and will not be forwarded to you in case your address is different from the one we have.

If you do not receive a blank by July 20, it means that we do not have your proper address and you will receive no blank unless you drop us a card requesting one. Only those submitting new blanks will be entered in the new book.

The 1923 book is to be the most interesting and most complete year book yet published by us, and will contain many new features. Let every preacher cooperate.

J. A. Morrison, *Registrar.*

Pray for the complete healing of my mother, who has been sick for nearly three years. Ottie M. Anderson.

Please pray for me. I have been ruptured for many years. Also pray that I may be saved.

One with faith in God.



Does It Pay to Be a Minister?

BY J. D. SMOOT

Many years ago when I reported to my foreman my intention of giving up my job to enter the ministry in full the foreman stated emphatically, "There is nothing in preaching. It doesn't pay." But I had my mind fully settled on going into the great harvest-field of the Master to gather some of the ripened grain for eternity. While it is true the ministry has not paid me so much in dollars and cents as the job that I gave up, yet I have never regretted the change. The ministry does pay, both in time and in eternity. There is nothing that affords more joy to the God-sent preacher than to see precious souls delivered from the bondage of sin through his labors. It is not pleasant, of course, to be without the necessities of life, as some of God's servants sometimes are, but they are more than compensated when they see the fruit of their sacrifice and toil in the vineyard of the Lord. And, too, the service that one gives to the Lord in the work of the ministry is never a loss. Sometimes men spend a lifetime working for themselves or for dollars and after all lose all they have accumulated. But the reward of the God-sent preacher is sure. The souls that are saved through his preaching will be saved even though he himself may perish.

Then again, Jesus has promised a reward in the world to come for faithful labor in the ministry of the gospel. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucer, but of a ready mind. . . . And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5:2, 4). The apostle Paul rejoiced over his calling to the ministry, and I really believe every other one does that really understands his calling. Then, fellow ministers, let us look away from the things of this life, and look at things eternal. Let us look at the souls of men that are to be saved by the preaching of the cross or to be lost. There will be more satisfaction in seeing souls saved into the church of God than in seeing a large bank-account or many acres of land.

Some preachers get discouraged after spending a number of years in the ministry, and leave off the work of the Lord to try to get some of the things of this world. Of course, they see others prospering and getting houses and land while they, the ministers, can scarcely get enough to pay rent, therefore they leave the ministry to get some houses and land to leave to their heirs. But alas! he does not accomplish his aim in every case and if he does he often loses his hold upon the Lord, and much of the grain goes to waste while he labors with his hands or goes into business. To be sure, it becomes necessary at times for some of God's ministers to work with their hands to make a support for their families rather than to see them suffer for food and clothing. But when once we are called and qualified to preach the gospel, we should ever let that work be our vocation, even though we should have to work at times to make expenses. Then let us take courage and labor in the ministry of the gospel of Christ, for it does pay, both now and hereafter. Nothing gives better rewards for labor than the ministry.

Won by Love

BY FRANK E. WALLACE

Old Watson was noted as a boozer. Everybody thought he was beyond redemption. He just simply was no good. So nobody wasted any efforts on trying to reform him. All this happened before the new minister came to the town of S—. Old Watson was sitting on the front steps of the town house. He was dead drunk, as was usual. The minister stopped, put his arms around the drunken man, kissed him, and said, "Jesus loves you."

Now a man may be quite drunk, but in this case Old Watson was not too drunk to realize that this new minister was different from the rest of the folks. Down, way down, in his heart there were chords that responded to love and kindness. The words of kindness spoken by the minister, and his act of kissing him, sobered Old Watson.

Nobody had ever shown any interest in Old Watson before. His name was a byword in the community. But from this day on he became a changed man. He became a Christian, and Christ saved him from the drink-habit, and from all his sins. And he never forgets to thank God for the new minister who was instrumental in his conversion.

"By this shall all men know that ye are my disciples, if ye have love one to another."

Let us go forward. God leads us. Though blind, shall we be afraid to follow? I do not see my way; I do not care to; but I know that he sees his way, and that I see him.

—*Chas. Kingsley.*

Meeting Notices

ARKANSAS

Hot Springs, Ark.—The Arkansas State camp-meeting, July 28—August 6. Trains will be met on Thursday, Friday, Saturday, and Sunday; those coming later than these days may write and we will meet the train. In going from depots to camp-ground take South Hot Springs car to Ward Ave., walk one block west to chapel, which will be our kitchen and dining-room. Rooms can be rented at $1.00 and up, for the meeting. A. Q. Bridwell is expected. F. L. Hurst.
309—4th St.

Hope, Ark.—State camp-meeting (colored) August 3-13. We expect all colored ministers in this State to attend this meeting. First two days is ministers' meeting, especially. All are welcome to come. A. Scott, of Eldorado, Ark., is the evangelist.
Hope, Ark. H. H. Stuart.

Quitman, Ark.—Revival at the church of God building three miles west of Quitman, Ark., beginning July 7 to continue three weeks. John A. Vance, of Ashland, Ky., evangelist. Effie George.

COLORADO

Greeley, Colo.—State camp-meeting, August 4-13, in Island Grove Park. W. F. Coy.

GEORGIA

Damascus, Ga.—Protracted meeting, July 28—August 6, at Pleasant View Church, 9 miles east of Damascus and 18 miles west of Newton. The meeting will be held by W. O. Moon and colaborers.
S. S. Mathis.

Edgehill, Ga.—State camp-meeting July 28—August 6. Six and one-half miles south of Gibson and Mitchell, nearest railroad points or stations. G. B. Walters, his wife, and other gospel workers will have charge of the meeting. Meals and lodging may be had on the grounds at very reasonable rates. Conveyance from and to railroad furnished free upon application.
Gibson, Ga. C. H. Dixon.

ILLINOIS

Bushnell, Ill.—Annual tabernacle-meeting, July 16—August 6. We are expecting R. O. Marsh, of Union City, Ind., as evangelist. A. Lanham.
694 Rile St.

West Frankfort, Ill.—Southern Illinois camp-meeting, August 4-13. Meals will be served on the cafeteria plan. There will also be a lunch-room on the grounds. Free lodging can be obtained at the dormitories,

and in the homes of the saints. Bring your bedding. Let every saint in reach of this camp-meeting plan to attend without fail. Urge your minister and the evangelists to come. Special rates to ministers. The worthy poor will be provided for. For further information write to E. L. Voigt, Box 395, Mount Vernon, Ill.
E. L. Voigt.

INDIANA

Columbia City, Ind.—Tent-meeting, beginnnig July 16. To be held at the Loon Lake resort seven miles north and two miles west of Columbia City. Elva Bragg of Marion, Ind., will be evangelist.
Mamie S. Surfus.

Fort Wayne, Ind.—Tent-meeting to begin July 21. Any help that can be given by any of the surrounding ministers and workers will be appreciated. Elva Bragg, of Marion, Ind., is expecting to be with us for at least a part of the meeting.
J. E. Sheefel.

Indianapolis, Ind.—Tent-meeting beginning June 25 to last indefinitely. W. W. Naylor expected. The tent will be pitched between 19th and 20th Streets on Martindale Ave. Take Columbia car, get off at 20th St. Horace Ellison.
1627 Alvord St.

Muncie, Ind.—Tent-meeting (colored) will begin June 25, to last indefinitely. Singers wanted. This is a new place. We should be glad to have any saint that comes to the Anderson meeting stay and help us in the meeting. P. H. Henderson.
809 South Grant St.

Yellow Lake, Ind.—Camp-meeting August 11-20. For information in regard to the meeting write R. N. Gast, Akron, Ind.
R. N. Gast.

IOWA

Madrid, Iowa.—The Iowa annual State camp-meeting will be held at Madrid, Iowa, August 19-27. Able ministers will be present. We will meet trains if notified. Baggage hauled free. Meals served on cafeteria plan, free to all ministers and worthy poor. Beds will be furnished in private homes near camp-ground at 25 cents a night. For further particulars write Frank Bergston, Madrid, Iowa. Emil Kreutz.

KANSAS

Anthony, Kans.—State camp-meeting, August 3-13. W. E. Monk, from Louisville, Ky., will be the visiting minister.
C. A. Hoffman.
615 E. Main St.,
Anthony, Kans.

KENTUCKY

Winchester, Ky. — State camp-meeting, August 18-28. W. H. Hunt.

LOUISIANA

Bonita, La.—North Louisiana camp-meeting, August 10-20. Bro. A. Q. Bridwell is the minister in charge, but we invite all the ministers of the State and adjoining States to come and be with us in this meeting Provide yourselves with tents and bedding and come prepared to care for yourselves. Ministers will be cared for by the church, also as much help be extended to others as it is possible. This meeting will be held on the church of God camp-ground, four miles southwest of Oak Grove, and four miles northwest of Forest. For further information write the pastor, D. M. Green, Oak Grove, La., or I. J. Fair, Forest, La., or the writer. M. S. Ward.
Bonita, La., R. D. 1, Box 89.

Palmetto, La.—State camp-meeting (colored) September 22—October 1. All ministers in the State are expected. Ministers from other States are invited.
Ogden Fontenat.

Sharp, La.—Camp-meeting, July 28—August 6. J. T. McNeill will be the evangelist.
Simpson, La. J. D. Ferrill.

Simpson, La.—Camp-meeting, July 13-23. J. T. McNeill will be the evangelist.
Simpson, La. J. D. Ferrill.

MARYLAND

Ellwood, Md.—Camp-meeting July 28 to August 6. Bros. J. W. Lykins and A. G. Riddle are expected. Lodging and board provided on the ground. Bring pillows and covering if you can.
Emma C. Coulbourn.
Hurlock, Md.

MASSACHUSETTS

Pittsfield, Mass., — Northeastern camp-meeting of the church of God, August 3-13. The meeting will be held at Pontoosuc Lake, Pittsfield, Mass. I. S. McCoy, C. J. Blewitt, Earl L. Martin, and other ministers and gospel workers will be present. Meals will be served on the ground at reasonable rates. Those desiring to secure cottages for certain dates should write the undersigned at once. Ticks filled with straw will be provided free to all, but each individual must bring sufficient bedding for himself. Further information gladly given upon request. R. W. Potter.
48 Harris Street,
Pittsfield, Mass.

MICHIGAN

Burlington, Mich.—Camp-meeting, August 25—September 3.
Wm. Eldridge.

Charlevoix, Mich.—Camp-meeting, August 4-13. A. J. Winters.

St. Louis, Mich.—Central Michigan camp-meeting, August 17-27. F. G. Smith, J. A. Morrison, and other able ministers will be present. Grounds two miles east of St. Louis. Those coming by the Ann Arbor Railroad take the buss from Alma to St. Louis, where the E. M. Wagner Taxi Company will convey to grounds for 25 cents. Taxi will also meet all Pere Marquette trains. Be sure to take Wagner taxi. Meals furnished at reasonable cost. Ministers will be cared for. Lodging free to all, but bring bedding. Those who have tents be sure to bring them. Those desiring further information write E. C. Grice, St. Louis, Mich. E. C. Grice.

MISSISSIPPI

Calhone, Miss.—Tent-meeting, to begin July 15. This place is eleven miles north of Collins, and six miles south of Taylorsville. W. H. Jackson expected.
S. M. Hilbun.

Ellisville, Miss.—Tent-meeting, to begin July 25. All who can be a help or who need help are invited. This meeting will be four miles west of Ellisville. W. H. Jackson expected. S. M. Hilbun.

Laurel, Miss.—Tent-meeting, June 30—July 16. W. H. Jackson expected.
S. M. Hilbun.

Meridian, Miss.—Camp-meeting (colored) to be held July 21-30. All ministers in the State are expected. Ministers from other States are invited. Also the Sunday-school convention for the State of Mississippi will take place here. All the Sunday-schools of Mississippi and a part of Alabama should be represented. For representation blanks send to R. Hughe, R. D. 4, Box 5, Laurel, Miss., or W. J. Dancy, R. D. 1, Box 57, Shuqualak, Miss. H. P. Stephen.

Merigold, Miss.—Meeting beginning July 23 to continue indefinitely, on Sunflower Plantation, nine miles west of Drew and five miles east of Merigold. Any one desiring to be met at train notify John Brown, R. 1, Box 80, Merigold, Miss.
Mrs. P. C. Hickman.
R. 1, Box 68.

Paden, Miss.—Revival beginning July 15 to continue a week. If there are any isolated saints or Trumpet readers in northeast Mississippi, you come to this meeting. Any information may be had by writing me. W. S. Best, of Bessemer, Ala., is expected. Grady Montague.

MISSOURI

Doniphan, Mo.—Camp-meeting, July 28—August 8. J. A. Morrison, of Anderson, Ind., will be the evangelist. Bro. W. T. Seaton, of St. Louis, will also be present. You can reach Doniphan by the Missouri Pacific Railroad, changing at Nulyville, or by the Frisco, changing at Naylor. F. C. Weir.
Box 102.

Flat, Mo.—Camp-meeting, August 11-20, will be held on the old camp-ground near Flat, Mo., twenty miles from Rolla, and fifteen miles from Newburg, Mo., both on Frisco Railroad. Reached by hack line. J. A. Morrison, of Anderson, Ind., and E. A. Odell, with local ministers, will be in charge. Bring bedding. Meals served at reasonable rates at dining-hall. Address N. E. Jackson, Edgar Springs, Mo., or J. A. Vance, Flat, Mo., for particulars. R. L. Berry.

Mountain Grove, Mo.—Camp-meeting, August 11-22. Grounds one block east and one block south of Frisco depot. Walk to grounds. Meals on cafeteria plan. Rooms and tents for rent on or near grounds. Everything will be made as inexpensive as possible. J. H. Ball, of Paragould, Ark., will be the visiting minister. Mountain Grove is on the main line of the Frisco Railroad from Kansas City to Birmingham; good rail connections. For further information write Edward Eklund, R. D. 2, or F. J. Light, Wall St., Mountain Grove, Mo.
R. L. Berry.

Vichy, Mo.—Camp-meeting, August 17-27. St. James, Mo. Frank Schneider.

NEBRASKA

York, Nebr.—State camp-meeting August 18-28, to be held on the Chautauqua grounds. Mrs. J. C. Bishop.

NEW YORK

Palmyra, N. Y.—Camp-meeting, July 23-30, on the Fair-grounds, within the city limits. Meals will be furnished in the dining-hall on the cafeteria plan. Bed-springs and straw for ticks furnished free, but be sure to bring your bedding. F. G. Smith will be present throughout the whole meeting. Brother Smith will give illustrated lectures each evening on the Revelation. Rooms in private homes will be secured for those who write in advance, at your expense. Further information gladly given on request. Fay C. Martin.
30 Canandaigua St., Palmyra, N. Y.

NORTH CAROLINA

Charlotte, N. C.—Our annual State camp-meeting (colored) begins August 25, to last ten days or more. Able ministers expected. All congregations in the State are urged to attend. Everybody invited.
P. O. Box 721 H. F. Lee, Pastor.

Hickory, N. C.—Camp-meeting for North and South Carolina, July 28—August 6. All efforts are being put forth to make this the best meeting ever held on the grounds. Do not fail to bring bed-ticks, sheets, and quilts, if possible, as the committee is very short of these necessary articles. The dining-room will be run on the cafeteria plan, also a lunch-room will provide lunches at reasonable rates. For further information write G. H. Pye, Hickory, N. C., or H. L. Pendleton, Hickory, N. C.
G. H. Pye.

OHIO

Springfield, Ohio.—State camp-meeting, August 4-14. Bro. W. F. Chapel and other ministers expected. For rooms and lodging write George Lorton, Creston, Ohio. For other information write C. E. Byers, 1418 Maiden Lane, Springfield, Ohio.
C. E. Byers.

OKLAHOMA

Oklahoma City, Okla.—Annual State camp-meeting on the old camp-grounds, August 11-20. Geo. M. Flanagan.

Guymon, Okla.—Camp-meeting, July 20-30. This is on the Rock Island Railroad, in the Panhandle of Oklahoma. Good central location for northwestern Oklahoma and southwestern Kansas congregations. This being a new place every one will be expected to care for himself. There will be no meals served on the ground. But the meeting will be in town where conveniences may be had. Bring tents if possible and enjoy an old-time camp-meeting. Those desiring to rent rooms should notify us in

time to make arrangements. J. D. Harmon and other ministers expected.
Box 125. C. E. Johnson.

OREGON

Woodburn, Oreg.—State camp-meeting, July 20-30. All those who can, bring tent and bedding; also bring your Select Hymns. Wood, straw, and springs can be had on the ground at a reasonable rate. Meals will be served at the dining-hall at reasonable rates. For further information write to John T. Myers, Woodburn, Oreg., or J. J. Gillespie, 1315 N. Church St., Salem, Oreg.
J. J. Gillespie.

PENNSYLVANIA

Allentown, Pa., July 14-23. Railroads: Pennsylvania Railroad to Reading, Philadelphia, or Lancaster; Philadelphia and Reading; Lehigh Valley; and interurban lines connecting with Harrisburg, Reading, Morristown, Lancaster, and Philadelphia, either via 69th Street or Chestnut Hill. All must provide ticks, pillows, and covering. No ticks provided by camp committee. Straw furnished free. One-room cottages $4 each. Meals furnished at reasonable cost. From Allentown take trolley at 7th and Hamilton Sts., or 8th and Walnut Sts., for Wescosville, get off at Emanuel Grove. J. G. Anderson and Marcel Degalier expect to be with us to preach the gospel. For cottages or rooms and information address Wm. F. Swavely, 651 North 13th St., Reading, Pa. J. C. Blaney.

Emlenton, Pa. — Camp-meeting, August 18-27, at White Hall grounds, two miles north of Emlenton, Pa. Can be reached over the main line of the Pennsylvania Railroad, running from Pittsburg, Pa., to Buffalo, N. Y. Tents can be had for a small sum, but bedding can not be furnished. Meals will be served on the cafeteria plan. Let all the saints within reach prepare to attend this great meeting. J. W. Lykins, of Charleston, W. Va., will be our visiting minister. Able ministers and missionaries are expected.
J. Grant Anderson.
9 Gilfilan St.,
Franklin, Pa.

Westmiddlesex, Pa.—Camp-meeting, August 25—September 3. R. J. Smith.

TENNESSEE

Tullahoma, Tenn.—Meeting at the church of God chapel, four miles south of Tullahoma, will begin August 18, and continue over two Sundays. O. W. Sidener is expected. W. A. Robertson.

Greeneville, Tenn.—Camp-meeting, August 12-20. Brother and Sister H. F. Wilson, J. Lee Collins, and other ministerial brethren expected. Meals served on the cafeteria plan. All who are expecting to come write me as early as possible.
W. A. Sutherland.
201 Carson St.

Sewell, Tenn.—Annual summer meeting will begin July 15. Bro. R. T. Vest expected. J. Lee Collins.

TEXAS

Gorman, Tex.—Texas State camp-meeting August 4-13. Further announcement will be made later. M. E. Rone.
Box 494, Gorman, Tex.

Hallettsville, Tex. — Camp-meeting (colored) July 28—August 6. All ministers in the State are expected. Ministers from other States are invited. All saints near by bring bedding if possible.
C. G. Eason and Wife.
Shiner, Tex., R. D. 1, Box 27.

Wiergate, Tex.—Revival (colored) beginning August 30 to continue indefinitely. Bro. David Scott, of Bayou Goula, La., expected. For information write J. E. Shankle, Wiergate, Tex., B. 586.
Jones Inman.

WASHINGTON

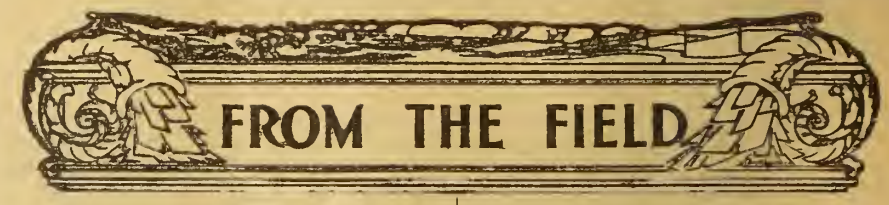
Edmonds, Wash.—Puget Sound camp-meeting, August 3-13. Meals will be served on the ticket plan. Lunch-stand on ground. Bring bedding and straw-tick. Tents and springs will be furnished at a reasonable price. Let every saint in reach of this camp-meeting plan to attend without fail. Able ministers will be in attendance. Camp-ground overlooking the sound.
Seattle, Wash. Geo. H. Sharon.

WISCONSIN

Ableman, Wis.—State camp-meeting, August 18-28. The State ministry and possibly others will be present. Free lodging in the dormitory. Bring bedding if possible. Meals will be served by free-will-offering plan. Those desiring to rent tents, to be met at station, or to obtain any other information, write to Arthur A. Meyer, Ableman, Wis.
Arthur A. Meyer.

WEST VIRGINIA

Oak Hill, W. Va.—State camp-meeting, August 4-12. Bring your bedding such as you may need; straw will be furnished as reasonably as possible to fill ticks. Board will be furnished at a reasonable price. All will be expected to care for themselves, except the worthy poor. Ministers will be cared for free. We urge that each congregation in the State send in a donation to help bear the expense of this meeting. Send all donations to I. W. Kinzer, Oak Hill, W. Va. I. W. Kinzer.



CANADA

London, Ont., Canada, June 12.—The Ontario, Canada, camp-meeting was a very precious season of refreshing from God. The beautiful camp-ground, neat, commodious, and well-proportioned tabernacle lately erected on the ground, made it ideal as a place to conduct a camp-meeting.

A goodly number gathered from various parts of the province of Ontario and a few from Quebec, and all seemed full of zeal and interest for the success of the meeting. Bros. N. S. Duncan, from Indianapolis, Ind., and George Sample, from Distant, Pa., had been invited to aid in preaching the word. The messages were very much appreciated. Some were saved, and others received the Holy Spirit, and quite a number sought for healing. There was a very sweet and gracious influence among all as the Spirit of Christ was manifested among those who gathered in the services.

One sister traveled from Danford Lake, Que.; another from the Gatineau Valley; some came from Welland, Ont., Dundak, Dashwood, and Grand Bend; one from Peterboro; some from Fenwick, Toronto, and other points in Ontario. Three whom God will doubtless use to help spread the present reformation truth, came from Oshawa.

I have decided to begin work in Ontario early this autumn, and devote myself to spreading this glorious evening light in the province, and in eastern Canada. Brother Campbell will also remain with the work and we expect to heartily cooperate in promoting the interests of the church of God as represented by our teachings. I trust all lovers of present truth will do their best to help this work.

We should quickly pay for the new tabernacle, which cost $2,400.

Calls have already been made for meetings to be held as soon as possible. We should plan to give a regular and liberal support financially to these present needs. We have seen examples of real sacrifice on the part of a number of the brethren, especially those who gave their time toward the erection of the tabernacle. We are eager to see new congregations raised up and work established and built up in other localities.

Young men and women should hear a call to the ministry and prepare for such work. The inspiration to have revival work carried on where there are saints who have the present reformation truth should fire every one of us, and set our hearts aflame with love and holy zeal. Let us tarry before God until we have all our earthly interests so completely swallowed up in the interests of Christ's kingdom that we will count all as dross when compared to his glorious work. Yours in fellowship,
Iron Hill, Que. Jno. C. Blaney.

ILLINOIS

Bushnell, Ill.—I am still in the battle for souls, doing what little I can in the Master's vineyard. Last July I gave up the pastoral care of the work here in Bushnell and on account of sickness in my family and other various reasons we went south for a while. I did some evangelistic work while there which was very successful. But on account of my children not being able to get the proper advantage of schooling where we were, we decided to return. So we assisted Brother Lane for a while in the work which we had left. But he felt led to change his line of work, so after much consideration, with the consent of the church, we have taken the responsibility of the work again as pastor. Our work here has suffered somewhat under various difficulties for some time, but I believe we can now see some brighter days in sight, with the obstacles slowly moving out of the way, and souls seeing the cause, hence applying the cure.

Brethren in the ministry, I am with you heart and soul for a clean work, not looking for quantity of membership, but quality in godliness; a work that will stand the test both here and at the judgment.

I have just returned recently from Jacksonville, Ill., where we held a few services which resulted in the salvation of one soul and much interest being shown by many eager souls requesting us to pray for them. Bro. J. H. Richter and a few others are doing all they can to get the work started in Jacksonville. They have rented a building to hold services in and have started a Sunday-school, also regular services. They are in need of some good, consecrated brother who is willing to sacrifice and suffer with the few there to get this work on its feet. The outlook is very good there for a substantial work to be built up. I expect to help them out again in a meeting some time before cold weather, if the Lord wills.

Our annual tent-meeting will begin July 16, to continue about three weeks, with Bro. R. O. Marsh, of Union City, Ind., as evangelist. Brethren, pray for this meeting. We are expecting great things from God and a harvest of souls. Yours under the blood, A. Lanham.
694 Rile St.

KENTUCKY

Mt. Sterling, Ky., June 22.—I did pastoral work at Camargo last winter until May 1, now I am engaged in evangelistic work. I certainly enjoyed my work at Camargo with the dear saints. I visited them last Sunday, June 18, and preached in the morning service.

May 1 Bro. Leslie Brown and I held a meeting at Beech Grove. This was one of the best meetings I have been in this year. The Spirit of the Lord was felt in every service. About fifteen sought the Lord for help. The attendance was large and the interest increased to the close. We organized a Sunday-school, with Sister Stanly Williams as superintendent. She is well established in doctrine and experience, but had not been in a church of God meeting for about fifteen years. Yet God had been faithful to her, because she put her trust in him who keeps. We also ordained Willie Brewer and Harlin Golden, two very worthy brothers whom the Lord is using. Brother Golden was left in charge of the work. May God's richest blessings rest upon their labors. We are grateful for the hospitality and liberality of the people around Beech Grove.

I have just closed a meeting at Spencer. This is near my home. We drove back and forth every night, a distance of twenty-five miles. This is a new field. I held a meeting here a year ago. The interest is good. Many raised their hands for prayer. We closed on account of not being physically able to continue. We expect some time in the future to hold a tent-meeting here. Bro. William Triplett and I are going to Beattyville in July to hold a tent-meeting. Pray for us that we may be able to cope with the powers of darkness, and to plant the truth in many new fields.

Brethren, let us work together for the furtherance of the gospel, and the salvation of the lost. My burden today is for the sinner that knows not the grace of God. I solicit the prayers of all who read this that I may be stronger physically and spiritually, and in the knowledge of His word. Yours for the lost,

W. Hedges Thompson.

MISSISSIPPI

Taylorsville, Miss.—We now have our tent and it is stretched in the Wausan So. Logging-camp. We open up the fight Sunday night in the name of Jesus. I expect to be here about two weeks, and do what I can for the salvation of souls. People are so badly deceived, thinking they are serving God, that my soul is stirred to herald the pure gospel of Christ.

Let us spread the pure literature that is sent out from the Trumpet Office. We never know the effect it will have on others. A man living here subscribed for the Trumpet, and one day he visited his father-in-law and began to tell something that was in the Trumpet. His father-in-law said, "I don't believe a word of it." He began reading an article from the good old paper, and his father-in-law took his Bible and read the Scripture texts that were given in the Trumpet; when he got through reading the article his father-in-law said, "I want you to have that paper sent to me."

Brethren, there are many hungry souls who want the pure gospel of Christ, so let us renew our decision and deepen our consecration, and say, "Lord, I care not what I may suffer or where I work just so I am winning souls to thee." Brethren, just as long as we pick out the soft places, and fat purses, we never shall do the work that the Lord wants us to do.

I am glad to say that my heart is becoming more burdened each day for the work of the Lord, and I am willing to submit what I do not understand to the Lord. I see no time for biting and devouring one another, but let us have that love for each other that will cause us to suffer long.

I expect Bro. Willie H. Jackson to join me soon, and we expect to do all we can in these parts to get souls saved and we desire the prayers and cooperation of all. We covet your earnest prayers, that God will give us many souls for our labor. I remain yours for a full gospel,

S. M. Hilbun.

MISSOURI

Carthage, Mo., June 20.—We went to East Lynn, Mo., and began a meeting in a denominational meeting-house. Four were saved and sanctified, and two were baptized, but the meeting was stopped because of the refusal to let us use the house any longer. There is a needy field at East Lynn. Any one passing through should stop and encourage the saints there. Any one desiring to write or stop could write to C. E. Lee, or Mrs. O. H. Hines.

From there we came to Carthage, where Bro. L. Roy Lee is pastor. We find the church here having some fiery trials, but they are fighting faithfully in the name of the Lord. Brother Lee desired to spend a few months in Oklahoma, so we were called to take his place while he is away. We have been here since May 10. We are to begin a tent-meeting the 23d of June, which will continue indefinitely. We expect to return to Bloomington, Ill., August 1, and devote our time to evangelistic work. Any one desiring our services may address us at 1116 Fulton St., Carthage, Mo., until August 1; after that, Bloomington, Ill., General Delivery. Any one desiring our services should write soon, as we want to arrange our work for the remainder of the summer and for winter. Yours for a pure gospel,

Chas. O. Lee.

OHIO

Cleveland, Ohio, June 13.—We arrived here in Cleveland on June 13 and have set up our banner in the name of the Lord. This is a large field, but we will do our best to scatter seeds of truth all over the city. The Lord has a people here and at present they are doing well. Sister Tussy and Bro. C. O. Dodge have had the oversight for some time and have done well in holding and encouraging the little flock, who have been passing through some very severe trials. Those wishing to write to me can address me at 3311 Archwood Ave. Those who have friends or relatives in this city who you think would be interested in this truth please send me their address so we may call on them. Yours in him,

John L. and Katie Williams.

OKLAHOMA

Enid, Okla., June 13.—We are now located at Enid, Okla. The work here in Enid is on a forward move for God, under the faithful labors of Bro. A. L. Bradshaw. Most of the congregation are young, but all seem to have a mind to work.

The Lord willing, I shall attend the Anderson (Ind.) camp-meeting; after which I shall return to Enid and take the oversight of the work here, as Brother Bradshaw feels the Lord would have him go to other fields of labor. Brother Bradshaw has done a good clean work for God here. We need your prayers.

Mary A. Adams.

TESTIMONIAL

Elk City, Okla.—I thank God for the dear girl that gave me the first Trumpet. I certainly have never before received a paper that does me as much good as the Trumpet. I am so glad I have found the true church of God.

I tried to live a Christian life and I would read the Bible, but there was so much I did not understand until I attended a meeting of the church of God. It was there at the meeting that I first received the Trumpet, too, and how much I do enjoy reading it! As the way is opened so I can do more work I shall work to the best of my ability. I want to do something in return for this blessing which I have received.

I never knew a father. He died before I came into this world. And brothers or sisters I had none. I was just cast upon the tender mercies of a loving God, and he has been with me through a world of confusion where I hardly knew what to believe, but now I can take things more steady and trust him more fully. I am determined to press the battle on for truth and righteousness and hold up the standard of our God.

Mrs. J. G. Vanalstine.

Bartonville, Ill.—I am still trusting Jesus. His love grows more precious to me, and I am rejoicing in his love and care. God is so wonderfully good to me. I try to do all I can to help some one to come to Jesus. I am confined here in a wheel-chair. I have not been able to stand or walk a step for more than eight years. God is with me, and helps me to bear my pain. I am sweetly trusting in Jesus, and he doeth all things well, and knows best where he wants me to be. There is not much for one who is a helpless cripple to do. Oh, yes, there is too. I can keep shining for Jesus even here in my wheel-chair, and be faithful in doing the little things for Jesus. Jesus knows where he can use me to his glory and for my good. Oh, the joy to say, I am still saved, still faithful to God, still interested in his cause. I am still his and God and heaven is mine. Praise his name!

The dear Gospel Trumpet still comes to me every week. Will say it is getting better all the time. I would miss it more than I could tell you. Pray for me that I may be a loyal soldier of the cross. Your sister in Jesus' dear name,

Mrs. Retta C. Prentice.

If God can keep the fish in the salt sea fresh, how much more able is he to save and keep man from sin. It is thirty-five years now since I was converted and enlisted in the service of God, and every day and hour I have cause to rejoice because of the sweet peace in my soul. Oh, the peace and rest Jesus gives, in the sorest conflicts, in the hottest fight, in the greatest afflictions. If you only have Jesus abiding within, it is all you need.

My dear unsaved friends, let me ask you the question, On what road are you traveling? On the broad road that leads to destruction? or on the narrow way that leads to heaven? If you would only stop and think of that great eternity, and where you will spend it, I am sure you would be awakened to see your need of God.

Mathilda White.

Jasper, Ala.—I feel the Lord impressing me to testify to some of the good things he has done for me.

I lived to all the light I had in the Missionary Baptist Church from girlhood. Twelve years ago I heard the truth preached in its fulness. After two years, during which time I prayed and meditated much, I accepted it.

I at that time was a user of snuff, coffee, and drugs. I promised the Lord if he would loose me from those things I would serve him. The Lord gloriously saved and delivered me from it all.

I have lived true to my promise. I never have used either one from that time until now. I am seventy years old and am the mother of ten children, all of whom are living. Six are saved. My eldest son, W. S. Best, preaches this glorious gospel. Praise His name forevermore.

The Lord has wonderfully healed me of many afflictions. I have suffered with kidney trouble for over thirty years, but the dear Lord has given me help in answer to prayer many times. I ask an interest in your prayers that God will yet give me the victory over this disease, and that my life will yield an influence for good.

I am encouraged to press on until I reach the glory that soon awaits me. Your sister in Christ, Mrs. Eliza J. Best.



Cheeseman, Julia M. (Howe), was born in Oswego Co., N. Y., Aug. 2, 1834; died May 28, 1922, in Liberty Center, Ohio. She was married to James Cheeseman in 1861, and to this union were born five children. Two of the children and her husband passed on to glory many years ago. She leaves one son, two daughters, two grandchildren, and five great-grandchildren. Mother Cheeseman was soundly converted to God when seventeen years old, and walked in full obedience to God until her death. She was a school-teacher and also was active in the religious world among the Methodists. She was looking for something better when the Gospel Trumpet was sent to her father (whom she was visiting), and they called for meetings. Many accepted the way. A year later (in 1882) D. S. Warner held a meeting for them and a strong body of saints took their stand outside of the denomination; among them was our faithful mother in Israel. Brother Warner made his home with her father when there. Read her testimony in the Birth of a Reformation, on pages 340-341. She was a subscriber of the Gospel Trumpet all these years since the first copy fell into her hands. At her age she was alert and had a bold testimony for Jesus. She purchased and read all the late publications of the church up until her sickness, which came in January. She lingered until May. God wonderfully manifested his presence and power in her life all along. Her vision of the church and the oneness of God's people was as clear as Isaiah in his prophecy. Her last request was, when she passed on that her body be brought to Toledo, in which city she had made her home for years with Mrs. Swiler, her daughter. And at her request a number of the saints participated in the funeral services. Her body was lastly taken to Lowell, Mich., and buried in the old home cemetery with her husband and children.

Mrs. W. J. Henry.

Dyrland, Eric, was born in Norway, April 26, 1877; died June 14, 1922. Brother Dyrland was saved in the fall of 1917. He lived a devoted life to the last. He leaves a faithful wife and six children. Services were held in the church of God chapel by D. E. Nelson and the writer. Interment was made in the church cemetery.

Geo. W. Green.

Gray, Verna (Binkley), died at her home near Fort Lupton, Colo., June 10, 1922, in her 42nd year. She leaves a husband and a little boy of three years. The last twenty years of her life were spent in the service of God, in the light of the present reformation; and we who knew her best, will cherish her memory, and long remember her deeds of love and devotion toward both saints and sinners, in her home community. Text, Job 14:14. John E. Roberts, Sr.

Kennedy, Lydia Barus, was born in Ohio, Jan. 22, 1836. She was united in holy wedlock to Nelson Kennedy in October, 1862. To this union seven children were born, six of whom have preceded Mother Kennedy to the glory land; those surviving being one son, her husband, three sisters, six grandchildren, and twelve great-grandchildren. Mr. and Mrs. Kennedy moved to California seventeen years ago, where they have made their home. The last place of residence was Compton, at which place, after a prolonged period of illness due to old age, the house of this tabernacle was dissolved and the cross was exchanged for a crown of righteousness, on the morning of June 16, 1922. Mother Kennedy was converted at the age of twenty and about the year 1882 accepted the truth of the reformation, to which she was loyal until the summons came. She was a kind, loving wife and mother and won many friends by her devotion to God and those of her household. Funeral text, "He bringeth them unto their desired haven" (Psa. 107:30). Interment was made in the Monrovia Cemetery, with the writer officiating.

L. W. Guilford.

Martain, Thomas, was born May 1, 1843; died May 26, 1922, in the faith, and was buried at Jenkinsville, S. C. He leaves a wife and seven children to mourn his death. For many years he labored to show the people the light of the gospel both by precept and example. In his last hours he called the church together and rehearsed his life-work and encouraged them all to stay on the Lord's side. James Martain.

Mock, Harmena, was born in Germany, Sept. 7, 1835; and departed this life June 10, 1922. After moving to this country she was married to David Mock, who departed this life some fifteen years ago. She leaves four children, nineteen grandchildren, twenty-seven great-grandchildren, and a host of friends to mourn their loss, but she died trusting in Jesus. Funeral service by the writer, H. A. Pontious.

Nevore, David, was born in Pekin, Ill., on Oct. 16, 1853, and died May 26, 1922, while driving his team, from a stroke of apoplexy. Father Nevore, as he was familiarly called, was brought up in the Catholic faith. His mother died when he was two years old and his father was killed in the Union army during the Civil War, leaving him to grow up among strangers, and he fell into many vices. Five years ago Brothers Bryant and McAlister came to Hodgeman Co., Kans., where Father Nevore was living, near Hanston, and was known in three counties as "Satan." He attended the meetings and got under conviction. He took Brother Bryant by the collar and wanted to thrash him, but Brother Bryant said he would pray for him anyway, which deepened the conviction so that the angry man went to the altar and got saved. God made a new creature out of him and changed his name from "Satan" to "saint." He cleaned him up from tobacco and liquor, and put praises in the place of profanity. He moved to Kingman, Kans., two years ago in August and was instrumental in leading the writer from sectarian bondage to freedom in Christ, and others were helped so that now the true church of God is planted here in Kingman. The last words he spoke to the writer, in service the night before he died as he shook hands were, "Well, praise the Lord, I am still saved." Funeral was held by the writer May 28. Text, Rev. 2:11. Interment in Walnut Cemetery.

Martin S. Blair.

Shepard, Anna, was called to her reward June 4, 1922, at the age of 75 years, 1 month, and 10 days. Sister Shepard was a devoted Christian. She loved the way of truth and made many sacrifices. A welcome was always found in her home. Her husband, four sons, one daughter, and fourteen grandchildren survive her. J. E. Rinebarger had charge of the funeral service, and was assisted by Ed. Haughton.

J. E. Rinebarger.

Sutter, Samuel, was born in Seward Co., Nebr., June 7, 1879; and died May 15, 1922, at Yakima, Wash. He was united in marriage to Lizzie Murer, Oct. 23, 1900. To this union were born four daughters and three sons. His beloved wife and all his children, with a host of friends, are mourning their loss; however, their loss is his gain. "For to be with Christ is far better." Brother Sutton was digging for the purpose of laying tile when the ground caved in on him and when found a few minutes afterward, was dead. He found the Lord last winter at the ministerial meeting in Yakima. Funeral by the writer.

E. H. Ahrendt.

Wilson, John O., was born March 5, 1859, in Jackson Co., Ind.; died June 12, 1920. In 1884 he was united in marriage to Mary Arnold. He had no children, but made a home for several orphan children. His wife and one adopted child survive him. He had been in poor health for the last seven years, but he never tired caring for his wife. The last day of his life he made fire in the cook-stove at noon. At dinner he returned thanks for his last meal; he thanked the Lord that everything was as well as it was. After dinner he dried the dishes for his wife and went to the field to start his son to plowing. As he was returning to the house he dropped dead of heart trouble, with which he had been bothered for nearly two years. His wife,

Mary Wilson.

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OBSERVATIONS OF OUR TIMES

Pope's Victory in Russia

It is said, though further facts may modify it considerably, that the Pope has been successful in negotiations with the Russians. Centuries ago the Eastern and Western Catholics parted company but always remained friendly with one another. If the papacy regains the Eastern Catholics back under the Roman creed, then Romanism will indeed be something to reckon with in the world.

But the Pope's opportunity is also evangelical Christianity's opportunity. Reports from Russia say the people are really swarming to evangelical meetings and evince a true desire to be saved.

Uncle Sam Needs Reforming

Bad news comes from Washington. The United States Government itself is shown in a very bad light. What President Harding and his administration is going to do about it remains to be seen. The bad news is that the United States Shipping-Board steamships carry intoxicating liquors in abundance and open up wide when outside the three-mile limit.

It came out in this way. August A. Busch, president of the Anheuser-Busch Brewing Company, whose plant in St. Louis, Mo., is one of the largest in the world, went abroad not long since in the George Washington, a well-named boat under the United States flag and under the jurisdiction of the United States Shipping-Board. When the George Washington got out to sea, Mr. Busch, who closed his brewery as a law-abiding citizen should, found all kinds of liquor for sale. Well, he seemed to have the idea that if Uncle Sam was going to be dry on the land he ought to be dry on the sea, and if he expected the common folk back home to keep the law he ought to keep it himself when he is away from home. So Mr. Busch published his findings, and they got into the press, and it came up in Congress. According to the Literary Digest, Mr. Busch charges that the United States Government is itself the biggest bootlegger in the world.

When the matter came out into the public arena, Chairman Lasker of the Shipping-Board came out with an utterance that the Volstead Law applied only to the United States and up to three miles off shore around it. Beyond the three-mile limit the Prohibition Amendment and the Volstead Law does not apply, he said.

Well, if United States shipping-vessels are not under United States laws out at sea, what or whose laws are they under? If Uncle Sam does not keep the law, how can he expect the rest of us to?

It is said that our ships can not compete with foreign ships if liquor is not served on them. Shall the law be winked at to make a little money? It is our humble opinion that the Government should scrupulously keep its own laws.

"When the wicked beareth rule, the people mourn" (Prov. 29:2).

Ridiculing Marriage

Marriage is too much of a joke with many frivolous young butterflies and dandies ever to be a success. Part of this process of making marriage a joke begins in youth when the parents, aunts, uncles, and the rest, tease the children about their "beaus" or "sweethearts." Then the newspapers always have to tell about the rich fools who marry on sight, or the movie actress or somebody else who rushed to the marriage altar with some equally foolish fellow and had the knot tied on short notice. And the movie helps along the farcical conception of marriage by portraying the loves of the recently acquainted. The novels help along the same unhealthy idea by telling a thrilling, startling story of a dainty heroine who was lost in the wilds and was found by some fellow, and by and by out of a few days acquaintance grew a marriage.

Of course the married state is the most useful, most exalted, most healthy, most interesting, most pleasurable existence on earth. Far be it from us to paint a drab, colorless picture of married life. It is the best life there is. A well-mated pair can find more happiness in marriage than any one can find out of it. Because some ill-mated pairs fight and quarrel, or grin and bear, or chase one another to the divorce-mill, this is no sign marriage is a failure. Nothing is much of a success with people who fail at everything. Marriage is what the couple make of it.

Yet marriage is full of responsibility and calls for the highest common sense, consideration, love, and forbearance. Boys and girls should be taught the beauty and sanctity of marriage, the responsibilities of marriage, and the wonderful privilege of fatherhood and motherhood. Marriage must be held up as a most responsible and honorable state calling for those characteristics that make men and women most noble.

God sanctioned marriage before there was any sin in the world and set the standard as one woman for one

man in a life-long companionship and partnership. Let all enter the state after due consideration, and what God joins together let not man put asunder.

Antiprohibitionists Excite Lawlessness

For fifty years the W. C. T. U. and other antiliquor organizations have been fighting liquor, legally, lawfully, and persistently. They pleaded for local option, so that localities could banish saloons if the people thereof desired to do so. They pleaded for State prohibition so that States could banish saloons if the people so desired. They worked for national prohibition by orderly progressive means until at last a large majority of States ratified the Eighteenth Amendment and the United States was legally dry.

For a year or two has existed an active propagandist body with the ostensible purpose of overthrowing prohibition. They have the right to proceed orderly and lawfully to repeal the Eighteenth Amendment if they desire its repeal, but many of their efforts only incite to evasion and violation of the law as it stands.

According to the Eighteenth Amendment intoxicating liquor has no property rights. It is an outlaw. It can not be made, transported, nor used, except under certain restrictions, without violating the law. Yet some men have met and passed resolutions favoring wine and beer with a higher alcoholic content than one half of one per cent. Such wine and beer is outlawed, yet these men resolve that we ought to violate the law in order to get intoxicating liquor. In other words, such resolutions incite disobedience to law, especially by people who are more inclined to be guided by their appetites than by reason.

Another scheme of the antiprohibitionists is to seek to repeal the Volstead Law and get a higher percentage of alcohol in their beverages. We might as well scrap the whole law as to do this. The percentage of alcohol is the essential part of the matter. The only difference between alcohol or whisky and five-per-cent beer is that a man has to drink more water to get the alcohol when he drinks beer than when he drinks whisky. But the bad effect is just the same.

We desire to point out again that Christian men and women should both refuse to vote for a wet candidate and also pray God to overthrow the councils of the wicked.

Foolish Man

It has been a common thing for men to talk of the follies of female fashions and cast gibes or address long serious sermons at the feminine part of humanity for following fashions whether good or bad. But for downright folly and subservience to fashion men are about as bad as women.

For instance: It is hot today, a breath of air is welcomed prodigiously, yet here comes in a man with his coat and stiff collar on, and the poor, wretched devotee of custom actually fans his face with his hat. He is hot. Who would not be with enough clothes on to keep a man warm in winter-time?

Verily custom is a hard master. Who will help break the dreadful bands that bind suffering man to the god of style? Would it be sacriligious to pray that some relief be found from it? —R. L. B.

"Love worketh no ill to his neighbor." "Charity shall cover the multitude of sins." "Be patient toward all men." "Let patience have her perfect work."

Flying High

I was troubled, tried and weary,
Seeking rest my soul to find;
Seemed my path, so rough and rugged,
Up the mountain-side to wind.

Oft I wondered, yes, I wondered,
Why my soul found not the rest;
It has sought with keenest longing,
Yet had never found its quest.

Then in through the open doorway
Swift a little birdling came,
Flew into the room above me,
Dashed against the window-pane.

Back the birdling fell, bewildered,
Stunned, and dazzled with surprize;
He had met a sudden barrier
In his flight toward the skies.

Then the birdling saw the skylight,
And toward it straight did soar,
Only yet again to struggle
Wounded, lying on the floor.

More he flitted here and thither,
From skylight to window-pane,
Sought in every nook and crevice
Liberty and life to gain.

Then I thought, Ah, little birdling,
Matters not how hard you try,
Ne'er at this you'll gain your freedom,
You are flying far too high.

If you'd fly a little lower
You the open door might see;
Your escape would then be certain,
You would sooner then be free.

Then at last, all faint and weary,
He, now weakly, lower flew;
Soon he saw the open doorway,
And with haste he darted through.

Soon I heard the birdling singing
In the near-by churchyard tree,
Singing with a merry warble
In his favorite melody.

Then, just then, I learned a lesson,
For I plainly saw that I—
Like the bird, so very like him—
Had been flying far too high.

Yes, I had been vainly seeking—
Through pride's self-sufficiency—
Means to soar above the trials,
And had failed the door to see.

I had dashed against the skylight,
I had struck the window-pane,
Each time, wounded, broken-hearted,
I had fallen back again.

Then I came into my prayer-room,
Low before the Lord did fall,
Humbled like a child before him,
On him did I, fervent, call.

Then I heard him softly whisper,
"Up, my child, thy cares are o'er;
When on me thou humbly callest
Thou shalt find an open door."

Still on bended knees before him
Poured I out my heart to God,
Thanked him for his many blessings,
For the lesson he had taught.

Yes, I too—just like the birdling—
Sang with gladness, full and free,
For I too had found the Doorway,
And through Christ had victory.

—Cornelius H. Hightower.

The Threefold Aspect of the Christian Life

BY GEO. W. OLSON

"We should live soberly, righteously, and godly, in this present world" (Titus 2:19).



If the Christian life were to be illustrated by a triangle, then its sides could be described by the three words of our text—sobriety, righteousness, and godliness. Christianity is full-orbed and complete. It has a relationship to life, and to the whole of life; and not to this life only, but to the world to come. Every individual sustains a relationship with three worlds, if we may so describe it: he has a relationship—*inwardly* to himself, to his inner heart-life; *outwardly* to his neighbor, and to the world about him; and *upwardly* to God. Salvation has a direct bearing upon this threefold phase of an individual's life, and the three words of our text set forth this relationship.

Temperance, or Self-Control

There is a life that each one lives to himself, and that is known only to ourselves and to God; others come into our lives with a lesser or greater degree of intimacy, but no matter how near or dear friends or loved ones may be, they can not know the depths of our innermost thoughts, and feelings, and plans. There is a life that we live to ourselves alone and to God, and into which no other person can enter.

The word *soberly* as here used, I take it, is a representative word, that is, it is one of a class, and stands for the whole. There are sins that are primarily directed against the individual himself, against his own best interests. Intemperance, in its many forms, is one of these. When Christ comes into the life, he gives us control over ourselves. Christianity begins with the individual, and makes the inner heart-life right first, before its leavening effect is felt upon society. There have been men who have conquered worlds, who have never controlled themselves. Christianity enables us to reign in this life over all the powers of our ransomed nature. It gives us control over every temper, appetite, and desire, and places them under the governance of reason and of the Spirit of God. It teaches us to deny "all worldly lusts": gluttony, drunkenness, lasciviousness, anger, malice, revenge, etc. It keeps us unspotted from the world.

Social Equity

While it begins with the individual heart-life, it issues in social equity, teaching us to live righteously with our fellow men. The word *righteousness* is a social word, and describes what should be our Christian relation with our neighbor. The only way a community can become righteous, is by the individuals who compose it becoming truly Christian. But when a soul is saved, it is a power that makes for righteousness in any community. "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34).

Christianity not only makes the inner heart-life right, but, thank God, it makes us right with our fellow men; it makes us four-square with the world. It teaches us to render to every man his due. In Isa. 33:15, we have a picture of a righteous man, "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." This verse might be expressed in the following words:

First. The righteous man speaks the truth; he is not false nor slanderous, perfidious nor obscene, but simple, honest, true, and just.

Second. He despises dishonest gain. If a business man, he does not practise false dealing, or use wrong weights; if he has something to sell, he does not conceal the defects of the article or thing; if he desires to purchase, he does not decry and undervalue that which he wishes to buy. He is free from exaggeration with the view to gain; he does not oppress and take advantage of the poor, simply because of their impecuniary position.

Third. He can not be bribed. We have all heard the statement that "every man has his price." The inference of this statement is far from the truth. There are many whom money can not bribe or tempt, but who would shake their hands from the holding of bribes.

Fourth. He does no violence, robbery, or murder, nor does he delight in murder-stories, etc., but he stoppeth his ears from the hearing of blood.

Fifth. He shuts his eyes to the seeing of evil.

In the 15th Psalm we also have the summary of the conduct of a righteous man: He walks uprightly, and works righteousness. He speaks the truth in his heart. He does not backbite. He does no evil to his neighbor. He does not hear evil. He condemns the wicked. He loves the righteous. He keeps his word. He is no usurer. He can not be bribed.

Pure religion has its social aspects as well as its personal. The Christian visits the fatherless and the widows in their afflictions, as well as keeps himself unspotted from the world. It teaches us to adjust our differences with our fellow men; to pay our just dues and obligations, and walk righteously before the world.

Piety

It is not enough to live a life of self-control, and to walk uprightly with our neighbor; Christianity has also a relation to God. It teaches us to live godly—like God—in this present world. Its possessor lives a life of piety, walking in the fear of God blameless. It teaches us faithfulness in all our public and private devotions. We do not neglect prayer nor Bible-study, nor the public worship in the house of God.

This threefold outlook upon life is brought out in various passages in the Scriptures. The vision of Isaiah, in Isaiah 6, really resolves itself into a threefold vision: The vision of God; the vision of self; the vision of others. In Matt. 6:1-18, we also have it brought out under the subject of *Alms-giving* (our duty to others); *Praying* (our duty to God); *Fasting* (our duty to self).

In John 4:1-42, in the account of Jesus with the Samaritan woman, we find that she had: A revelation of Christ; a revelation of her own heart; a revelation of the needs of her neighbors. In Acts 24:25, we find that Paul reasoned of *Righteousness* (relation to others), of *Temperance* (relation to self), of *Judgment to Come* (relation to God).

In 1 Tim. 2:15 we read that the conditions of salvation are: *Faith* (relation to God), *charity* (relation to neighbor), *holiness with sobriety* (relation to self).

"For the grace of God that bringeth salvation hath ap-

peared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Tit. 2:11-14).

Christ the Way

BY S. M. RICH

When Adam sinned, all mankind wandered far from God and lost all power and ability to return. Sin made a great gulf between them, over which man could not pass; but Christ has revealed himself as a way over this gulf, a way into the presence of God, and no man cometh unto the Father but by him. He conducts from a state of sin to a state of holiness, from threatened wrath to love and happiness, and all who walk in this way pass from death unto life, and shall not come into condemnation. He is a way which brings honor to all Jehovah's perfections and puts man in possession of every needed blessing. He is a highway and a holy way that leads us direct to God. He is a living way and quickens all who walk therein. He is a safe way; in this way we have nothing to fear, but everything to expect. Justice is satisfied with every traveler who goes on this road and mercy delights to bless them; it is stored with all necessary provisions, and no good thing will he withhold from those who choose this path; here God meets and blesses them and Jesus unfolds the riches of his grace to them; here we are safe from dangers, secure from foes, in fellowship with God and entitled to all spiritual blessings. It is the way of salvation, peace, holiness, and happiness. It is the only way by which a sinner can approach God with comfort and meet death without alarm. It is a straight and narrow way through which all the redeemed pass to their final home in heaven.

How to Deal with Annoying Experiences

BY BERTHA ELSASER

There are persons whom I know—and Christians they are too—who are of such a temperament that they are constantly allowing their peace to become disturbed by dwelling upon unpleasant past events. It may be that, though they tried their best, they did not reach their ideal in a certain performance; or they may have committed some social blunder; or it may have been merely the slight of a friend. Most often it is only a trifling matter which causes them to suffer, such a little thing that it makes them feel small to think that it could disturb them. And the longer they worry and fret, the smaller they become. The thing itself, on the other hand, looms larger and larger until it seems ready to destroy all self-confidence and peace of mind. Finally by the time the keenest edges of this bitter feeling have worn off, something else happens, and the experience is repeated anew. Such habits of mind are unfortunate; they stunt growth, both mental and spiritual.

If perchance any of you who read this should suffer from so sensitive a make-up, I have a suggestion to offer to you. I wish you would try it the next time you begin to feel an unpleasant reaction from some experience. Immediately ask yourself these two questions—Did this cause any one else to become less wise, less happy, or less good? Did it in any way dishonor God or his cause?

If you must answer either one in the affirmative, then it is right that you should suffer a while, long enough to form an unpleasant association so that you will remember not to commit the offense again. Also, the consciousness of why you are suffering will cause you to look to God more intelligently, to ask his forgiveness and to implore his help for the future.

But if, as it often happens, you can answer both questions negatively, you will at once see of what an extremely trifling nature is the thing which is troubling you—only a selfish consideration to say the least. And since it does concern only yourself, the chances are that others in their busy lives have long ago forgotten it, or perhaps took no notice of it in the first place. Upon the realization of this your own concern over the matter will be no more. Continue this, and soon you will find yourself to be a bigger and broader person, expending your thought and energy in more helpful ways, thus contributing to more confident, buoyant, godlike living.

Love Is Power

BY W. E. MONK

Brotherhood of humanity will not cure social, political, and national woes of humanity. Standing by itself, with no common love, or common interest, beyond its own interests, human brotherhood never has been and never can be anything but selfish, it never can be a real brotherhood. No brotherhood is possible, save out of a common fatherhood. Christ brought men together, as nobody ever had brought them; because he revealed the Father—God, who is Father of them all. When we love the Father, everything will come right; all human relations will be rightly toned; all human responsibility will be rightly borne. The love of the Father is the source of love to his children. We gather by a sort of radiation from His glory the reflection of a kindred glory upon our own person. If there is mercy in our hearts, it came from the fountain of mercy; if there is the light of love in us, it is a ray from the full Son of His love.

Love is an attendant of regeneration: love is just; it is an active principle; it is the only voluntary cause of happiness; it is the only equitable spirit toward God and man; it is the only disposition that can be approved or loved by God. Sincere love cements unity; it removes envy; it makes each man seek to fit into his place; it imparts diligence and cheerfulness. Songs of hope should be sung in a despairing world. If one man can not be both diligent and cheerful, let two men unite their forces. Love prompts cleaving to that which is good. What a beautiful aspect the church would present if each member would cleave to that which is good.

Love generates kindness: "Be kindly affectioned one to another." Love provokes holy emulation: "In honor preferring one another." Love is a strong aggressive power: we have burdens and enemies, and battles and victories to win. There is nothing in the world so aggressive as love. Men may stand before anything sooner than love: the heart opens to generosity, kindness, love, when it closes utterly, with bolted door, against selfishness, sternness, or wrath.

Love is the strongest resisting power. If love preoccupies the soul, temptation will be powerless. No one can draw us astray unless in some degree he enlists our affection; but if love is centered in God, we are immovable. Love is immortality, it will never fail. As an element of moral power, it is the strongest force in

the world. In every trial, sorrow, burden, we ean appropriate the upholding promises of God, these are made to the loving. Christ's love is an everlasting, unchanging love.

A Prayer Uttered in Hell

BY F. C. BLORE

Many of the best scholars of our country and of other lands have studied the facts surrounding this prayer that was prayed in hell and declare it is a true happening. And, too, the chief Authority for the account of this prayer is no spiritualist—he is strongly against spiritualism. So it was no seance production.

The Words of the Prayer

The words that this man in hell prayed give us a very definite idea concerning that place which so many declare does not exist. One of the things the poor soul said to prove his need of mercy was that in hell he is being tormented. He did not mention all that is tormenting him, but he did say something about being tormented in a flame. He asked for relief from his torment, but there seemed to be no relief for him.

We notice that in this world some people seem to be so wicked that one would think such persons would be glad to take the whole world to hell with them. Whether they would or not is a question; but maybe when they get to hell themselves they will feel like the man who prayed this prayer felt. Whether he had ever tried to get people saved from their sins while he was in this world, I do not know; but when he felt the agonies and sufferings of hell, his heart seemed to be touched. He looked up to where heaven is and prayed earnestly that his brothers might be saved before too late; "Lest they also come into this place of torment," he said.

When we think of this part of his prayer, we feel inclined to call him a noble soul even though in hell. Perhaps he had had some part in causing his brothers to commit sin. Oh, what must be the remorse of the sinner when he feels the flame of torment burning around him and yet never consuming him! My imagination might picture terrible things, but not more terrible than what this poor soul's prayer reveals and also what Jesus tells us about hell.

The Weeping and Gnashing

This man seems to find Jesus' words true regarding hell. Jesus tells us it is a place of damnation, that there will be weeping and gnashing of teeth. And yet people continue to sin here!

This man who prayed this prayer was not sent to hell for murder, or such like. When he lived on earth he was a very respectable man. He was quite well-to-do, in fact he moved in society. But he was not a Christian; and this one fact will send all enlightened people to the place where this poor man is suffering so.

Sufferings to Continue Forever

The answer this poor man received to his prayer shows us that souls in hell can hope for no change. He was told from heaven, "Between us and you there is a great gulf fixed: so that they which would pass from . . . you can not . . . pass to us." He was told that he had had his good time in this life. He would not heed God's gospel when he had the chance to change, and now, as a consequence, he must forever abide in hell.

Foolish man. When he had the chanee to be useful and truly happy, he neglected the poor and spent his time in pleasures and amusements, eating and drinking, idling away the precious years. But the Bible tells us men will do such things, even right up to the time of the end of the world. But it does seem foolish that in the face of such facts people will let themselves get to hell before they open their eyes. The facts in this lost man's prayer should stir every ungodly person to deep repentance.

Out of Babylon

I was one of the leading members of a certain sect for fifteen years and had served on the board for about nine years. I was one of those tobacco-using moral church-members like the majority are in the fashionable but godless churches.

My wife had been saved and sanctified for several years in spite of the church to which we belonged, and she had been troubled for some time feeling that the church in its present state was a very lonesome place for a sanctified person to worship. She wanted to leave the church, but being in business and unsaved, I was afraid of losing my customers, not understanding God's keeping power and how he looks after his own.

In a little country schoolhouse a minister was holding meetings and preaching holiness as the second work of grace and souls were being saved and sanctified. About this time we went to the schoolhouse to hear the minister preach on the second work of grace and while attending the meetings I went to the altar seeking sanctification; but when I got to the altar and in earnest prayer I soon found that it was salvation I needed and that being a church-member was far from being a child of God. Therefore, I began to seek salvation and, praise God, I soon found it.

It must have worried Satan to see one of the members of a worldly church kneeling seeking salvation; for up to this time Satan and I got along well; in fact, we very seldom crossed swords. Ever since then he has been hard after me; but with Jesus on my side I have no fear.

My getting saved and sanctified is due to my wife's faithful prayers and fasting. I certainly praise God for a faithful wife who saw the light first and never gave up until I was led to see my lost condition.

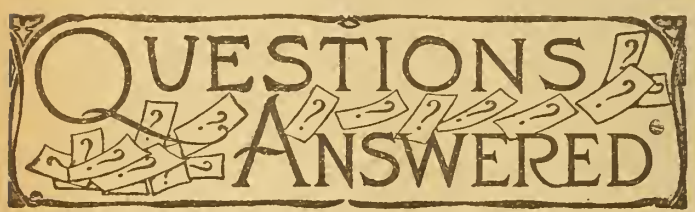
I should like to mention here that while the meetings were going on in the country, the church in town was holding meetings also; about twenty souls were saved and sanctified at the little country schoolhouse where they were living to all the light they had, while in the meetings in town there was not one soul saved or reclaimed. God wants his saints to be humble, and insists that they seek more light and then walk in it.

We both being saved now began looking around to see where we could worship with fellow saints, as we were now ready to have our names removed from the church we belonged to; but we did not want to make the second mistake of joining the wrong church. I knew these people where I was converted would expect me to unite with them. They were the most spiritual people I had yet met; for we had never heard of nor read anything of the church of God: but in answer to prayer God was leading us out of confusion and soon showed us that we had already joined his church.

It is wonderful how God leads into his truth people who are earnestly seeking it. At this time there was to

be a prayer-meeting at our house, and God sent Brother Archibald twenty-four miles to this prayer-meeting. It was plain that God had sent Brother Archibald to us. He left with us the tract, The Scattering and Gathering Together of God's People. Oh, what precious food it contained for our hungry souls! We felt as the Prodigal Son must have felt when he reached his father's house after being separated from his kin all those years. Now that we had found the right church, my next step was to leave the lodge. And while most of my customers were either fellow lodge-members, or fellow church-members, and a business is no good without customers, yet we did that which we thought was best, and God has seen fit not to let one customer leave me on this account. Although we are persecuted at times, yet God is with us and keeps us. Praise him forever.

L. O. Shouse.



Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

What is the "tree of life," as mentioned in Genesis and Revelation? Why was such a tree necessary?

The tree of life mentioned in Genesis was probably a literal tree, as was also the tree of the knowledge of good and evil, but it was endowed with a divine virtue that made it an antidote, or counteractant, of decay and death. Man's physical body was doubtless mortal, just as were the lower animals. He would have aged and died physically except for some special provision, and this God supplied in the tree of life. By his disobedience to God, man suffered first a spiritual death, and when cut off from the tree of life he was left to age and die physically also.

The tree of life is thus associated with man's physical immortality. In connection with the plan of redemption it serves as an emblem of the physical immortality we shall attain in Christ. It is in this emblematic sense that the tree of life again appears in the paradise of God (Rev. 22:2, 14), where "they that do his commandments" shall by virtue of its fruits and foliage be preserved in everlasting immortality.

Please explain Gen. 1:27, 28 and 2:7. I am told that verses 27 and 28 mean that people were created and multiplied before Adam and Eve were created, but that they had no souls and were like animals; that in the second chapter Adam and Eve were created with living souls; and that Cain and Abel could not have married if there had not been people before Adam and Eve.

Such is altogether a wrong explanation. In the first place we are told in Gen. 1:27 that God "created man in his own image," and we know this could not have been a soulless race of beings, for the image of God is in spiritual, not physical, essence. Second, the creation of man described in Gen. 2:7 is not another creation, but the same creation restated. With respect to man's creation the same ground is covered in both chapters. Again, we have the spectacle of Cain and Abel marrying soulless creatures, as if God could not successfully start within its own sphere a race having souls! And what if, to begin with, the sons of Adam and Eve did marry their sisters, and for a few generations there was the intermarriage of near relatives? It was nothing more than a temporary inbreeding, and certainly the blood-relation was no closer than that of Adam and Eve themselves, for she, taken from him, was verily 'bone of his bone, and flesh of his flesh' (Gen. 2:21-23). There is no mystery about the starting of the human race from a single pair, notwithstanding the question often asked, "Where did Cain get his wife?"

I was led of the Lord about six years ago to preach the everlasting gospel. I feel it necessary to be ordained. Is any preparation required?

The only fundamental qualification is the evidence of your spiritual call, manifest in the Lord's using you as a minister. If your actual service proves that God has called you it would be all right to be ordained. Of course, there are the qualifications mentioned in 1 Tim. 3. Ordination does not impart anything. It is simply a recognition of God's call and of what he has imparted by the Holy Spirit.

About one year ago I received the light on the true church of God and left the denomination I belonged to, but I had pledged some money for rescue work and am reminded of its being due. Should I pay it, or not?

If it was a pledge, or promise, in behalf of a work capable of doing good, not to attempt to pay it might be an injury to your reputation and Christian influence. Others might not understand why you should decline, and so your name would be reproached more or less if you did not live to your word.

What is your attitude with regard to signing a temperance pledge? Also, can you tell me what caused Pilate's death?

The signing of a temperance-pledge is of no importance among the true children of God, as it would serve no purpose. There would be nothing wrong, however, about signing a pledge, and it might contribute to some good movement.

It seems that Pilate became involved in serious political troubles in his later life and was not successful in the way he hoped to be. Tradition has it that he committed suicide. Just where or how is not known.

—A. L. B.

Today Your Savior; Tomorrow Your Judge

BY FRANK E. WALLACE

Too many folks presume upon the mercy of God. They infer that if Jesus is merciful and willing to forgive today, he will also be merciful and will forgive at the judgment.

There was once a man who fell into the ocean and, being unable to swim, was rescued from a watery grave by a fellow passenger. The next day this rescued man was ashore and became drunk. He was arrested, and brought before a judge. When he looked up at the judge he noticed it was the same person who had rescued him from drowning the day before. He thought he would get off easy, and was surprized when the judge passed sentence upon him. He said to the judge, "How is it: yesterday you had compassion upon me and rescued me; today you sentence me?" The judge replied, "Yesterday I was your savior; today I am your judge."

It is that way with the Lord. Today is the day of

salvation; mercy is offered freely. If we accept it, we can be gloriously saved and rescued from sin. If we presume upon the Lord's mercy and put off salvation, in the day of judgment we shall find the Lord our Judge, and he will pass judgment upon us and give us our due sentence.

The Wild Sons of Ishmael

BY J. GRANT ANDERSON

The story of God's dealings with Abram of old is very interesting. Abraham had been told by the Lord a number of times that he should become the father of many nations, and that his posterity should be as numerous as the stars above, and like the sands of the seashore beyond numbering. The first verse of the sixteenth chapter of Genesis begins by saying that Sarai, Abram's wife, bare him no children. This was a great disappointment to Abram, who had, at this time, been living for over ten years in the land of promise, and childless, past eighty, was hastening to his grave. Sarai was pronounced barren, and no doubt allowed to be so by the Lord, that the son she should bring forth, contrary to natural powers, should foreshadow the miraculous seed, which should be born by a virgin in years to come.

There was in that far-removed age a peculiar custom among the people of perpetuating one's household, when all other hope seemed to have gone, and that method was, we might say, by proxy, i. e., the husband would rear a child by a concubine, or handmaid. It so happened (providentially) that Abram and Sarai had a young woman in their household, an Egyptian, by the name of Hagar. No doubt she was a slave. One definition of the word Hagar means "flight" or "wander," "roam." The reason will be seen more clearly as we proceed. Abram accepted Hagar as his secondary wife by consent of Sarai, and she brought forth a son to him, and they called his name Ishmael.

Now a situation began which would come under the head of "Home Problems," namely, the slave-woman, Hagar, was elevated to a place of honor—motherhood—in the family, and Sarai, the real wife, looked down upon with more or less contempt, because of her childless estate. Sarai became jealous of the one who had supplanted her, and who, it seemed, had transferred Abram's affections upon another. In a spirit of rashness, stung by her own mistake, she went to Abram and protested vigorously, calling upon God to be the judge. The inspired writer does not give us the whole story of what was said, but Abram acted wisely, acknowledging Sarai's rights in the home, in his affections, etc., and turned Hagar over into Sarai's hands.

This must have been a hard trial for Abram as well as for his first wife, for his hopes were founded upon God's promise that in his seed all the families of the earth should be blessed. Sarai brought great pressure to bear upon Hagar so that "she fled from her face." Hagar fled, naturally, toward her home country Egypt, and her route lay from Hebron through the wilderness of Shur. An angel from the Lord found her and her child beside a spring, and strangely, perhaps, called her by her proper name, Hagar. He asked her numerous questions, and finding her honest told her to humble her heart and return to her owner—her mistress. And the angel further told her that her child's name would be Ishmael, and that he should live and multiply greatly. The angel further said, "And he will be a wild man; his hand will be against every man, and every man's hand against him." It is evident that the law of cause and effect—heredity—assisted in this case, when we consider the battle that no doubt raged within the mind and heart of this young woman, in her delicate condition, being driven from her home out into a barren desert, fleeing from the wrath of a jealous woman, and robbed of Abraham's love and protecting care. Hagar returned, but we have neither time nor space to recount it here.

Again the Lord came to Abraham and said, "Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him. . . . But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year" (Gen. 17:19-21). In the process of time Sarah brought forth a child when she was past the age of child-bearing: and the son Isaac, and the other son by Hagar, grew into manhood.

The purpose God had in view in allowing the conflicting elements to come into Abraham's home becomes more clear and very interesting, indeed, when we read the same account given by the great apostle Paul some two thousand years later. "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the free woman was by promise. Which things are an allegory: for these are the two covenants; the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not: break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free" (Gal. 4:21-31).

In drawing another lesson from Abraham's two sons Paul continues, "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8). And thus we can readily comprehend the battle Abraham fought in trying to reconcile the gospel God had taught him with the two opposite elements, which for a time all but upset the peace in his home.

According to Paul, the two sons represented two dispensations, the law, and the gospel, the spiritual seed being those by Sarah, represented by Isaac, and the carnal seed being those by Hagar, represented by Ishmael. Hagar represented the Mosaic Dispensation—those in bondage, while Sarah typified the gospel age.

What the angel told Hagar has come true, as every student of history well knows; for the wild, roaming,

Bedouin tribes of the desert, the Arabs, are the descendants of Ishmael. These people have always been given to plunder, and until this day travelers around the Dead Sea country must bargain with their sheiks at so much a head to be guaranteed protection. The sons of Ishmael inhabit Arabia Desert and the adjacent districts. They have never been successfully conquered, and roam where they please. To those not familiar with Bible history it might be interesting to note that the Ishmaelites became formidable in history under the name of Saracens, when they marched out to conquer the world, and force the nations to accept their faith. They inundated Persia, the districts east of the Caspian Sea, and India; they carried their victorious arms into Syria and Sardinia, Portugal and Sicily. They sent presents of incense and cattle to Jehoshaphat, king of Judah, but were never subject to the Persian empire. The ambition of Alexander the Great was held in check, and a great Roman expedition in the time of Augustus, was totally routed, by the nomadic Bedouin tribes who were the descendants of Ishmael, who until this day defend their divers robberies by referring to the treatment of the head of their race, and his wilderness heritage.

Yet, through all the darkness and superstition of his day, Abraham believed God, and it was counted unto him for righteousness, and we find his deeds recounted, and his name mentioned by Paul in Hebrews 11 with a statement that while journeying through a strange country yet hope bouyed him up; for he looked for a city which had foundations, whose builder and maker was God.

The Atonement

Article 4—The Governmental Theory

BY J. J. M. NICHOLS-ROY

Now we come to the governmental theory of the atonement, which was first promulgated by Hugo Grotius in the seventeenth century. It was adopted and maintained by the Arminian theologians in that century.

Grotius based his scheme of atonement on his theory of law as being "not something inward in God or in the Divine will and nature," but as "being only the effect of his will." Therefore he says, "All positive laws are relaxable." The necessity of the atonement is not therefore based on the necessity of remedying the evil consequences which necessarily follow the relaxation of law. God can relax his law according to his own will; but he sees that such a relaxation will be attended with evil consequences in his moral government of the universe, and hence there must be an exhibition of his wrath and hatred against sin. And with this exhibition the interest of his government will be conserved, and he can thus freely forgive the sinners who repent of their sins without any evil consequences to his government.

"Although the Deity can remit the entire penalty without any satisfaction or penal infliction so far as his own inward nature is concerned, he can not prudently do so, so far as the created universe is concerned. God does not exist in the solitude of his own eternity; if he did, he might dispense with an atonement, and relax and abrogate law by a mere act of will. He has called a creation into existence, and towards that creation he sustains the relation of Ruler and Governor. The necessities and requirements of the created universe render it unsafe to exercise his power and right to remit the penalty of law without any satisfaction of any kind. **On the ground**, therefore, that **the interests of the creature need it, and not** on the ground that **the attributes of the Creator require it**, must there be an atonement in order to remission. God possesses the right to relax and even to abrogate the penalty of law; but this is prejudicial to the creature. Hence the relaxation of the law must be accompanied with a provision that shall prevent the evil consequences of such a procedure. So many and so great sins can not be remitted with safety to the interests of creation, unless God at the same time give some kind of expression to his detestation of sin. The suffering and death of the Son of God are an exemplary exhibition of God's hatred of moral evil in connection with which it is safe and prudent to remit that penalty, which so far as God and the Divine attributes are concerned, might have been remitted without it" (Shedd's History of Christian Doctrine, Vol. II, p. 358).

Therefore Grotius did not believe that Christ's death was the penalty for the sake of satisfying the demand of justice or the righteous nature of God himself; but it was simply a suffering accepted by God "as a substitute for the penalty."

But the Arminian theologians *Corcellaeus* and *Limborch* afterwards went a little farther than Grotius and said that the sufferings of Christ had a reference to God as well as to the universe and were a *sacrificial offering*.

"The death of Christ is denominated a sacrifice, but a sacrifice is not the payment of a debt, nor is it a complete satisfaction of justice for sins. It is merely the divinely appointed condition which precedes the forgiveness of sin" (ibid. 371).

Again says Corcellaeus:

"Jesus Christ may be said to have been punished in our place, in so far as he endured the greatest anguish of soul, and the accursed death of the cross for us, which were of the nature of a vicarious punishment in the place of our sins. And it may be said that our Lord satisfied the Father for us by his death, and earned righteousness for us, in so far as he satisfied not the rigor and exactitude of the divine justice, but the just as well as compassionate will of God, and went through all that God required in order to our reconciliation" (ibid. 373).

Therefore according to these Arminian theologians the sufferings of Christ were "not a substituted penalty, but a substitute *for* penalty."

Perhaps one of the most prominent, if not the most prominent writer who has formulated this theory into its best shape, is Miley in his Systematic Theology. Though he has not added much that is original to the theory, yet his reasonings are valuable to the theory. In our observations which will be presently made, reference will be made to his said work, and quotations will be given to represent the best arguments of this theory.

Now we make the following observations of this Governmental theory:

Good Phase of the Theory and Its Defects

The theory brings out into prominence one important phase of the atonement, namely, the relation of God to the universe as the moral Governor and Ruler thereof. And being thus related, God can not deal with individual transgressors without making provisions for conserving the interest of his moral government. But when the theory rests its whole foundation only on the moral government of God, and when it says that the atonement of Christ is only for the sake of conserving the interest of that government, namely, to exhibit God's rectorial justice and the honor and magnitude of his law so that *this* will be a deterrent against committing a breach against God's law, and also thereby to open the way by which God can freely forgive sinners without any evil consequences to his moral government, we consider that the theory does not go deep enough. It makes what is secondary as primary. God's nature and God's will are back of his moral government. What will satisfy his will and nature, will conserve the interest of his gov-

ernment. His moral government is the expression of his will and his nature, and his laws are the expression of his will and nature. Whatever disturbs his laws will disturb his supreme will and his nature and vice versa. The atonement of Christ in order to have a sure foundation must rest on the nature of God himself and also on the nature of man. Any other foundation will be superficial. *(To be continued)*

Stedfastness to the End

BY H. M. RIGGLE

"Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1:8).

Our ending secures the reward. 'They that endure unto *the end* shall be saved.' "Be thou faithful *unto death.*" "In *due season* we shall reap, if we faint not." When Paul reached the end of his earthly career he said, "I have finished *my course.*" How important then is the end! Almost anything is valued in proportion to how and where it ends. This is true of a project, a business, a career, or a life. Some projects have had a sensational beginning, and apparently a grand career for a time, but finally ended in collapse and failure. The same has been true in many lives, and of the lives of some of those who have engaged in the service of God. I tremble when I look back over my own Christian life and ministry, which covers approximately thirty years. Right now I can call to memory a great number of bright shining Christians, and not a few able ministers, who in talent and ability stood head and shoulders above me. They had a sensational career, and like Halley's comet, the eyes of almost everybody was upon them; but where are they today? Scores of them have made shipwreck of faith. Their whole life was a failure —a failure because the end was not attained. A sinner's career ends bad. "Whose end is destruction." Life is a short journey to endless misery and woe. The Christian life begins well, continues well, and then ends well. "The end of that man is peace."

Our Strength Lies in Christ

The Apostle says that it is our Lord Jesus Christ 'who shall confirm you unto the end.' It is his grace, power, and life that must sustain us. Apart from him we can do nothing. He saves us virtually by his blood, vitally by his spirit, instrumentally by his gospel, and constantly by his grace. This we need every day. His example of suffering and endurance encourages us.

The Importance of Stedfastness

It is only by this "that ye may be blameless in the day of our Lord Jesus Christ." Our love, self-denial, and faith are all lost without this. There are plenty of zealous, enthusiastic, loud-professing Christians, but not so many with a staying quality. Many a ship has been wrecked after it had crossed the briny deep and the passengers were in sight of home. Many a pilgrim has fainted just before he reached the end of the way. "In due season we shall reap, *if we faint not.*"

Some Dangers the Church Must Guard Against

First, *the restless spirit of the age.* This has affected the spiritual realm: a dissatisfaction with old things; an itching for something new; leaving fundamentals for new theories that are unimportant; leaving "weightier matters" for things that are light and chaffy. It is like changing fixed stars for flying comets. A few years ago when Halley's comet appeared in the heavens, everybody's attention was attracted by it. For the time being the fixed stars that had been twinkling in the skies since the morning of creation were all forgotten. But Halley's comet has disappeared from view, but the fixed stars shine on with the same brilliancy and splendor. So with the fundamentals of truth. Paul said, "Be not carried away with divers and strange doctrines."

We are living in the time when people are filled with the desire for something new. Brethren, let us stand by the old landmarks. Certain members of our body are essential for its very life and existence. For example: there is a sense in which every member is necessary, and yet you may remove a finger, a hand, an arm or both arms, a toe, a foot or both feet, an ear, an eye or both eyes, and yet the body lives. While I was holding meeting at Saskatoon, Canada, during the World War, there arrived there among the wounded from France a man with both arms and both legs removed, and yet he lived. But the moment you remove the heart or pierce it, death ensues immediately. This member is vital and essential to the very life of the body. Just so with the gospel. It may be likened to a body. There are certain truths that are vital to our Christian life and experience. These are fundamentals. They are eternal principles. Men may scoff at you for believing in the Bible story of creation, they may laugh you to scorn because you believe in the resurrection, they may tell you there is no hell, but do not forget this one fact: you must die and you can not escape meeting God in the judgment. Allow me to remind you of another fact, that when you accept these new theories in exchange for fundamental truth, your Savior is gone, and you are left in your sins.

Second, *the busy spirit of the age.* Every walk of life is crowded. It is so easy to become careless of the things of God. Oh, it is necessary to daily stir ourselves up to more real diligence in God's service.

Third, another real danger is that *religion is made so easy.* A quick, cheap religion. No forsaking of sin, no giving up, no inward groans, no crucifixion, no dying out to self; just a formal, easy acceptance of Christ.

Fourth, *a mushroom religion;* something new that springs up overnight. A story is told in mythology how a certain vine grew up in a single summer, and climbed to the top of an oak-tree. Then it asked the tree how many years it had taken to reach its present height. The oak answered, "About one hundred." The vine merrily laughed and said, "I grew up in a few months' time." "Yes," replied the oak, "each year a vine like you has grown, and every one of them are dead and gone, and in a very short time you will be gone also; but I remain." Just so it is with religion. We do not reach heaven automatically on an elevator. If you ever get there, it will mean much hard climbing.

One can not be truly happy without being in connection with the source of happiness, which is God. To be out of connection with God means to be in connection with the source of trouble, which is the enemy. We naturally would expect ill treatment and destruction from an enemy. On the other hand, when we are in touch with God we may expect good because he is our friend. —*Julia M. Tilton.*

THE DEEPER LIFE

What is Necessary to Christian Growth?

BY GEO. Q. COPLIN

The normal Christian life is one of constant development and growth. This growth is the result of having been engrafted into the true Vine, which is Christ. It is God's will that we bear much fruit; but our fruit-bearing in the service of God depends not so much upon our natural ability as it does upon our union with Christ. Natural attainments and self-improvement are desirable and should be sought for, but spiritual growth and power is preeminently essential. But to grow in the grace of God requires time and pains. It is that steady process by which our lives are broadened and deepened in conformity with God's will. Many young Christians have become accused and discouraged because they have felt that others were far in advance of them in the grace of God. They have aspired to reach the desired goal with one great leap. But such is not God's plan, for our heavenly Father knows what is best for us. The Israelites when they crossed the Red Sea might have reached the borders of the promised land by a direct route which would have required a march of only eleven days; but God saw that this was not for their good, so he led them down into Arabia.

God's process in our spiritual development is often hindered by our impulsiveness. We find it difficult to be still and await his time. But the disciple must first learn to "tarry in Jerusalem" before he is ready to go forth on his mission. God will not keep us waiting always. He has work for all to do, and he will commission us to go forth as soon as we surrender ourselves entirely to him. But growth never ceases, it is only enhanced by the baptism of the Holy Spirit. The Holy Spirit baptism is one of fire, which consumes those carnal elements, which hinder growth.

In order to grow our souls must be nourished. We must feed the hidden man of the heart. We can find soul-food in the Word of God whether read or preached, also in the reading of good books. It is not, however, the amount that we read that does us the most good. It is that which we appropriate and assimilate that feeds and nourishes the soul. Here is where we so often fail. We become awakened to certain privileges and perhaps see where we may measure up and thereby reach higher attainments; but alas! we do not apply ourselves earnestly, and so fail in making the needed improvment.

It requires application and perseverance to assimilate soul-food. When more light is given, we must give diligence to measure up to all the truth revealed to our hearts. To do this we must have help from God. Prayer is essential to growth. We can increase only as we seek help from God.

When awakened to a need we should come to God at once in earnest, believing prayer for the supplying of that need. The answer may not come instantly. We may get the help desired through some severe trial; but it will be all the more precious for having come God's way. Let us purpose in our hearts to walk in all the light God gives us, and our growth in grace will be sure.

"Love lies back of all creation."

When We Walk In the Light

When we walk in the light from above,
Catching glimpses of infinite love,
We may scatter each twinkling light
From the truth of the Book that is right.

When a shadow falls into our path,
And temptation would lead us to wrath,
If we're walking in heavenly light,
Evil presence will soon take its flight.

When we shine for the Savior each day,
We've a Friend who will help us for aye—
Not a moment our needs will forget,
But will guide us till life's sun is set.

—Huldah Michael.

Do We Truly Love Christ?

Jesus hath many lovers of his heavenly kingdom, b few bearers of his cross. He hath many seekers of co fort, but few of tribulation. He findeth many compa ions of his table, but few of his fasting. All desire rejoice with him, few are willing to undergo anything f his sake. Many follow Jesus that they may eat of h loaves, but few that they may drink of the cup of h passion. Many are astonished at his miracles, few f low after the shame of his cross. Many love Jesus long as no adversities happen to them. Many praise hi and bless him, so long as they receive any comforts fro him. But if Jesus hide himself and withdraw from the a little while, they fall either into complaining or in too great dejection of mind.

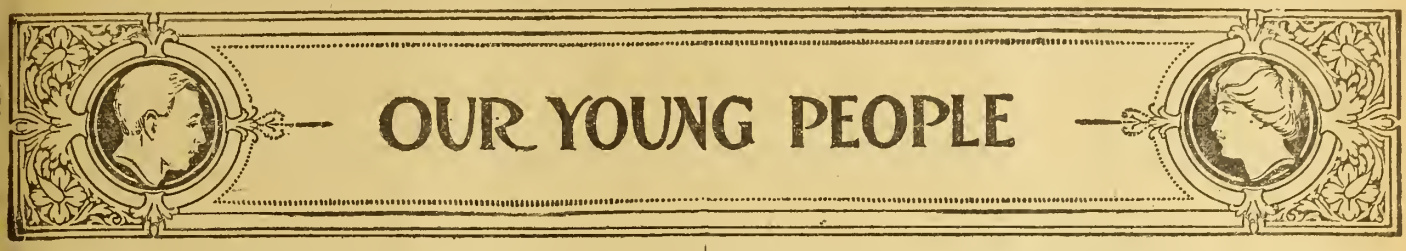
But they who love Jesus for Jesus' sake, and not f any consolation of their own, bless him in all tribulati and anguish of heart as in the highest consolation. A if he should never give them consolation, neverthele they would always praise him and always give hi thanks.

Oh what power hath the pure love of Jesus, unmix with any gain or love of self! Should not all they called mercenary who are always seeking consolatio Do they not prove themselves lovers of self more than Christ who are always seeking their own gain and a vantage? —*Thomas à Kempis.*

Others Have Waited Long

Let us learn not to be impatient for the discove of our true life-work. Moses was eighty years old befo he entered upon that noble career by which he beca the emancipator of his nation. Nor is it a solitary i stance. The Lord Jesus himself lived thirty years, d ing most of which he was in training for a public min try, which lasted only two and forty months. Jo Knox never entered a pulpit until he was over fo years of age; and much of the fire and energy of preaching was owing to the fact that the flame had b so long pent up within his breast. Havelock was a drea while a mere lieutenant, held back by the iniquitous s tem of purchase which was so long in vogue in the E lish army; but, as it happened, that was only a life-l apprenticeship, by which he was enabled all the m efficiently to become, at length, the savior of the Ind

Empire. So let no one chafe and fret over the delay which seems evermore to keep him from doing anything to purpose for the world and his Lord. The opportunity will come in its own season. —*W. H. Taylor.*



Healthful Recreation

BY A. T. ROWE

Nature has given us many positives and negatives. It has given us the ability to work hard, and also to play hard. "Work while you work, play while you play," is a good saying The best and most successful pupil in school is the one who works hard, and then in the play period plays hard, for this plan gives a balanced ration for the physical and intellectual parts of our being. A part of each day should be devoted to recreation, to outdoor exercise. If we do not care to exercise, to play, so to speak, worry will come in and take their place. Worry and hard work combined will kill a man. Work and recreation will enable him to live.

No two things can occupy the same space at the same time. These brains of ours are always busy, and we should be careful what we give the brain to act upon. If we work hard or study hard all day, the tendency in the evening is for the brain to revolve the things that have been going through it during the day. A review of these thoughts produces worry, especially if our occupation has been a strenuous one, or if things have not been to our liking. When we devote ourselves to recreation after hard work, then worry and brain-rack will be absent during that period. Your sleep will be better if you have had recreation, and your mind will be clearer the next morning.

This is a strenuous time in which we live, and if we want to shorten our lives, we should settle down to a strenuous campaign of work and study and worry, with no time for recreation, for getting out in God's pure air and sunshine, for resting our tired brains and bodies, and the cemetery will soon claim us. On the other hand, we can work hard, physically or mentally or both, with some time devoted to recreation, and lengthen our days. This looks to me like the better plan. There is such a thing as growing stale in our work. We work and study and worry until our physical or mental faculties seem to become benumbed and our work becomes more and more difficult.

Drop that study for an hour. Drop that hard task for an hour. Lay down that heavy load for an hour. Change your outlook for an hour. If a mental worker, lay down your book and take a brisk walk out into the sunshine, and the woods. Hear the birds sing, behold the beauties of nature, think on the goodness of God, walk erect, throw your chest out, breathe deep, swing your arms, start the blood coursing anew through your sluggish system. Then go back to your mental work, and you will find new zest for it. If you are a physical worker, drop that hard labor for an hour, or at the close of your working-hours, and take time to sit down in a comfortable chair or seat, or at the trunk of a tree, and read a good book or periodical. It will change your outlook on life. The heavy task will seem lighter afterward. Try it. Do the very best you can, young men and women, to develop sanely every faculty of your being. Do not be a mental giant and a physical dwarf, or a physical giant and a mental dwarf. It is far better to have a fair degree of mental development, with a good healthy, strong body.

I'm Going Home Now

BY EUNICE L. CROWELL

As I was walking along the street one day, two men met as I passed them.

"Hello, John, where are you going?" said one to the other.

"I'm going home now," replied John.

Many things passed through my mind on account of this short conversation. First, I wondered what kind of a home John had, whether it was a sinful home or a Christian one; second, how long it had been since he had been home with his family; and third, can he say he is on his way to that bright heavenly home?

As I thought on, I asked myself if I appreciated the Christian home I had as I should, and do all the young people appreciate their homes. It is quite a comfort to one after being out amid the cold dark world and its ways to know he has a home to go to. Home is spelled with four letters, but the word can never be defined or explained as it should be. Do you appreciate your good home and are you doing everything you can to keep it good? Says one, I should be glad to keep it good if I had such a home, but my home is sorrowful and no sunshine is therein. Ah, there are many things you can do to help bring a happy home there, in place of an unhappy and sad one. Be a sunbeam yourself. Fill that dark home with bright smiles and you will soon see a change.

Then I wondered, do I and do God's children appreciate the fact as we should, that Jesus is preparing a heavenly home for us to enjoy after this life is over. Do we know we are on our way to that beautiful home now? Jesus is preparing this home for all those who love him and keep his commandments. The door will be opened wide to each faithful pilgrim that has fought the fight as a good soldier and has served God in this present world.

Invite Jesus to live in your heart and home on earth and then when your life is ended and your soul is leaving this world, should some one ask, "Where are you going?" you can look away to Jesus and say, "Praise God, I'm going home now."

If I could choose a young man's companions, some should be weaker than himself, that he might learn patience and charity; many should be as nearly as possible his equals, that he might have the full freedom of friendship; but most should be stronger than he is, that he might forever be thinking humbly of himself and be tempted to higher things. —*Phillips Brooks.*



Snap Judgment

BY MABEL HALE

John, Helen, and Baby Ruth were playing on the sidewalk in front of the house. None of the children were of school age, and Helen was as large as her brother John, and apparently fully as able to care for herself.

John was riding a tricycle and Helen was pushing it from behind, stooping over holding to the axle between the two back wheels. Ralph was contentedly trotting along behind. The pusher went too fast for the guide, and the tricycle toppled off the sidewalk, a fall of only an inch or two, but enough to upset the rider. In the tumble Helen was underneath, John and the tricycle both rolling over her.

John picked himself up and gallantly gave his hand to Helen after pulling away the tricycle, but she only kicked and struck at him vigorously, all the while screaming at the top of her voice. Little Ralph ran excitedly calling for his mother, who came out to see what was the matter.

At the first sound of the mother's voice Helen jumped to her feet and ran to her, telling her version of the trouble and laying all the blame on John. He had done it all on purpose, had knocked her down and pushed his tricycle over her. It was a bad-sounding story, and little John stood by saying not a word. He knew it would be no use. "John, you naughty boy, to be so rude to your sister. Go right in the house," was the order. He obeyed without a word, and Helen ran out and climbed on the tricycle. We can all see the injustice of this mother's snap judgment.

Mrs. Bailey had moved with her children to the country for the summer. She was doing all her own work; and keeping the house in the extremely tidy condition she desired, and seeing that the pantry and table were always well stocked with good food, that the children's clothes were in proper order, and tending to many other things that fell to her hand, left her no idle time. She felt restful about the children because they were not with other children, but had only themselves for company. So well satisfied were they with all they found at their country home that they were in the house little except for meals and sleeping.

One night she found Netta, the little girl, crying softly to herself after she had gone to bed.

"What is the matter, Netta?" she asked kindly.

"Oh, nothing," was the evasive answer as the child hid her face in the pillow and sobbed.

But something was the matter, and the mother began gently plying her questions to find out the trouble. At last Netta, a child of seven or eight, cried out, "If I tell, you won't let Bob hurt me?"

"Bob hurt you! Why, Netta, I hope your brother is a little gentleman. Of course, he will not hurt you. Now tell mother."

"He did hurt me here, and here," showing her bruises, "and he said he would beat me good if I told. He says I am a sneak and that he never will play with me again."

All the questioning the mother could do brought no reason for Bob's behavior. Netta said she had not done a thing, that he was always cross, and that he had attacked her and hurt her as her bruises showed. It was mysterious, but as Bob was already sound asleep, his mother let it rest till the next day.

The next morning Mrs. Bailey proposed to go out with the children, spending the day. She came to this conclusion after a rather restless night of sober consideration. Something was vitally wrong. She was thankful afterward that she had resisted the inclination to snap judgment which would have waked Bob and punished him then and there for his behavior. It seemed a terrible thing to her that her son twelve years old would strike and wound his little sister.

The children were all glad to have her go, and apparently the old grudge between Bob and Netta was forgotten. They were on the bank of a beautiful creek, and the boys were going to fish while Netta was busy with her dolls, and Mrs. Bailey settled with reading as an excuse for quiet. But she was watching.

Presently she saw Netta slipping stealthily up behind the boys, and making a quick grab, the little girl had their bait can and was off. Bob heard her and jumped to his feet with an exclamation of anger, and even quiet Ned seemed riled considerably, uttering one exclamation, "That girl!"

Bob caught up with Netta, who dropped the can of worms, shouting, "Let me be. Don't you dare touch me. I'll tell mother. Mother will punish you if you hurt me."

"Pick up those worms then, you hateful sneak!" was the angry reply.

"Children," called Mrs. Bailey firmly.

They all came to her, Bob shamefacedly, and Netta looking triumphant. Mother had heard him call her a sneak.

There followed a long talk. Bob and Ned stated their accusations against Netta, who in true feminine fashion, took refuge in tears. Having no one to play with, in her girl fashion she had formed the habit of following the boys about and pestering them. She was always snatching something from them and running away with it. The children had been taught not to tattle, and Bob had at last taken things into his own hands, treating his sister as he would have treated another boy in like circumstances.

Mrs. Bailey, by getting the evidence first-hand as she had that day, was able to set matters right, and saved a lifelong dislike springing up in the boys against their sister.

Snap judgment would have made Bob all to blame, whereas the evidence when all collected proved that he had been very patient with his mischievous sister.

The conclusion to which Mrs. Bailey came was that better a house be neglected sometimes, and the meals be less elaborate, and the clothing plainer, than that her children should be neglected. All their dangers did not come from outside association.

It is the mother who does not oversee nor enter into her child's play that is so liable to render snap judgment in their difficulties.

HOME PROBLEMS

J. Grant Anderson,
Franklin, Pa.
Dear Sir:

About two years ago I married a man who had a daughter about fifteen years old. She is lazy and stubborn, and Husband, it seems can not see that she is doing me an injustice by not assisting me in the work in the home. I can hardly endure her, and yet I do not feel like attempting to drive her away from my home. Can you advise me what to do? A Reader.

Thousands of people are today confronted with the same kind of problem as you, and the only adviee that I can give is that you read some book upon the changes incident to girlhood—"Sex Life and Home Problems," sold by the Gospel Trumpet Company, Anderson, Ind.,—and thus refresh your memory with the changes that took place in your own life some years ago, and that you try to be as patient with the girl as you can. Always keep in mind the fact that the girl is nearer to her father's heart than she is to the heart of her stepmother, and that perhaps in proportion as you drive her from your door, you may be also driving your husband out of your affections. If possible, imagine yourself a motherless girl at the age of fifteen, and living with a stepmother who apparently does not love you, and all but wishes you were either dead, married and gone, or had never been born. Such thoughts might help you in being a little more patient.

The years will pass quickly by, and it might be that when she is gone to her own home, you will awaken to find that she has become a really noble woman, and that you have by unkind acts and ugly words destroyed out of your very life those qualities that tend to make womanhood attractive when the sex eharm has forever passed. The Bible enjoins upon every one that each lay up in store a good foundation against the time to eome.

Once I knew of a stepmother who so treated her stepson that his life was all but a tale of woe and heartaches. She drove him from home. He plodded on and finally got saved, and became a powerful minister; while she, by her acts, became less and less lovable, until no one cared for her. Her husband was a good man, but she closed the door of his heart, to a degree, when she drove his boy out into a dark unfriendly world.

Today that woman lives alone in a desolate place, loved by no one, and assisted somewhat by the boy—now grown—whom she so unmercifully drove from her home.

It always pays to be kind and considerate to the growing boy and girl. They may be lazy, stubborn, and almost in the way, but there may be developing within that boy or girl qualities that may make the world take notice, and in the years that are to come we may be proud to have it said that this boy or that girl is my son, daughter, or stepchild.

Try to be a little more patient; put up with some of the trials with a little greater degree of rectitude, and I am confident you will be paid twofold for your labor of love, both in a growing esteem in the eyes of your husband, and in a feeling of contentment within your own soul. —J. G. A.

As long as I am in the world, I am the light of the world. —1 John 9:4, 5.

An Irish "Hold-Up"

Or God's Dealings with a Backslider

BY NAOMI ALLAN

A few months ago a lady was telling me about how her husband, who does a small business as a music-seller, was "held-up" by three young fellows who entered his shop when he was closing for the night and commanded him, at the revolver's point, to hand over his cash.

This he pluckily refused to do, and shouted for help, whereupon one of them hastily fired a shot; and then all retreated to the surrounding side-streets for safety.

The bullet entered the shopkeeper's upraised arm, and had to be extraeted at the hospital. He realized how narrowly he had escaped death, and this brought to him a sense of his past neglect of God, causing him to remember with longing the former years when he had known the joys of salvation; but through having allowed the cares of business—the thorns of whieh Christ warned us—to spring up and choke the word, he had backslidden for several years.

A day or so after the "hold-up," some of his former Christian comrades prayed with him, and he apparently reeonsecrated his life to God.

God patiently seeks to show the sinner the folly of sin, and endeavors by various methods to warn him of wrath, and impending danger. Sometimes God allows a calamity to overtake him, and make him realize that the way of the transgressor is hard. Sometimes through the earnest pleadings of the Holy Spirit he convicts him. Sometimes through conversation, reading, or preaching, he arrests the sinner's attention.

Oh, sinner, throw open the door of your heart today, while Jesus gently knocks and asks admission! Then you will not have to fear the hard blows. No longer risk the descent of God's wrath upon your evil-doing; for "How *shall* we eseape, if we neglect so great salvation?" (Heb. 2:3).

Eight Reasons Why I Do Not Go to the Movies

BY FRANK E. WALLACE

1. Beeause I am saved from the desire to go to them. When I was converted the Lord took the desire for such things out of my heart.

2. Because the majority of screen pictures now shown are demoralizing in their nature. The pictures suggest thoughts of wrong-doing—robbery, trickery, dishonesty, impurity, ete. While it is true there are some good pictures, I can not afford to be eontaminated by evil in trying to seek something good.

3. Because of my influence. I can not, dare not, go to such places, when I profess to be following in the steps of Jesus.

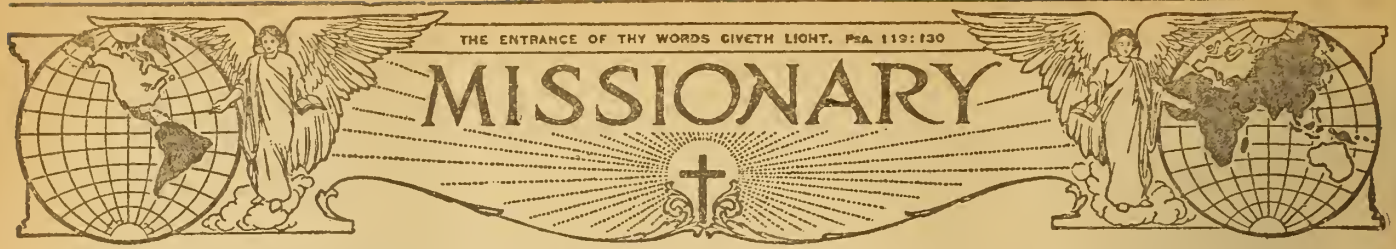
4. Because of my ehildren. If I go, they will want to go, and I know it will be unsafe to let them go.

5. Because I would not want Jesus to find me there. I can not conceive of His going to the modern movie as it is conducted today.

6. Because of the brevity of time. There is so much to do for the Lord that I feel it would be a waste of time to go.

7. Beeause of the expense. More money is spent for the movies than is given to the missionary cause, and that, too, by professing Christians.

8. Because I could not conscientiously go. I believe the movie as conducted today, generally speaking, is a commercialized evil, and has done a great deal of harm. Therefore I can not support it.



"The Spirit of Missions . . . Perpetual Propagation"

BY GRACE PHELPS

The spirit of missions is the spirit of our Master; the very genius of our religion. A diffusive philanthropy is Christianity itself. It requires perpetual propagation to attest its genuineness. —*Livingstone.*

As never before the needy heart-cry of millions who do not know the Savior of men appeals to God's true children everywhere. This cry reenforces the command of our Lord to fill the earth with the knowledge of his salvation. Surely our loyalty to him should be stirred anew as our range of vision widens and as the time of his return draws near.

Obeying the command to 'lift our eyes and look on the field,' we do not need to look farther than our own town or city to see ripened and ripening grain. Yet we can not fully obey the command without looking to the far extremities of the field—to foreign lands—and seeing the fields too rapidly whitening for the sickles of the reapers. All about us here in our comfortable homeland, men, women, and children are carelessly, heedlessly rushing to a Christless eternity, while all about them are Christian environment and Christian influences. They are reaping the benefits of a civilization founded on Christian principles. Yet their souls have been lulled to a deathly lethargy. It is our task to arouse them to eternal realities in the name of our immortal King. A darker pall of sin rests upon those who dwell in heathen lands. A vast number have been enlightened intellectually, yet multitudes more are still in gross darkness, they have never yet heard of the Savior, who died for them nearly two thousand years ago.

Yes, from every corner of this old sinsick world comes the appeal of the distress of those bound by sin, soul and body. How utterly helpless they are (dependent upon their own resources) with no loving Savior to relieve their pain, to bear their burden, or to comfort their sorrow. They are dying. As Christians, with the Spirit of our Master, can we fail to heed this great need? I hear you say, "No, indeed!"

We must not only see and feel the need, we must act *now,* while opportunity's door is swung wide open to us. It is everywhere acknowledged that the World War opened doors which were tightly closed before, and that the only reason Christian workers who are already prepared for the service can not go, is for lack of funds to send and support them. It is also everywhere conceded that the church in America must take the lead in supplying workers and means. Every man, woman, and child may have a part in this work—they must take a part if they expect to retain God's favor and to remain in his church.

The work of the world's redemption must start in the community in which we live. This is our duty to God and to immortal souls, and the only way to build a stronger home base on which to rely for the support of the foreign missionary work. Every man who professes the name "Christian" is duty bound to support Christian missions. His Christian duty does not stop at home, for Christ's last commission does not stop there, neither does the spirit of the Master stop at home. Christianity is a living entity which must expand or die. The man who refuses to help in this expansion loses both the Spirit of Christ and the joy that His service brings. These lost, that man's life becomes a barren desert. Again, this business of bringing the world to Christ is a man-sized job and requires the best strength of manhood, whether that strength be required at the desk, in the shop, in the schoolroom, in the pulpit, or on the foreign field. Every man can find a place in God's missionary program. It will require sacrifice and suffering, but "the world will be redeemed (only) when the manhood of the church is ready to walk with Christ to Calvary."

Every woman ought by all means do her utmost for and in missionary work. "The most tragic farce under the sun is that of a woman who does not believe in missions. *What would she be if it had not been for Christian missions?"* Yes, my Christian sister, what reason have you and I, protected and sheltered as we are by Christianity, to heedlessly pass by the need of our sisters who have not had the opportunity to enjoy the blessings our Christ bestows upon us, our sisters who are as worthy in God's sight as we are, but who still languish in Satan's prison-house, all because you and I have not cared, nor done our utmost? Compare our favored lot with theirs—desolate, cheerless, hopeless—and decide to do our best by giving our aid and stirring others to do likewise.

Even the children are eager to help when the need is rightly presented to them. Let us keep the vision before them constantly that Jesus died for the whole world, and that he left his work for us to carry on. Let this motto be before them every day: "The World for Christ." They in their turn, will become a missionary church.

Would you hasten the return of our Savior? Put yourself and all you have at the disposal of the Master to bring this world to himself. Place no value on yourself or your possessions except as they relate to his kingdom.

From all quarters of the world come the most encouraging reports of the way the gospel message is being received and accepted. In Japan the students are inquiring after the way of the cross; in China and India, slowly but surely the people are becoming awakened to the fact that there is a better religion; in the Near East the people have been driven by persecution and suffering to seek the true and living Christ; in Africa, some have forsaken savage customs and heathen religious practises to serve our Jesus. However, only the edges of the continents have been touched. The millions and millions in the interiors have never so much as heard the name of Jesus. Indications are that the time is drawing very near when a great educational awakening will undoubtedly sweep over these continents. Are we prepared to accompany this with the knowledge of Jesus and his saving power? The opportunities are pressing to be taken care of. What shall we do? "We may not be responsible to God for the results in the mission-field; but we are responsible for the kind of effort put forth to produce the best results."

The Silk City

BY C. E. HUNNEX

Among China's many cities and about half way between Shanghai and Chinkiang is the city of Wusih. In common with other cities in this country, it is surrounded by large, picturesque walls built many years ago as a means of protection. Unlike many Chinese cities, Wusih has made remarkable progress during the last few years. It has an unusually large number of factories of all kinds. To the north of the railway the land is being developed industrially. In spite of all its factory-chimneys, this city has lost none of its charms, and presents a picture of great prosperity. Also the surrounding country, which is dotted with hills, affords a charming view. This city is owned practically by a few big families, who conduct a more or less patriarchal government.

But why call it the Silk City? During the silk season the surrounding country for many miles is prettily bedecked with mulberry-trees. As one travels on the train, these trees when loaded with leaves present a very pleasing sight. As the mulberry-leaf is the chief food of the silkworm, much work and the greatest care is expended on the cultivation of the mulberry-tree. The trees live more than fifty years; but are not permitted to grow higher than five or six feet. During this season there is scarcely a house in Wusih that is not occupied with silkworms and the people busy preparing the straw stooks or stalks in which the silkworms may spin their cocoons.

While Wusih is only one of the many silk-producing sections of China, it is well worthy to be called the Silk City.

Do We Not Care?

BY AGNES E. TUTTLE

Today while reading a missionary story, which caused me to realize more keenly the poverty, heart-hunger, misery, and woe of millions of children and adults, with a great burden upon my heart I laid aside my book and went before God in secret prayer. The question came to my mind, and again and again I asked God, "Do thy people not care?" I asked myself, "Can I do more?" As I thought of my own limited strength my heart sank, but Hope whispered, "Pray God to lay the burden upon his people." So I prayed, in tears I prayed that God would cause professing Christians to feel their responsibility in supporting home and foreign missionary work. God heard that prayer, for a feeling of relief came, and then the question arose, But what if they do not obey thy voice and respond when God lays the burden upon their hearts?

And that is the question for you to answer today. When God shows you your duty (or rather your blessed privilege), will you obey the voice of God or will you shrink back? If you feel that you should lay aside at least one tenth of your income for God's work, will you do it? If you realize that you should spend more time in prayer for our foreign missionaries or more effort in soul-saving work, will you heed?

A missionary who is now having her first experience enduring the hot, trying climate of India and at the same time trying to master a difficult language, wrote in a letter, "Surely the time will come when more will be done; but all these things take time, men, and money. Oh, if every saved person in the homeland could only realize the great responsibility resting upon them, how much more would be done in the raising of funds, etc." In another letter she wrote, "Oh, if the folks in the homeland could only see the real conditions of India they would surely withhold nothing from God that he could use in getting the gospel to them!"

We are so far away, we can not see the real conditions; but God can help us to realize them. Do we care that millions of people in India alone go to bed hungry? Do we care that thousands of them have not heard the name of Jesus? Are we willing that the missionaries bear all the burden, or shall we show them that we really care? Do you care, O my brother and sister, that the funds are so insufficient to cover the needs of the work of God today? When you think of the wretched condition of the heathen, their misery, poverty, hunger, and woe, how fast time is taking them down, down to Christless graves, out, out, into an endless eternity without God, does it cause you concern? The question is left for you to answer, Am I doing my full duty? Am I measuring up as God gives me more light? Do I really care?

The Roll of Cloth

The Island of Madagascar, one of the largest in the world, is nine hundred and thirty miles long and three hundred miles broad, being considerably more than double the size of New York State. It contains nearly 5,000,000 of people.

A few years ago a very wicked queen sat on the throne, and those who loved the Bible were persecuted, and many of them killed by the spear or thrown from a high rock and dashed in pieces, and their bodies eaten by the wild dogs. This persecution lasted seventeen years.

Still the Christians clung to the Bible, and used to meet at night on mountains and in caves and woods to read its precious truths; but copies of the Scriptures were scarce in those days, and consequently highly prized.

One night two men came to the missionary, and told him that they had walked a hundred miles to visit him. "Have you the Bible?" asked the missionary. "We have seen it, and heard it read," one man said; "but we have only some of the words of David, and they do not belong to us; they belong to the whole family." "Have you the words of David with you now?" They looked at each other and would not answer; they were afraid. He spoke kindly to them. Then one of the men put his hand into his bosom and took out what seemed to be only a roll of cloth. He unrolled the cloth, and, behold, there were a few old, torn, dingy leaves of the Psalms, which had been read, passed round, lent, and reread until they were almost worn out. Tears came to the missionary's eyes when he saw them. "Have you ever seen the words of Jesus, or John, or Paul, or Peter?" asked he. "Yes," they said, "we have seen and heard them, but we never owned them."

The missionary then went and brought out a Testament, with the Book of Psalms bound up with it, and showed it to them. "Now," said he, "if you will give me your few words of David I will give you *all* his words, and all the words of Jesus, and John, and Paul, and Peter besides."

The men were amazed and delighted, but they wanted to see if the words of David were the same in the missionary's book, and when they found they were, and thousands more of the same sort, their joy knew no bounds. They willingly gave up their poor tattered leaves, seized the volume, bade the missionary good-by, and started off on their long journey home, rejoicing like those who had found a great spoil. —*Selected.*



God's Thoughts

Including Sunday-School Lesson for July 30—Jer. 29:10-14; Ezra 1:1-11

BY E. F. ADCOCK

"O Lord, how great are thy works! and thy thoughts are very deep," is the confession of the writer of the 92d Psalm. And many of us have known the very same sentiment. Did not the Lord say, "My thoughts are not your thoughts, neither are your ways my ways. . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts"? What then, is the deist right when he teaches that God set the universe in order and left its working entirely subject to the laws of nature? Must we in this progressive age lay aside as a relic of superstition the cherished privilege of depending, even in life's smallest matters, on him to whom we have been pleased to cry, "Abba, Father," and trust henceforth merely to reason and nature? Were finite man compelled to bridge the gap, such would be the condition. But Paul gives us the solution: "For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God."

How God Thinks

We are often amazed when we consider the powers of the human mind. In very truth it seems illimitable in its realm. But how limited it is, compared with God's intelligence! The mind of God no man can know; his ways are past finding out. It is only as God accommodates the product of his mind to our finite understanding that we may in any measure know him. This he has done through his Spirit. As a culmination of his great work of creation the mind of God conceived the idea of making man. It is in the inspired record of God's dealings with that man and his posterity that we know most in regard to the working of the Divine mind.

First of all, we know God recognizes his position as Lord of the entire creation. As such he demands man's undivided worship and service. But almost from the beginning humanity has stubbornly followed a different course. Herein was one of Israel's greatest troubles: she would seek other gods. God thinks, also, only in terms of righteousness. How his righteous nature abhors sin! His thoughts are ever pure and uplifting. He thinks in terms of justice. His righteous laws he must uphold, and woe to the unrepentant sinner! Yet he is always patient and longsuffering. In his great love and mercy he also thinks in terms of clemency and forgiveness. How quickly the repentant soul, though justly subject to divine wrath, wins limitless favor! Who could not serve such a God? Yet Israel repeatedly spurned him until he seemingly cast them off and left them under the heel of the nations.

The Jews' Emancipation

But God had not forgot! Listen to his words through Jeremiah: "I know the thoughts that I think toward you, . . . thoughts of peace, and not of evil, to give you an expected end." "After seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." What human mind could have comprehended that sudden turn in the Jews' history? Perhaps to all appearances they would be swallowed up in a foreign land, as were the ten lost tribes. But the great Director of the universe, in announcing the return of his people from captivity, declared, "I know the thoughts that I think." Man could not know them. Oh, why will mortal man be proud? Why will he exalt himself against the high God of heaven? And when God saw fit to put his thoughts into action even the mightiest earthly prince swung in line and helped fulfil his plan. Just at the right time—God's time— Cyrus issued the decree that the Jews should return to Jerusalem and rebuild the house of the Lord. There is very little argument here for chance. Bible history makes it plain that the seventy years' captivity was a corrective agency directly instituted by God. And it was successful. It once and for all cured the Jews of idolatry.

"Sometime We'll Understand"

God has in his mercy not only provided a way whereby we may all be saved, but he has sufficiently made known that way, so that none need err therein—yes, even the fool. But what Christian does not meet up with things in life that he can not understand? Sometimes these questionings arise in one's inability to comprehend some of the deep things of God. Often, however, they come because we can not understand God's dealings with us. Perhaps a great sorrow comes into our life, and we wonder why. Or affliction may take hold of us and deliberately refuse to be coaxed or driven away, and we can not understand why. Again we ask, "Why did God take that young person who seemed to be developing into such a valuable worker in his cause?" Here is where trust comes in. And remember, if you have faithfully done your duty in every way and then these misunderstandings arise, God has not forgot: he has a purpose in it all. All things work together for good to them that love the Lord. It is often the case, however, that God permits such things to draw us closer to him or to help us realize our dependence on him. His punishments even prove his love: they are for our good. So if just now some trial which we can not understand is upon us, or if it seems that everything is against us, and we are perplexed and discouraged, let us remember that God knows the thoughts he thinks, and that "sometime we'll understand."

Step aside a little oftener to walk with God and thine own heart. —*Fllave.*

The elect are whosoever will; the non-elect are whosoever won't. —*Henry Ward Beecher.*

"Brethren, it is this way: The Lord, he is always voting for a man; and the devil, he is always voting against him—then the man himself votes, and that breaks the tie."

The O. K. of God's Word

Extracts from Sermon by Lars Larson

REPORTED BY FLORENCE K. HALLEN

Psa. 138:2 tells us that God has exalted his word above his name. He has given us his Word as a guide in life. Since this Book is one exalted above his own name, we ought to feel safe in placing our whole confidence in it. By it we are to be judged on that great judgment-day.

First of all, the most essential thing to be considered is whether or not our experience of salvation bears the seal of the Word of God. Rom. 8:16 says that if the Spirit of God beareth witness with our spirit that we are the children of God, then we can be sure of our acceptance with God and the O. K. stamp of God's word is on our experience. 1 John 5:7, 8 tells us that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one." Therefore, unless the O. K. stamp of the trinity in heaven is upon our experience, or the three on earth, our experience is not genuine.

There are various phases of our Christian experience; all of which in order to be accepted of God must have the O. K. mark of God's Word.

Our Standing before God.—Col. 1:21, 22 makes it clear to us that it was made possible for us to be reconciled before God: "And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprovable in his sight." Unless our life corresponds with this portion of God's Word, it can not bear the O. K. mark on it.

God Requires Perfection in Our Lives.—Christ gave his life that he might sanctify and cleanse the church. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the Word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." By continual preaching and teaching, knowledge is brought to the saints whereby they may become more and more perfected in the Christian graces, also knowledge is brought to them how they can develop their talents and increase their gifts, which will qualify them for ministering to the needs of others in the body. By each one in the body filling his respective place, the whole body will be edified.

Our Daily Life.—Luke 1:74, 75 says: "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." We are so prone to overlook the little things and look beyond them to greater numbers, to groups. We resolve to serve God the coming years, forgetting that it takes single days to form a year. We try to make leaps, thus failing to travel over all the ground. We must have the O. K. mark of God's Word on our lives at the close of each day.

Our Thoughts.—Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5). Entertaining thoughts which we know can not bear the stamp of God's approval will place us on dangerous ground. We are safe when our thoughts are according to the precepts given in Phil. 4:8: "Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." The easiest point of resistance is in our thoughts. Before any crime has been committed, the consent must have been given to allow evil thoughts regarding the crime. By resisting evil thoughts that are presented as soon as they come, we are safe from any evils. We should think on virtuous and praiseworthy things.

Our Words.—"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6). We are held accountable for every idle word we speak. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). Could we but realize that a close record is kept of every idle word we speak (and no doubt it will surprize many of us when we stand before the judgment bar of God, the number of idle, useless words we have permitted to go over our lips), we should no doubt keep our tongue more carefully bridled. May our influence as far as our words are concerned bear the O. K. mark of God's Word. "Seeing then that all things shall be dissolved, what manner of persons ought ye be in all holy conversation and godliness" (2 Pet. 3:11).

Our Motives.—Do our motives have the stamp of God's approval on them? Our motives should glorify God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

Our Characters.—In order to gain admittance through the pearly gates of heaven, our character must have the O. K. mark of God's Word on it.

The Doctrines We Hold.—Is the O. K. of God's Word on our doctrine of Faith? There is but one doctrine of faith, namely, the one described in God's Word. The doctrines of baptism and the other ordinances and every other doctrine must be according to the Word of God.

Our Work.—We are told that our work shall be tried by fire: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward" (1 Cor. 3:13, 14). We all desire to have our work abide. It must, therefore, be of such a nature that it will stand the test of fire.

Our Talents.—We all have God-given talents. In order to have God's approval on our lives, we must exercise them, because exercise will increase them. They must be put to use and not be allowed to remain idle. They were given to be used to God's glory.

Does our consecration bear the mark of approval upon it?

Does our Stewardship bear the O. K. mark upon it? Can God O. K. our mode of Worship?

Can God Approve of Our Mode of Dress?—Is it in harmony with 1 Tim. 2:9? "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array."

By using the Bible as our guide as the pilot does his compass, we can feel sure that we shall be guided aright.

"Woe"

Woe to them that are at ease in Zion (Amos 6:1). A woe has been pronounced upon those that are at ease, who are satisfied just to be saved and who do not try to win others to the cross.

There are some who are so at ease that they are willing to take other people's word about anything instead of investigating and finding out whether or not those people are right. The saddest part of it is, when one goes down he does not go alone, he almost always takes some one with him. Times of continued worldly prosperity are full of danger to the cause of Christ. Their tendency is to bring into the church luxury, pride, vain show, and indifference to God's service, with all the gross sins that naturally follow in their train. —*Bessie S. Andrews.*

Beauty

BY RALPH A. POOLE

"Grace is deceitful, and beauty is vain; But a woman that feareth Jehovah, she shall be praised."—Prov. 31:30 (A. S. V.).

Beauty is a dangerous gift, and its possessor should watch lest it become a snare. Beauty, like wealth, has slain its thousands and is still captivating many. Physical beauty is shallow, fleeting, and tends to lightness of mind.

The wise man says, "A worthy woman who can find? for her price is far above rubies" (Prov. 31:10, A. S. V.). Who does not respect a modest, worthy woman? We see one who is making herself attractive by paint, powder, gay, transparent clothing—we look upon her with pity as, suffering innocence or adorned vulgarity.

The gift of beauty should be worn with meekness and should tend to beautify inward beauty. Kindness should be the glory of woman and all should cultivate it, whether they live in a cottage or a mansion.

Beauty that perishes not is that which the angels wear. It forms the white robes of the saints. It adorns every one who is cleansed from the leprosy of sin and made white as snow in the blood of the Lamb.

We all may be beautiful though our figure be uncomely and our features coarse. True beauty is of the heart, and it will reach out and soften the hardest of sinners.

Human beauty has adorned some of the most wicked men and women of earth. We may have the beauty of Cleopatra and yet be void of that beauty which will not fade or lessen in years. Many mighty men and women of God were homely, and small of stature, yet their names are written deep in history. Says Chrysostom of Paul, "This man of three cubits high came tall enough to touch the third heaven."

Real beauty will increase and will not lessen as the years go by. The Master-builder will shape our lives until we are refined as pure gold. A true gem needs shaping and polishing, but never ornamenting. Aside from neat, becoming clothing, we should not bedeck our persons with jewels or other ornaments, but let the hidden man of the heart be revealed.

Saved by a Song

BY PEARL E. JOHNSON

Recently there was related in my hearing the story of a young Christian soldier who at one time was left alone at his post of duty. While thus situated a strange feeling came over him, as if something were going to happen, and he felt indeed very lonely. So he started to sing that song, Jesus, Lover of My Soul. He kept on singing till he came to the last stanza, "Cover my defenseless head." After he was through singing a calm peace came over him and he felt relieved.

Some time later he attended a reunion for Confederate and Union soldiers. At this meeting he arose and told of this instance. When he was through speaking, a Confederate soldier got up and with great emotion told how that he had his gun ready to shoot him that night, but as he was ready to shoot this young man started to sing, so he thought he would let him finish the song first, but when he sang, "Cover my defenseless head," he decided not to shoot him. Thus his life was spared.

As I listened to this my heart was touched. I thought "How wonderful are the ways God has of taking care of his people." I also thought, "If we could only sing in time of threatening danger or trial, how many anxious moments we should be spared!"

Dear one, are you standing alone for God in your home, or perhaps in your community? Does it seem at times that everybody is against you, and do you ever feel as if something terrible is going to happen? Possibly you have been in such a place and you did not know what to do, but you got through it some way. If ever you find yourself in such a place again try to sing some comforting song or pray to God for strength to bear up under such occasions. God will never fail you and the result will be that that same sweet peace that came over this young soldier will come over you, and you will find yourself more than a conqueror through Jesus Christ.

What Is a Friend?

A friend is a person with whom you dare to be yourself. Your soul can go naked with him. He seems to ask of you to put on nothing, only to be what you are. He does not want you to be better or worse.

When you are with him you feel as a prisoner feels who has been declared innocent. You do not have to be on your guard. You can say what you think, so long as it is genuinely you. He understands those contradictions in your nature that lead others to misjudge you.

With him you breathe free. You can take off your coat and loosen your collar. You can avow your little absurdities, and in opening them up to him they are lost, dissolved on the white ocean of his loyalty. He understands. You do not have to be careful.

You can abuse him, neglect him, tolerate him. Best of all, you can keep still with him. It makes no matter. He likes you. He is like fire that purges all you do. He is like water that cleanses all that you say. He understands, he understands.

You can weep with him, laugh with him, pray with him. Through and underneath it all he sees, knows, and loves you.

A friend, I repeat, is one with whom you dare to be yourself. —*Anon.*



What To Do When Sick

BY R. A. OWENS

God in his great and infinite love has not left us without provision for the healing of our bodily afflictions and diseases. He has told us plainly in his Word what to do when sick, and plainly told us what he will do for us. Then, if we will come to God with our hearts submitted to his will and with faith in his Word, he will do for us what he has promised in his Word, or will assure our hearts that he has heard our prayers and will work out all to our good and to his glory.

The voice of inspiration, through the apostle James, said, "Is any among you afflicted? let him pray." To be afflicted is to be in pain, grief, sorrow, or persecution. Then is the time to pray. We need to pray and exercise faith ourselves—not depend too much on the prayers of the saints or the elders, but get in earnest before God ourselves. James said that he who is afflicted should pray. We can depend too much on the prayers of others as well as not enough. Perhaps there are many who send for the elder or call on the saints before they have earnestly called on God, and examined themselves before him. Many times good-meaning saints get into the habit of requesting prayer at public meetings, when all they have is some light affliction; and numbers of prayers are offered during the service earnestly petitioning God for their healing, whereas it would have been better, in most cases at least, to have waited until the service was concluded and then to have special prayer, if necessary to gain the victory. The more we learn to exercise faith ourselves and get answers to our prayers the stronger our faith will be, and the more able we shall be to pray the prayer of faith for others.

We should first look earnestly to God by faith and do our best to get our prayers through and an answer from God before we call others to pray. This teaches us to rely on our own individuality, and gets us in position and condition before God where he can have his way with us. This applies to minor ailments. When very sick, send for the elders, let them pray over you, and anoint you with oil; and the prayer of faith shall save you and the Lord will raise you up. It is not difficult for the elder who has faith to pray the prayer of faith if those who call for him have prayed and done their part as commanded. In fact, I have always found it easy to pray with faith for those who had faith and were in condition to receive healing. The records of Christ's healings show that where people met conditions as he required, they were healed. He is the same today. If we expect healing and desire to glorify him, we must meet the conditions as given in His Word (See James 5:13, 14).

Portland, Oreg.—My little girl began to complain of a pain in her side. It grew worse and she finally got so she could hardly walk. I examined her and found a place swelled about as big as a good-sized hen's egg. Being alone and away from the saints, I knew I must look to God. So I told the little girl I believed God would heal her, and I laid my hands on her and prayed for her, expecting the work to be done. I knew God heard then. This was in the evening, as we were retiring for the night. In the morning the swelling was gone. She has never had another attack of it since, and that has been over five years ago.

About six weeks ago my boy, ten years of age, ran a rusty nail nearly one half inch into his foot. I had to take hold and pull it out. This was early in the afternoon and that evening it was hurting him and getting sore. Sister Myers came in in the evening. She anointed him and God healed him right there. In a little while he said, "Mama, it don't hurt much now," and the next morning it was well and never gave him any trouble; he was completely healed. One of our neighbor girls ran a nail in her foot and she had a bad foot as a result. Thank God, it does pay to take these things to God, for he careth for us. Yours in Christ,

Mrs. Robinson.

Doctor Referred Her to the Great Physician

Oshawa, Ont., Canada.—I am often impressed with the thought that I should tell of what God has done for me during the last six years, as some of the readers of the Gospel Trumpet may remember me.

Seven years ago last April I was in a very poor state of health after years of illness, and the responsibility of a Methodist parsonage home, which seemed to grow heavier as my health was breaking down slowly but surely, until my doctor advised me to go to Clifton Springs Sanitarium. I knew the expense would be more than we could afford, so suggested that I go out to Saskatoon, where my parents and relatives were. He said I would have to go somewhere to be relieved of responsibility entirely, as I was a nervous wreck, and it would take at least six months' complete rest to restore my nervous system. As soon as I felt a little better I started for the West. We were then living in the town of Lindsay, Ont. I was three days and three nights traveling by train, and could not sleep day or night. When I got there I felt completely exhausted.

After being there some time, a friend suggested that I take treatments from a nerve-doctor, Dr. Manley by name. After several treatments Dr. Manley said he felt that the only help for me was to put my case in the Great Physician's hands, and go to the church of God, and ask those Christian people to pray for me. I thought, "Christian Science and Dowey's faith-healing have failed. Is there anything in it after all?" So I talked it over with my parents, and my father said he would go with me on Sunday. It happened it was the opening day of the Saskatoon camp-meeting. I well remember the text, and the sister who preached from the text, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." While Sister Bessie Hittle Byrum was preaching that day, I felt impressed as I had never felt before that there was something more for me spiritually, as well as my physical needs, and I resolved that day that as far as I was able, I would yield my body,

soul, and spirit fully to God, that Jesus should rule and reign supreme in my life forevermore.

Then the battle started. I will not say in what different ways the satanic powers sought to overthrow my resolve, and purpose of heart; but I only know that one of the greatest battles that ever a seeker after complete salvation from the world and sickness ever had was fought for days. But praise God, Jesus gained the victory over the world, the flesh, and the devil.

Since the brethren and sisters prayed for me I have not had to go to a doctor, neither do I have to take medicine of any kind. But Jesus satisfies my longing spirit o'er and o'er, and keeps the temple of his Holy Spirit in perfect health, and I have had the joy of seeing others who have listened to my message accept Jesus as Savior, Sanctifier, and Healer, to the joy of their own hearts. Truly we have a wonderful Savior. He certainly will do wonders for us if we will only trust him, and let him. Your sister, Mrs. J. S. McMullen.

Instantly Healed of a Sprain

State Line, Miss.—I am praising the Lord for salvation that affords me peace and joy in my soul. I am very glad I ever took Jesus as my Savior and Healer. Last fall I sprained my ankle. I could not walk on that foot. I was out threshing in Canada, where we lived at that time. I came home in the evening limping on one foot. Wife and I called on the Lord, and he instantly healed my foot, and I went and took care of my horses, walking on both feet. Glory be to His dear name. We always say we have the best Doctor. I had my ankle sprained once before and I went to a doctor. He charged me money, and I suffered for a long time after it was set; but last fall I had no pain. To them who have not tried him, I recommend Jesus as the best Doctor. My desire is to stay with him. Your brother, C. P. Loewen.

Importunity Availed

Anderson, Ind.—I feel it would be to the glory of God to testify through the Trumpet of the healing power of God that has been manifested in our home just lately. About a month ago while we were living in Summitville, Ind., one of our daughters came home from school very sick with influenza. She grew worse until she took pneumonia with it. She had such pains in her lungs and back that at times she could not lie down and she coughed so hard she could not rest. Brother Turner was holding a revival in Summitville at that time and we had him anoint her, and two of the other children that were also suffering with the same thing, and we had earnest prayer for them and the Lord touched her body and she began to improve and was soon well. But this influenza had taken hold on several of the other children and also my husband until there were five of us down at once, all suffering very much, but the dear Lord was very good. Many, many times I prayed and Jesus would hear and relieve them of their suffering.

But my husband got very low and it went to his heart and he was between life and death for three days and nights. So I called two of the ministers from Anderson, who came and stayed all night with us, and he received much help from God in answer to prayer, but not entire relief. On Sunday morning these ministers came back and anointed him and two of the children and offered the prayer of faith and the Lord touched each one and sent his healing power through their bodies, insomuch that the children were entirely healed and my husband's heart was much better, but he continued to cough and spit up blood and was very weak. So on Monday I called Brother Fleenor from Alexandria and he and Brother Maginnis came and anointed him again and offered the prayer of faith. He was much helped, but still coughed up some blood, though not so much. My trust was in God and I just kept on praying earnestly until the next day I got the witness that Jesus had healed his lung. Oh, how I do praise God for his love and mercy! From that time on he did not spit up any more blood, but was still very weak. My sister in Anderson called me on Wednesday afternoon to find out how we were and I told her to request prayer at prayer-meeting that evening that the Lord would completely give us the victory; so at the same time the prayer-meeting was going on my husband received the witness that he was completely healed and that it was only the enemy that was trying to make him doubt, and he arose and in the name of Jesus claimed the victory.

I do praise the Lord for help of all kinds in every time of need. Jesus is just the same today as he was when he walked the shores of Galilee, and just as able and willing to heal. I am so glad I know how to trust him for both soul and body. One of our little ones had such high fever with this affliction that she had a very severe convulsion and as we did not know what was the matter with her we called a doctor. He wanted us to treat her, but I told him our trust was in God. He said, "Well, you should pray pretty hard, for you have some sick children." But, praise God, we are all well and strong again and my husband is now able to work. We surely do give God all the praise and the glory. My husband has been saved only a short while, but he is determined to trust God. I have been saved for fourteen years and sanctified nearly twelve years and out in this evening light nearly ten years. I do thank God for the truth and the fellowship of his dear saints. My determination is to go all the way for Jesus and do all I can for him. Your saved sister, Mrs. C. C. Cox.

Adrian, Mich.—On the 29th of October our little boy was taken sick with membranous croup. Three doctors gave him up. We held on to God and he healed our boy. Praise his holy name!

I was healed of a goiter. I was so bad the doctor said that I would have to have an operation. When the time came for the operation, the goiter was gone.

At one time I had an awful pain in my right side. I could hardly get around the house. Bro. T. J. Cox, of Toledo, Ohio, came and anointed me with oil and the Lord healed me again. The dear Savior has healed me so many times! He shall have all the praise for all he has done for us.

Mrs. Vance Miller.

Bienville, La.—I am praising the Lord this morning for his wonderful healing power. He has healed me of a bad case of chills. My first chill was on the 29th of April and then the first day of May I had another chill, also on the 2nd and 3d. By this time I was very sick and was suffering much with my head and back and most of my body. During this time I had remedies offered to me, but as I had been trusting the Lord several years for my healing, we called for Bro. J. M. Kelley and Bessie Vail and Sister Minnie Alexandria and they prayed over me, anointing me with oil in the name of the Lord, and I have not had another chill. To God be all the glory. Yours in the one body, Mrs. R. A. Neal.

It is of little value to talk about the good acts you have done if you are not doing any now. That which is of value is the present deeds. New deeds of kindness lend a halo to the old ones and keep them bright. Do not quit doing good in the present, and spend your days pointing into the past. There is work to be done today.

—*G. H. Pye.*

When You Are Having a Revival

BY MARY J. HELPHINGSTINE

When there was a revival at your home, has it ever happened that, just about the time you were ready to start, with everybody full of hope and zeal and expectation, behold, some little matter was not adjusted to suit somebody and he got oh! so hurt? So hurt that he just could not stand it! So hurt that he went first to Mrs. Jones and then to Mrs. Brown and then to see the Smith's, at each place pouring out his "tried" feeling, and, of course, at each place getting a deal of sympathy and also leaving some bitter, ugly things that he will afterward be ashamed of (or ought to be ashamed of).

The revival started, but he was not in his place. No, he was so "hurt" that he could not even attend. And those who had sympathized with him were so sorry because he was so "hurt" that they could not take much part in the meeting. Hence, instead of the real, genuine cooperation, there was a sort of cold, clammy feeling that fairly slapped the service in the face, so to speak.

The next night it was the same thing—only bigger. Those who hitherto did not know of the matter had wonderingly inquired why Brother J— (the "hurt" brother) was not present, and, of course, had found out his side of the difficulty.

After a while, through much coaxing and petting and pitying, some good brothers and sisters got Brother J— to come; but he sat in the back part of the house, far distant from his accustomed seat, and surrounded by a number of his darling sympathizers.

Ah, such babyishness! It disgusts one to even think about it! And yet such very things have often happened, and, no doubt, right in your congregation.

Such people ought to be ashamed of themselves! Here they are helping the very old Satan to defeat the work of God! What else can you make of it? But for their "showing the baby act" and thus distracting a great many minds from the meeting to themselves, all would have gone on well, a spirit of uplift and inspiration would have been in the meeting and, no doubt, souls would have been saved. But they spoiled it all trying to nurse and to get others to nurse those wounded feelings.

The devil grins when things like that happen. How much cares he in what way he hinders a revival, just so he hinders it? And if he can get one of the brethren "hurt," and can thus distract and divide the interest and the heart of the congregation, he has indeed accomplished his aim, and that with but a very little effort. Oh, what soft, easy work some people make for the devil! He has the easiest kind of job upsetting matters wherever such ones happen to be.

Now, dear reader, if you should happen to be one of those poor, unfortunate souls who it seems can not, to save your life, get through a revival without getting "down into the dumps" and all "hurt" and wounded and bruised until you can not possibly do a thing but distract other people, let me give you a bit of kindly advice. I do this because I want to help you, for I believe you are sincere and really *want* to do the right. The first thing you need to do is to really see yourself. Just stand off and imagine some one else acting in that way when he ought to be giving every inch of himself to the support of the meeting and to the burden for souls! Imagine some one else so acting the baby when he ought to be bearing the responsibility of a full man!

Then when you have seen yourself, quit pitying yourself. I need not tell you that, however; for once you get a real glimpse of yourself, you will be so fully disgusted that you will feel more disposed to hang your head in shame than to sympathize with any such conduct.

Then, grow. Do not allow yourself to be so contemptibly small forever. Yes, but you *can* grow out of it! The very fact that you suggest you can not only indicates how very small you are, surely enough. The more you nurse and encourage such thoughts as that, the smaller and more disgusting you will become, too. Shake it off! Stand upright on your feet! Be a real *man* for God!

What if your feelings are "hurt"? Do you go to bed every time you hurt your finger? No you tie it up and go on. That is the way to do with your "hurt" feelings —tie them up and go on like a man! Have more love for God and for souls than to do otherwise. Even if some one has done you a positive injury, that is no reason why *you* should be justified in so conducting yourself as to spoil the work of God and by that means keep souls out of the kingdom. Better be afraid to persist in a pettish thing like that, lest souls be required at your hands in the day of judgment.

Just a word also to the other members of the congregation. Do not sympathize with such an individual. *You do him a positive injury by so doing.* You are not his friend if you do. A friend is not one who will stand by another in the wrong, but who will deal candidly and straightforwardly with the other, showing such a one his own weaknesses as well as the other's mistake or even wrong. Besides, "you never know the story till you hear the *other* side." For you, then, to take sides in a matter when you do not know the actual facts (from the other person's point of view, too) only betrays a sore weakness and lack of good judgment in you. "He that answereth a matter before he heareth it [that is, fully understands the situation], it is folly and a shame unto him" (Proverbs). What such individuals need is not to be sympathized with, but to be instructed to be ashamed of their babyishness and to straighten up and be a man or woman! They should be encouraged to lay their feelings aside, for the time being, at least, for the sake of souls. If any matter really needs adjusting, the proper individuals should be brought together and such adjustments made. But for any one who professes to be a saint to fail to do his best in a revival effort just because the preacher or some one else has "hurt" his poor, miserable little feelings, and for other saints to take sides with that one to the further distraction and consequent defeat of the meeting, is a shame and a disgrace. We must be bigger men and women than that.

"Tears are akin to prayer."

"Vanity is the froth of life."

Mother

Even He who died for us upon the cross in the last hour, in the unutterable agony of death, was mindful of his mother as if to teach us that this holy love should be our last worldly thought—the last point of earth from which the soul should take its flight for heaven.

—*Longfellow.*

Be Thou an Example

BY HUGH W. WALKER

"If to do were as easy as to know what were good to do, chapels had been churches, and poor men's cottages princes' palaces. It is a good divine that follows his own instructions: I can easier teach twenty what were good to be done, than be one of the twenty to follow mine own teaching."—Shakespeare.

There can not be a more convincing argument advanced to a skeptical, scrutinizing world as to the realities of Christ's teaching concerning salvation and a holy life, than the evidence procured by an inspection of the life of one whose every-day walk establishes his reputation as a "doer of the Word."

How can the world, being cursed with those who profess to love and follow the 'Man of Galilee, but neither keep his commandments nor walk on the highway of holiness, do otherwise than rapidly lose faith in such teachings as those people profess to be governed by?

When Christ was present in the flesh and dwelt among the inhabitants of Palestine he confirmed his teaching by divers manifestations of illustrative example.

He not merely taught divine physical healing, but proceeded to attest his theories by practical demonstrations, opening the eyes of the blind, raising the dead, and healing "all manner of sickness and disease among the people."

In teaching us the ordinances he did not first lay down the premise and then abandon the adherence to its observation as a secondary matter, but he—the great Example—first gave us a pattern.

Then following the institution of these rites he said, "If I then, your Lord and Master, have washed your feet; ye also *ought* to wash one another's feet. *For I have given you an example,* that ye should do as I have done" (John 13:14, 15).

Man possessing a proclivity for seeing the mote in his brother's eye is wont to tell him of his fault, omitting the necessary instruction required to help that individual out of his predicament. But the man who is in demand, or at least is sorely needed today, is the man who not only acts as a sign-board pointing the way for others, but follows his own instructions.

It is not enough to simply play upon the emotions of sinners, thus causing them to feel their lost and undone condition, but Christ must be raised up and sinners shown by the Word of God how to intelligently meet the conditions necessary to receive salvation. Let us strive to be exemplary soul-winners rightly dividing the Word.

The story is told of an artist traveling across the country, who forgot to obtain a passport. When he reached the border he was asked to show it. He plead with the custom officials, but to all his entreaties they seemingly paid not the slightest heed. Finally apparently wearied with such persistent importuning one of the officers thrust pencil and paper into the artist's hand telling him as he did so to prove whether or not he was the great artist he claimed to be by reproducing the scene presented by some peasants at work in a field near by.

Gladly accepting this challenge the artist hastened away to sketch the scene. Quickly returning he presented to the officer as exact a duplicate of the scene as it was possible to make with pencil.

After critically scrutinizing the picture the convinced man accepted this *example* of the artist's ability as proof for all his claims and allowed him to pass.

We can not expect the world in general to accept our theories or even the Word of God without first questioning its authenticity. We are the light of the world; we are epistles known and read of men and by our fruits shall they judge the transforming power of salvation.

As people look upon your life what kind of opinions are they forming from the evidence afforded by their observation? "Is your life a pure example of the holy Bible way, do you represent the grace of God aright?"

If you love the Lord and are interested in extending his kingdom and the publishing of the gospel "Just obey his Word, in your every word and action proving true" and as a result some soul will be led to the Cross "for the world is watching you."

The Transforming Power of the Gospel

BY L. EARL SLACUM

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also the Greek" (Rom. 1:16). These words were spoken by one who felt their reality to their fullest extent. For we hear him saying in 1 Tim. 1:15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief." The annals of history do not record a greater manifestation of divine power than the conversion of Saul of Tarsus. That man whose zeal was at its zenith in persecuting the "churches of God"; who walked in arrogance of the authority which he possessed; whose soul despised the religion of Jesus Christ; he was changed from a vile sinner to a humble child of God. I thank God for that day's journey to Damascus. That day was the beginning of a new epoch in the life of the man Saul. The next thing we hear him saying is, "Lord what wilt thou have me to do?" And we hear him saying in 2 Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

The experience of Paul is surely a proof of the transformation that takes place in the soul of one who is genuinely converted. But when we consider the source from whence this power springs, we are made to realize the reasonableness of its supernatural results. It is the same power that transformed this earth from a state of chaos to the beautiful world we have today. Mankind by this power also was made from dust into a fleshly being, and God "breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). By this power the Red Sea was divided, and the Jordan also, allowing the hosts of Israel to march through on dry land. Also the wall of Jericho fell down after it was compassed about seven days. These and many other remarkable instances of God's divine power go to prove his ability to redeem the guilty soul.

Paul expresses the conversion of a soul as being "a new creature" in Christ Jesus. This is a grand expression of the new experience that takes place in the soul when one is saved. "The man is not mended, but he is newly made; he is a new creature, a new creation, a little world in himself: formerly all was in chaos; now, there is a new creation which God himself owns as his workmanship." Praise God for the wonderful reality of salvation. No matter how deep the soul may be degraded in sin the power of the gospel will elevate it, and bring it back to its Adamic privileges again. In Isa. 1:18, the prophet says, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Praise God for the precious blood

of Christ that penetrates every nook and corner of the soul, and cleanses it "whiter than any fuller can whiten it."

Dear sinner let me entreat you to come to this "fountain of David" and receive a cleansing from it. Though you may have gone in the depth of sin, yet God is looking for you and interceding for your sins. The blood of Christ has been applied to murderers, thieves, adulterers, and to the most degraded of sinners, and it has lifted them from the mire and clay of sin and planted their feet upon the "highway of Holiness."

There is a wonderful reality of divine power that is felt in the soul of the redeemed.

Out of Great Tribulation

BY MABEL HALE

God, in his infinite wisdom and love, had seen fit to let the hand of affliction rest upon the household. The wife and mother had been attacked with a strange and peculiar severe disease that had left her, after weary weeks of suffering, almost helpless. With the affliction had come also misunderstandings and criticisms which had made the trial doubly bitter. The afflicted woman had been a faithful child of God from her youth, and had trusted God alone for healing for many years. In her present trial she, as did her husband, wanted God to be glorified in healing her, and had earnestly looked to him for help. But the heavens seemed to be sealed to their petitions, and apparently there was no answer when they cried to God.

The trial became harder than the husband found grace to bear. He rebelled at the severity of it and questioned the wisdom of the Almighty. Doubts and suggestions to which he had been a stranger now surged in upon him and oppressed him. He became morose and almost sullen. His wife saw, and in her weakness tried to comfort him and bring back his trust in God. His answer to her entreaties will show how deep was his wound. "Hush, Wife, and say no more to me. God himself will have to enlighten me. I can not see how our trial accords with his promises. You try to excuse God to me, but the Almighty should need none of your excuses. Until God reveals himself, I shall be in doubt. Your words are meaningless." With a weary sigh the wife turned her face to the wall and wept, for she saw that her husband was in his test of fire, and that he was about to fail.

There came a Sunday when a visiting minister filled the pulpit. The wife asked to be carried to meeting, and her request was granted, and she sat by her husband while the message went forth which was to loose them from their long trial. "I shall take for my text," the preacher said, " 'These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.' Let us notice especially the expression, 'Out of great tribulation.' This scripture does not refer to those who had been delivered *from* tribulation, but to those who came *out of* tribulation. And from everything which has a delivering *out of*, there must be a *going into*. Daniel was delivered, not *from* the lions' den, but *out of* the den. The time when he could have doubted God was when they were leading him to the den and casting him in. Then it was that it seemed God had forsaken him, yet without that he could never have been delivered out of the den. The Hebrew children who were delivered out of the fiery furnace were also thrown into the same furnace. They might have doubted God then and felt that he did not hear, but they were obedient anyway, and God brought them *out of* the furnace.

And thus it is with our hardest trial now. We want God to deliver us out of them, but how can he if first we do not go down *into* them. And it is the going into which tries the faith. If God always delivered us from our trials, we should not have great testimonies. Many men have been delivered from lions' dens, but their record has not greatly glorified God. And many have been delivered from fiery furnaces, but we have forgotten them. But when God delivered a man out of the lions' den, and out of the fiery furnace, the record has cheered the hearts of God's children for ages. So it is with us. If we would have God to be glorified in us, we must be willing to go down into the fiery trials, that we may be delivered out of them."

The message went home to the hearts of the two who needed it most. Again and again the wife looked over at her husband to see if he was catching the point, and she knew by the expression of his face that he was. When the preacher was done, the husband rose and told the assembly how he now saw God's plan in the fiery trial through which they had passed, and that that which had been so mysterious was now clear to him. With his new faith and hope came complete release from the trial in the healing of his wife. They had been delivered *out of* their great trial.

We Reap As We Sow

We plant seed that we may receive an increase. We give of our substance with the promise that it shall be given unto us (Luke 6:38). "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty" (Prov. 11:24). "The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:25).

When thinking of the needs of the church, read such scriptures as quoted above and then decide which shall be your portion—poverty or an increase, a fat or a lean soul. —*Wm. H. McLendon.*

Blessed Protection

On board a British man-of-war there was but one Bible among seven hundred men. This belonged to a pious sailor who had made a good use of it. He had read it to his comrades, and, by God's blessings on his labors, a little band of praying men were formed that numbered thirteen. One day this ship was going into battle. Just before the fight began, these thirteen men met together to spend a few moments in prayer. They committed themselves to God's care, not expecting to meet again in this world. Their ship was in the thickest of the fight. All around them men were stricken down by death. Two of these men were stationed with three others in charge of one of the guns. The other three men were killed by a single cannon-ball, but there in safety stood the two praying men. They had agreed that when the battle was over those who might still be alive should meet if possible. They met soon after, and what was their joy to find the whole thirteen were there. Not one of them had even been wounded. What a blessed shelter it was that protected those men of prayer! —*R. Newton.*

To lift another from the slough of sin is to elevate oneself, for the work of rescuing souls is the noblest work in which one can be engaged. —*G. H. Pye.*

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.

WITH THE BRETHREN

Bro. H. Flottmann, one of our German ministers, reports very successful meetings in Pommerania, Germany. The work in other parts of Germany is progressing also.

Bro. Lawrence Sammons, of Carbondale, Ill., recently visited the congregation at Grimsby and held some profitable services. He expects to preach for them once a month. This is a new field, but they have a good church-building, just newly completed.

Bro. J. R. Krost, of St. Elmo, Ill., stopped off with the brethren at Grubbs and Carbondale, Ill., on his way to Tennessee, to pray for some sick people. He was the first one to introduce the truths of this reformation in these two last-named places.

Bro. W. F. Chappel writes from Stanford, Ill.: "I am here in Stanford in company with Bro. Dale Oldham and my son John. We have a large tent pitched and are having meeting every evening. The battle is getting hot, the devil is raging, and conviction is taking hold on people. We are expecting a great meeting. Pray for us."

Bro. O. Wade Sidener reports from Carbondale, Ill., that they have their new house of worship finished, and are at present having an old-fashioned revival. He says that people began to get saved the third night of the meeting. From there he will go to Tullahoma, Tenn., to hold a revival.

Brother and Sister Clifton H. Lord write from Oildale, Cal.: "God is wonderfully blessing us in our field of labor. The results are ten children saved and three adults sanctified. One of those who were sanctified was a Congregationalist lady, now seeking the truth. On Sunday, June 4, we enjoyed the observance of the ordinances. In this twenty-eight took part, it being the first time for twenty-six, as this is a new work. In the afternoon of the same day it was our happy privilege to baptize thirteen."

"The field is exceedingly ripe in Poland," is an expression often contained in letters from brethren in that country. And this is not hard to believe when we hear the accounts. Recently a meeting was held in Heinricksberg which was attended by three hundred persons. Ninety persons sought the Lord for pardon and fifty-eight were baptized. Bro. G. Zuber, who has been working in these parts, expects to stay in Poland during July.

Larger orders of German literature are being sent to Poland. Several thousand song-books, *Evangeliums Klaenge,* are needed for that country.

PUT FIRST THINGS FIRST

America is the leader of the world today. Therefore to evangelize America is the great step in evangelizing the world.

$50,000 FOR CHURCH EXTENSION

CHURCH NOTICES

Will not some minister who has the burden of lost souls on his heart go to Frankfort, Ky? There has been no preaching at Frankfort by a minister of the church of God. I will do all I can to help in any way.

Mrs. F. D. Richardson.

Mt. Sterling, Ky.

Notice to Those Who Expect to Attend the A. B. T. S.

The Anderson Bible Training-School opens Tuesday, October 3. Students register on Monday, October 2. If possible, plan to reach Anderson on Sunday, October 1. In no case should a new student come without first receiving a letter of acceptance from the School. If you have not been in correspondence with us and expect to attend, send for an enrolment blank at once. Our new catalog cheerfully mailed on request. Prospects are bright. A great School-year is anticipated.

J. A. Morrison,
Asst. Principal.

To the Church in Iowa

I have been much burdened about our camp-meeting in Iowa, to be held at Madrid, August 19-27. I hope it will be the best meeting we have ever had in Iowa, and I hope that all the dear brethren of Iowa feel the same about it.

It can and will be the best if we are interested and earnest enough about it to make it the best. But in order to have it be the meeting we desire it to be, every one must do his part. Will you make it a subject of earnest prayer? Take time to plead with God that he may make it a glorious meeting. Remember, it is "not by might, nor by power, but by my spirit, saith the Lord of hosts."

Then all who possibly can should attend this meeting; take time for this important event. Your soul will be fed and watered if you do come prepared to pray on the camp-ground. Much prayer between the meetings always gives blessed services. Pray much for the ministers that God may anoint them with a double portion of his Spirit.

Dear brethren in the ministry, come to the camp-meeting prepared. Be sure that you are all on fire for God. See to it that you are really in touch with God. You can not feed others if your own soul is not well fed. Be sure your messages come from God. Let us come prepared to fast and pray.

Lastly, let us not forget that it takes money to have a good meeting. If all will give that which God wants them to give, all needs will be supplied. All who have vegetables and fruit should think about this meeting and ask God what he would have them to give. Things may be shipped to Emil Kreutz, Madrid, Iowa. We all can afford to sacrifice for this meeting, and if we all do, it will be the best meeting we have ever held in Iowa. Yours in Christ,

A. G. Ahrendt.

The Ohio State Camp-Meeting

The time of the Ohio State camp-meeting, which is held annually at Springfield, Ohio, will be August 4-14, inclusive. This camp-meeting is looked forward to as a season of great refreshing from the presence of the Lord. No

one wishing to make a success in God's service, and wanting to be at his best, both in experience and in service, can possibly afford to be absent from this camp-meeting. In the past the camp-meeting has proved to be a stimulus to the local congregations over the State, and a great incentive to personal experience. No one should consider it a waste of money and time to be at this meeting. *Means* and *time* thus spent are not only profitable to us here, but the highest rate of compounded interest will be hereafter awarded those who will make the sacrifice to attend.

We are in the days of the coming of the Son of man; and why should we foolishly suffer things to hinder us from doing good and rendering service to God and man that could not be accomplished away from this meeting because of favorable opportunities at the camp-meeting?

We want to meet at this camp-meeting every minister and gospel worker, every saint and every sinner in the State, interested in his or her soul's salvation. DO NOT FAIL TO ARRANGE TO BE PRESENT AT THIS GREAT GATHERING. Let the people of God continue to pray, and come praying, for the best camp-meeting we have ever had. "According to your faith be it unto you."

The outlook promises the best meeting and the largest crowd we have ever had. Spiritual help, physical help, co-operation, unity, efficiency in service, qualification, grace, blessing, encouragement, association, strength, and all other favors too numerous to mention are promised us if we will come. Come without fail. Miss not a service nor a sermon. Come full of the fire of the Holy Ghost, or come and get filled—get sanctified and be meet for the Master's use.

Watch for the camp-meeting notices in the Trumpet. Yours in God's service, B. E. Warren.

P. S.—My intentions are to be at this camp-meeting.

The 1923 Year Book

We are beginning to gather data for the new Year Book, and are sending out blanks to all preachers whose addresses we have. To save expense these blanks are sent under one-cent postage and will not be forwarded to you in case your address is different from the one we have.

If you do not receive a blank by July 20, it means that we do not have your proper address and you will receive no blank unless you drop us a card requesting one. Only those submitting new blanks will be entered in the new book.

The 1923 book is to be the most interesting and most complete year book yet published by us, and will contain many new features. Let every preacher cooperate.

J. A. Morrison, *Registrar.*

Oklahoma State Camp-Meeting

The State camp-meeting of Oklahoma will be held at Oklahoma city, on the old ground, Capitol Hill, August 11-21. Meals will be served in the new basement of the chapel, two blocks away. We are expecting and arranging to make this meeting one of the best ever held in the State. Numbers have written and are already planning to attend. The ministerial meetings will be a special feature, with special emphasis on a forward move for united effort and more efficiency as soul-winners. Let all the State ministry arrange to attend and put in ten days of deep heart-searching and digging, expecting a Pentecostal outpouring. Remember this meeting with your farm products and cash offerings. For further local information write the pastor.

E. G. Masters.

2817 S. Harvey.

Mail-Order on Cash Basis

Some time ago we informed our readers that the Directors of the Company desired to place the retail mail-order part of the work on a cash basis. Last year after the camp-meeting the Directors first considered this change, and they desired to inaugurate it at once; but after consideration it was thought best to defer the time for the change until later, so that all could be notified and arrange for the change. The date they fixed upon was August 1, 1922.

In order that the reasons for the change from a charge to a cash basis may be properly understood by all, we make the following explanations.

1. For many years, in fact since the Company started, mail-orders have been charged whenever the buyer was thought to be good and asked for credit. Experience has proved, however, that in spite of our vigilance to credit only reliable people, we yearly lose several thousand dollars in bad debts. Last year the amount was between eight and nine thousand dollars. (Not all of this is chargeable to retail trade, but covers the whole business.) We feel it will be pleasing to God to stop this waste.

2. Charge-orders make a lot of bookkeeping. Some one sends for fifty-cents worth of something and asks us to charge it. After the order is filled, the bill goes to the bookkeepers, and this makes it necessary to employ extra bookkeepers for this part of the work. Of course, to the one ordering it seems a trivial matter to charge a fifty-cent or one-dollar order; but when you think that we receive from one to five hundred orders nearly every day in the year, then it will be seen that charging these orders makes much extra labor and expense.

3. Last February we made the change from a credit to a cash basis for our Sunday-school-supply business, and the new plan, we doubt not, is acceptable all around. The goods are paid for, and there are no bills coming back for goods already used.

4. Ordinarily cash with order is the most satisfactory way of doing mail-order buying. The great mail-order houses sell for cash with order, with a guarantee behind everything they sell. This is the plan which the Directors of the Gospel Trumpet Company feel will be best both to our customers and to the Company. If the goods are not satisfactory, they can be returned.

5. The Gospel Trumpet Company belongs to the church of God. It has no existence apart from it, being an agency of the church and managed by a Board of Directors through a General Manager. It is the purpose of the Company to serve the church as efficiently and economically as possible. Being a business concern, however, places it where it must do business with any one who desires to purchase what the Company makes and sells. This makes it necessary to employ ordinary business methods of doing business.

6. The unit of order in the book and Sunday-school-supply trade is small. It is a fact that on very small orders nothing whatever is made, and if the small order is charged there is a loss.

7. By placing the mail-order part of the business on a cash basis we expect to save enough to lower our prices. As it is, those who pay cash have to carry the losses the bad debts and the extra cost the credit business entails. By placing all on the same footing we believe we can soon lower the prices to everybody.

(Agents are not included in retail mail-order business.)

August the first, 1922, is the date set to make the change.

In the interests of God's work, please send cash with all mail-orders after that date. We believe this change will be approved by all who will reflect upon the matter, and it will in the end prove very satisfactory to our customers, both of saints and others.

We pray God to bless you every one.

May more pure literature go out this coming year than ever before. Yours for souls,

Gospel Trumpet Company.

Our Glorious Chance in Europe

Never have there been such grand opportunities and so many open doors for the dissemination of the gospel and so many hungry hearts in European countries as at the present time. The people are realizing that materialism, culture, civilization, science, etc., have failed them, and they are turning to the supernatural, to eternal things. At the same time there are grave dangers of Spiritualism, Christian Science, and other false teachings and pernicious doctrines being introduced to the people and many being led captive by them.

Now is the time for us to act. Thousands of hands are stretched forth appealing for help. Many are starving for the bread and water of life, and many calls are coming. Let us not therefore forget Europe, which is still bleeding from the wounds inflicted upon her both physically and spiritually. Let us go to her rescue. Let us cooperate and pray that God raise up workers and provide means for the printing and output of literature that can be sent into poverty-stricken countries, where the hunger for literature is so great that they would give almost anything to obtain a Bible or other good Christian literature.

Among the various languages spoken there is the German language. Through this medium millions of souls can be reached, for there are vast numbers of German-speaking people in Germany, Switzerland, Holland, Austria, Hungary, Roumania, Poland, Wolynia, and Russia. There is indeed a great soul-harvest awaiting us. Thousands upon thousands of souls could be saved if workers, means, and literature were at our disposal. A great responsibility is resting upon us, especially upon those of German descent, for these German-speaking countries. It is not only our privilege but our solemn duty to get the gospel to them.

The German Gospel Trumpet, the same in spirit and doctrine as the English Gospel Trumpet, with its rich content of spiritual articles is a great medium with which to propagate the truth and be effective in the evangelization-work among the German-speaking people of European countries.

This paper is published both in this country (at Anderson, Ind.) and also in Essen, Ruhr W. Friedbergstr. 21, Germany. The subscription price of the the paper, Evangeliums Posaune (Gospel Trumpet), printed in this country is $1.50 a year, and the European Trumpet $1.00 a year. Send us your subscription or that of your friends or acquaintances. Address all orders and communications to Christian Unity Press, Anderson, Ind.

We solicit your cooperation and earnest prayers for these large fields opening up before us. D. Meyer.

Home-Going of W. E. Longbrake

On Tuesday morning, June 27, a telegram was received from Mrs. W. E. Longbrake, Ontario, Cal., stating that Brother Longbrake had died on the train while returning from the Anderson camp-meeting. The message contained no further information, and it was a week of anxious waiting before a letter arrived giving details of his death. It was while his home-bound train was speeding through the State of Utah,



W. E. Longbrake

near the Nevada line, on Monday, June 26, that Brother Longbrake was taken with acute indigestion, caused from eating cherries. The sickness came upon him at Modena, Utah, and he died as the train pulled in at Crestline, Nev. The intense suffering lasted only twenty minutes. The train people did all they could and wired ahead for doctors to meet the train, but it was too late. The body was removed from the train and followed on a later train.

On that Monday evening in the family home at Ontario, Cal., the wife was looking forward with pleasure and counting the hours when she should see her husband on the following day. When a messenger arrived with a telegram from that Nevada town, her anticipated joy was turned to mourning, and her heart was torn with grief. Only those who have gone through a like experience can truly sympathize. Kind friends and relatives did what they could to comfort her. In that hour of sore trial, the God whom she had served from childhood was with her. Funeral services were conducted by Brothers Crose, Stanberry, and Guilford, and the body was laid to rest in the California Cemetery.

Brother Longbrake came to the Trumpet Office as a worker a number of years ago and labored faithfully until three years past, when he went West. During his stay at the Trumpet Office he filled some very responsible places. For a long time he was Superintendent of the printing-plant, and for two years was General Manager. He was also on the Board of Directors for a number of years, and was a member of the Gospel Trumpet Company. He was present during the last annual meeting of the Company in June. The publishing work was dear to his heart, and he labored faithfully for its success. The faithful Christian example that he lived before his associates will never be forgotten by those who mingled with him. In the prime of health, God took him to himself, but his works will live after him.

Danger in Being at Ease

BY J. R. GOOD

Woe to them that are at ease in Zion (Amos 6:1). The life of a Christian is not one of ease, but one of activity and service to God. At ease in Zion is a state of inactivity or spiritual laziness and carelessness. This will cause a lack in prayer, Bible-study, a lack of power in the meetings, and a lack in supporting the gospel.

Many people mistake the true nature of salvation. It not only means enjoyment, but employment also. Some forget that they are responsible to God for their time, talents, and means.

By the person who is at ease in Zion, the Holy Spirit is little heard speaking to his conscience. When the Holy Spirit is gone, the Guide of the soul is gone; spiritual paralysis then follows. Then shipwreck and destruction are ahead. Those who are at ease in Zion need to be aroused. Give more earnest heed to the service of God. Let us keep on the firing-line. Go often to God in secret prayer, keep the burden of lost souls upon your heart.

REQUESTS FOR PRAYER

Please pray for the healing of our little boy, who has a sore on his face.

Mr. and Mrs. Chas. Detwiler.

A woman who is addicted to the snuff-habit requests prayer that she may be set free. A Sister.

Pray for my little brother. He has a hard lump on the right side of his neck. Clair Hoffman.

Please agree with me in prayer on Sunday, July 23, for the healing of my body. D. P. Ferguson.

Meeting Notices

ARKANSAS

Hot Springs, Ark.—The Arkansas State camp-meeting, July 28—August 6. Trains will be met on Thursday, Friday, Saturday, and Sunday; those coming later than these days may write and we will meet the train. In going from depots to camp-ground take South Hot Springs car to Ward Ave., walk one block west to chapel, which will be our kitchen and dining-room. Rooms can be rented at $1.00 and up, for the meeting. A. Q. Bridwell is expected. F. L. Hurst. 309—4th St.

Hope, Ark.—State camp-meeting (colored) August 3-13. We expect all colored ministers in this State to attend this meeting. First two days is ministers' meeting, especially. All are welcome to come. A. Scott, of Eldorado, Ark., is the evangelist.
Hope, Ark. H. H. Stuart.

COLORADO

Greeley, Colo.—Annual State camp-meeting will be held in Island Grove Park, Greeley, Colo., August 4-13. N. S. Duncan is expected. We urge that all isolated saints attend, and especially all of the ministers and workers of the State. For further information write Marshall Mercer, 3951 King St., Denver, Colo. W. F. Coy.

GEORGIA

Damascus, Ga.—Protracted meeting, July 28—August 6, at Pleasant View Church, 9 miles east of Damascus and 18 miles west of Newton. The meeting will be held by W. O. Moon and colaborers.
S. S. Mathis.

[Continued on page 28]

Paul the Apostle

A Lesson for Ministers

BY H. M. RIGGLE

"Paul, called to be an apostle of Jesus Christ through the will of God"—1 Cor. 1:1.

At the time these words were written Corinth was the capital of the province of Achaia. It had a population of about four hundred thousand. During his second missionary tour, Paul came from Athens to Corinth. He remained in this city about eighteen months. The Lord wrought gloriously through his ministry in the establishing of a strong church. It is quite evident that while Paul remained with these brethren, he was instrumental in leading them on into the deeper and richer experience of divine grace called perfected holiness. Hence he addressed them as being "sanctified in Christ Jesus, called saints." A proof that the majority of this congregation had reached this perfected experience lays in the fact that the gifts of the Spirit as numerated in the twelfth chapter of the Epistle were all exercised and demonstrated in their midst. It is true that a part of this congregation were "yet carnal." Hence Paul urged them on to the experience of Christian perfection. About five years after Paul's first visit to Corinth, he wrote this Epistle to them, and our text is as introduction. In analyzing it we first notice

The Writer

The writer was the great apostle "Paul." This man was an illustrious character. He was a magnanimous preacher. Aside from the Lord Jesus Christ, probably no Christian minister has ever equaled Paul. While he was a man of wide reading and deep education, I question whether this was the real secret of his success. I would rather believe that it lay in the fact that he enjoyed a deep and rich experience of the grace of God. After all, Paul was just a man, saved with the common salvation. The grace of God made him a man after the pattern of "the man Christ Jesus." He was a voluntary servant of Christ. But this meant to him the loss of all worldly prospects—"For whom I have suffered the loss of all things." It means bodily suffering—"I bear in my body the marks of the Lord Jesus." A part of his life was spent in prison cells, in chains.

There were three things that sustained Paul as he trod the lonely path of service and suffering. First, he had counted the cost. He paid the price. Brother, this is the secret of success today, and has been in all ages. Second, he always looked back at the cross of Christ. To him suffering was simply drinking the little that remained in the cup that Christ drank. So Paul gloried in tribulation. He considered it an honor to suffer for his Savior. This truth filled his heart with the love and spirit of Jesus his Master. Third, he looked forward to the crown of glory that awaited him.

"*Called* to be an apostle." Paul was not an apostle by his own selection. It was not a mere matter of his own choosing; but he says it was "through the will of God." What a solid foundation underneath his feet! Oh, how much that means! "Called of God." When we are sure of this we can face a frowning world. It gives us authority. Men who have been useful for God in all ages have not been the most talented and learned men of their time, but they have been men with a divine call and burning message. This is true of Luther, Wesley, Warner, and a thousand other great reformers in the history of our Christian religion. Brother, are you sure your call is of God? Only those are called who are "meet for the Master's use."

His Character

Paul's personal feelings express the character of the man. " I am . . . not meet to be called an apostle." This expresses his humility. If any minister of Jesus Christ ever felt his utter unworthiness to fill the high calling of God, it was Paul. In another place he says he is "less than the least of all saints." This humble spirit clothed him with mighty power. He was just the kind of instrument God could use. He felt his utter dependence upon God. Of course he well knew the responsible place he held in the church. He was able to rate and measure his standing among men; but he knew where the glory belonged. Not to himself; "By the grace of God I am that I am," we hear him saying. Ah, here is the secret of every successful life! And his firm conviction of the divine call clothed him with an irresistible power. He was a messenger of Christ.

His High Calling

Paul was not the apostle of some creed, nor of some great man; but "an apostle of Jesus Christ." Ah, this is the whole thing! We often meet men who are apostles of some new doctrine, some sensational movement, but not so often do we meet real apostles of Jesus Christ. This means that Paul worked for *Him*, represented *Him*, and made *Him* known to the world. Oh, what a thought! This is our business, it is our life's work. Brother, is your life and ministry properly representing Christ? Does it make *Him* known to the world? Paul not only preached Christ by precept, but also by example. So must we.

The Great Reward

There is no work so fruitful, no office that will yield such a rich reward both here and hereafter as that of an apostle of Jesus Christ. We may not be apostles in the same sense that Paul was, and yet it is our privilege to carry the message of saving truth to the dying world around us with a mighty conviction; and the satisfaction of being workers together with God in the great cause that brought Christ to earth is reward enough in time, and hereafter it will mean heaven eternal. There we shall share his throne of eternal glory.

Edgehill, Ga.—State camp-meeting July 28—August 6. Six and one-half miles south of Gibson and Mitchell, nearest railroad points or stations. G. B. Walters, his wife, and other gospel workers will have charge of the meeting. Meals and lodging may be had on the grounds at very reasonable rates. Conveyance from and to railroad furnished free upon application.
Gibson, Ga. C. H. Dixon.

ILLINOIS

Bloomington, Ill.—Central Illinois assembly, August 25—September 3. We hope to make this the best meeting ever held in central Illinois. Let all the congregations in this territory send in their contributions as quickly as possible. W. E. Monk, of Louisville, Ky., will be the evangelist. Sister Phoebe Rediger, of Hoopeston, will have charge of the young people's meetings, and Sister Ruth Marquiss will have charge of the primary work.
E. N. Reedy, Pastor.

Bushnell, Ill.—Annual tabernacle-meeting, July 16—August 6. We are expecting R. O. Marsh, of Union City, Ind., as evangelist. A. Lanham.
694 Rile St.

West Frankfort, Ill.—Southern Illinois camp-meeting, August 4-13. Meals will be served on the cafeteria plan. There will also be a lunch-room on the grounds. Free lodging can be obtained at the dormitories, and in the homes of the saints. Bring your bedding. Let every saint in reach of this camp-meeting plan to attend without fail. Urge your minister and the evangelists to come. Special rates to ministers. The worthy poor will be provided for. For further information write to E. L. Voigt, Box 395, Mount Vernon, Ill.
E. L. Voigt.

INDIANA

Fort Wayne, Ind.—Tent-meeting to begin July 21. Any help that can be given by any of the surrounding ministers and workers will be appreciated. Elva Bragg, of Marion, Ind., is expecting to be with us for at least a part of the meeting.
J. E. Sheefel.

Yellow Lake, Ind.—Camp-meeting August 11-20. For information in regard to the meeting write R. N. Gast, Akron, Ind.
R. N. Gast.

IOWA

Madrid, Iowa.—The Iowa annual State camp-meeting will be held at Madrid, Iowa, August 19-27. Able ministers will be present. We will meet trains if notified. Baggage hauled free. Meals served on cafeteria plan, free to all ministers and worthy poor. Beds will be furnished in private homes near camp-ground at 25 cents a night. For further particulars write Frank Bergston, Madrid, Iowa. Emil Kreutz.

KANSAS

Anthony, Kans.—State camp-meeting, August 3-13. W. E. Monk, from Louisville, Ky., will be the visiting minister.
C. A. Hoffman.
615 E. Main St.,
Anthony, Kans.

KENTUCKY

Winchester, Ky. — State camp-meeting, August 18-28. W. H. Hunt.

LOUISIANA

Bonita, La.—North Louisiana camp-meeting, August 10-20. Bro. A. Q. Bridwell is the minister in charge, but we invite all the ministers of the State and adjoining States to come and be with us in this meeting Provide yourselves with tents and bedding and come prepared to care for yourselves. Ministers will be cared for by the church, also as much help be extended to others as it is possible. This meeting will be held on the church of God camp-ground, four miles southwest of Oak Grove, and four miles northwest of Forest. For further information write the pastor, D. M. Green, Oak Grove, La., or I. J. Fair, Forest, La., or the writer. M. S. Ward.
Bonita, La., R. D. 1, Box 89.

Palmetto, La.—State camp-meeting (colored) September 22—October 1. All ministers in the State are expected. Ministers from other States are invited.
Ogden Fontenat.

Sharp, La.—Camp-meeting, July 28—August 6. J. T. McNeill will be the evangelist.
Simpson, La. J. D. Ferrill.

MARYLAND

Ellwood, Md.—Camp-meeting July 28 to August 6. Bros. J. W. Lykins and A. G. Riddle are expected. Lodging and board provided on the ground. Bring pillows and covering if you can.
Emma C. Coulbourn.
Hurlock, Md.

MASSACHUSETTS

Pittsfield, Mass., — Northeastern camp-meeting of the church of God, August 3-13. The meeting will be held at Pontoosuc Lake, Pittsfield, Mass. I. S. McCoy, C. J. Blewitt, Earl L. Martin, and other ministers and gospel workers will be present. Meals will be served on the ground at reasonable rates. Those desiring to secure cottages for certain dates should write the undersigned at once. Ticks filled with straw will be provided free to all, but each individual must bring sufficient bedding for himself. Further information gladly given upon request. R. W. Potter.
48 Harris Street,
Pittsfield, Mass.

MICHIGAN

Benton Harbor, Mich. — Tent-meeting, August 13-23. All isolated saints within reach are welcome. Come praying for a good meeting. Jacob Wiens.
819 Port St., St. Joseph, Mich.

Burlington, Mich.—Camp-meeting, August 25—September 3.
Wm. Eldridge.

Charlevoix, Mich.—Camp-meeting, August 4-13. A. J. Winters.

St. Louis, Mich.—Central Michigan camp-meeting, August 17-27. F. G. Smith, J. A. Morrison, and other able ministers will be present. Grounds two miles east of St. Louis. Those coming by the Ann Arbor Railroad take the buss from Alma to St. Louis, where the E. M. Wagner Taxi Company will convey to grounds for 25 cents. Taxi will also meet all Pere Marquette trains. Be sure to take Wagner taxi. Meals furnished at reasonable cost. Ministers will be cared for. Lodging free to all, but bring bedding. Those who have tents be sure to bring them. Those desiring further information write E. C. Grice, St. Louis, Mich. E. C. Grice.

MISSISSIPPI

Ellisville, Miss.—Tent-meeting, to begin July 25. All who can be a help or who need help are invited. This meeting will be four miles west of Ellisville. W. H. Jackson expected. S. M. Hilbun.

Meridian, Miss.—Camp-meeting (colored) to be held July 21-30. All ministers in the State are expected. Ministers from other States are invited. Also the Sunday-school convention for the State of Mississippi will take place here. All the Sunday-schools of Mississippi and a part of Alabama should be represented. For representation blanks send to R. Hughe, R. D. 4, Box 5, Laurel, Miss., or W. J. Dancy, R. D. 1, Box 57, Shuqualak, Miss. H. P. Stephen.

Merigold, Miss.—Meeting beginning July 23 to continue indefinitely, on Sunflower Plantation, nine miles west of Drew and five miles east of Merigold. Any one desiring to be met at train notify John Brown, R. 1, Box 80, Merigold, Miss.
Mrs. P. C. Hickman.
R. 1, Box 68.

MISSOURI

Brice, Mo.—July 30 to August 6. Brice, Mo., is 12½ miles northwest from Lebanon, Mo. Come prepared to take care of yourself as far as possible, as there is no camp-meeting boarding-house nor sleeping department at Brice, Mo. For further particulars address Paul M. Bennett, Brice, Mo.
Paul M. Bennett.

Doniphan, Mo.—Camp-meeting, July 28—August 8. J. A. Morrison, of Anderson, Ind., will be the evangelist. Bro W. T. Seaton, of St. Louis, will also be present. You can reach Doniphan by the Missouri Pacific Railroad, changing at Nulyville, or by the Frisco, changing at Naylor. F. C. Weir.
Box 102.

Flat, Mo.—Camp-meeting, August 11-20 will be held on the old camp-ground near Flat, Mo., twenty miles from Rolla, and fifteen miles from Newburg, Mo., both on Frisco Railroad. Reached by hack line. J. A. Morrison, of Anderson, Ind., and E. A. Odell, with local ministers, will be in charge Bring bedding. Meals served at reasonable rates at dining-hall. Address N. E. Jackson Edgar Springs, Mo., or J. A. Vance, Flat Mo., for particulars.

Kansas City, Mo.—Missouri Valley camp meeting August 18-27. E. G. Masters expected. Fred Bruffett.

Mountain Grove, Mo.—Camp-meeting, August 11-22. Grounds one block east and one block south of Frisco depot. Walk to grounds. Meals on cafeteria plan. Rooms and tents for rent on or near grounds Everything will be made as inexpensive as possible. J. H. Ball, of Paragould, Ark. will be the visiting minister. Mountain Grove is on the main line of the Frisco Railroad from Kansas City to Birmingham good rail connections. For further information write Edward Eklund, R. D. 2, or F. J Light, Wall St., Mountain Grove, Mo.
R. L. Berry.

Vichy, Mo.—Camp-meeting, August 17-27 St. James, Mo. Frank Schneider.

NEBRASKA

York, Nebr.—State camp-meeting August 18-28, to be held on the Chautauqua grounds. Mrs. J. C. Bishop.

NEW YORK

Palmyra, N. Y.—Camp-meeting, July 28-30, on the Fair-grounds, within the city limits. Meals will be furnished in the dining-hall on the cafeteria plan. Bed-springs and straw for ticks furnished free, but be sure to bring your bedding. F. G. Smith will be present throughout the whole meeting. Brother Smith will give illustrated lectures each evening on the Revelation Rooms in private homes will be secured for those who write in advance, at your expense. Further information gladly given on request. Fay C. Martin.
30 Canandaigua St., Palmyra, N. Y.

NORTH CAROLINA

Charlotte, N. C.—Our annual State camp-meeting (colored) begins August 25, to last ten days or more. Able ministers expected. All congregations in the State are urged to attend. Everybody invited.
P. O. Box 721 H. F. Lee, Pastor.

Hickory, N. C.—Camp-meeting for North and South Carolina, July 28—August 6. All efforts are being put forth to make this the best meeting ever held on the grounds. Do not fail to bring bed-ticks, sheets, and quilts, if possible, as the committee is very short of these necessary articles. The dining-room will be run on the cafeteria plan, also a lunch-room will provide lunches at reasonable rates. For further information write G. H. Pye, Hickory, N. C., or H. L. Pendleton, Hickory, N. C.
G. H. Pye.

OHIO

Springfield, Ohio.—State camp-meeting, August 4-14. W. F. Chappel expected. For information write S. L. Wingert, Lima, Ohio, or C. E. Byers, 1418 Maiden Lane, Springfield, Ohio. C. E. Byers.

OKLAHOMA

Oklahoma City, Okla.—Annual State camp-meeting on the old camp-grounds, August 11-20. Geo. M. Flanagan.

Guymon, Okla.—Camp-meeting, July 20-30. This is on the Rock Island Railroad, in the Panhandle of Oklahoma. Good central location for northwestern Oklahoma and southwestern Kansas congregations. This being a new place every one will be expected to care for himself. There will be no meals served on the ground. But the meeting will be in town where conveniences

may be had. Bring tents if possible and enjoy an old-time camp-meeting. Those desiring to rent rooms should notify us in time to make arrangements. J. D. Harmon and other ministers expected.
Box 125. C. E. Johnson.

OREGON

Woodburn, Oreg.—State camp-meeting, July 20-30. All those who can, bring tent and bedding; also bring your Select Hymns. Wood, straw, and springs can be had on the ground at a reasonable rate. Meals will be served at the dining-hall at reasonable rates. For further information write to John T. Myers, Woodburn, Oreg., or J. J. Gillespie, 1315 N. Church St., Salem, Oreg.
J. J. Gillespie.

PENNSYLVANIA

Emlenton, Pa.—Camp-meeting, August 18-27, at White Hall grounds, two miles north of Emlenton, Pa. Can be reached over the main line of the Pennsylvania Railroad, running from Pittsburg, Pa., to Buffalo, N. Y. Tents can be had for a small sum, but bedding can not be furnished. Meals will be served on the cafeteria plan. Let all the saints within reach prepare to attend this great meeting. J. W. Lykins, of Charleston, W. Va., will be our visiting minister. Able ministers and missionaries are expected.
J. Grant Anderson.
9 Gilfilan St.,
Franklin, Pa.

Westmiddlesex, Pa.—Camp-meeting, August 25—September 3. R. J. Smith.

TENNESSEE

Tullahoma, Tenn.—Meeting at the church of God chapel, four miles south of Tullahoma, will begin August 18, and continue over two Sundays. O. W. Sidener is expected. W. A. Robertson.

Greeneville, Tenn.—Camp-meeting, August 12-20. Brother and Sister H. F. Wilson, J. Lee Collins, and other ministerial brethren expected. Meals served on the cafeteria plan. All who are expecting to come write me as early as possible.
W. A. Sutherland.
201 Carson St.

TEXAS

Gorman, Tex.—Texas State camp-meeting August 4-13. Further announcement will be made later. M. E. Rone.
Box 494, Gorman, Tex.

Hallettsville, Tex.—Camp-meeting (colored) July 28—August 6. All ministers in the State are expected. Ministers from other States are invited. All saints near by bring bedding if possible.
C. G. Eason and Wife.
Shiner, Tex., R. D. 1, Box 27.

Wiergate, Tex.—Revival (colored) beginning August 30 to continue indefinitely. Bro. David Scott, of Bayou Goula, La., expected. For information write J. E. Shankle, Wiergate, Tex., B. 586.
Jones Inman.

WASHINGTON

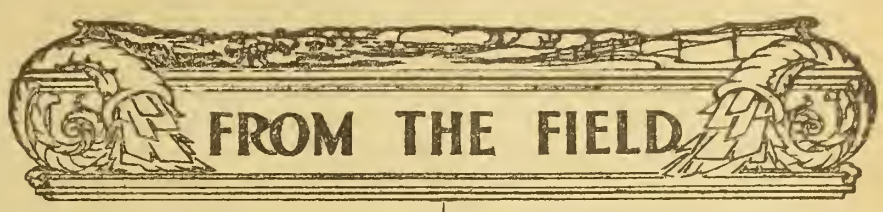
Edmonds, Wash.—Puget Sound camp-meeting, August 3-13. Meals will be served on the ticket plan. Lunch-stand on ground. Bring bedding and straw-tick. Tents and springs will be furnished at a reasonable price. Let every saint in reach of this camp-meeting plan to attend without fail. Able ministers will be in attendance. Camp-ground overlooking the sound.
Seattle, Wash. Geo. H. Sharon.

WEST VIRGINIA

Oak Hill, W. Va.—State camp-meeting, August 4-12. Bring your bedding such as you may need; straw will be furnished as reasonably as possible to fill ticks. Board will be furnished at a reasonable price. All will be expected to care for themselves, except the worthy poor. Ministers will be cared for free. We urge that each congregation in the State send in a donation to help bear the expense of this meeting. Send all donations to I. W. Kinzer, Oak Hill, W. Va. I. W. Kinzer.

WISCONSIN

Ableman, Wis.—State camp-meeting, August 18-28. The State ministry and possibly others will be present. Free lodging in the dormitory. Bring bedding if possible. Meals will be served by free-will-offering plan. Those desiring to rent tents, to be met at station, or to obtain any other information, write to Arthur A. Meyer, Ableman, Wis.
Arthur A. Meyer.



ALABAMA

Nauvoo, Ala.—We have a thriving Sunday-school. We organized the Sunday-school in October, 1921, and have not missed a single Sunday since. We enrolled with forty, and now we have grown to ninety. We began Saturday-night prayer-meeting the 1st of May, and we have had a good service each Saturday night since.

We have a really enthusiastic company of saints here who enjoy working for the Lord. We do not stay away from church services for bad weather, bad roads, nor any other trifling thing.

We have agreed to give the offering the last Sunday in each quarter to mission-work.

When we began work there were four saints here, and now we have sixteen. Numbers have asked an interest in our prayers, and many others have asked for prayers for divine healing. The Lord has wonderfully blessed us and stood by us in the work, and by his help we intend to try to have it grow faster than in the past.

We earnestly beg the prayers of all the brethren that we may grow in grace and faith, and that the Lord will prosper our work here for him. Yours in Christ,
Mrs. Fred N. Ellis.

FIJI ISLANDS

Suva, Fiji Islands, May 26.—It seems like a long time since I have written to you as the last American mail-steamer sailed out of Suva harbor as our boat returned from a trip through the Islands. However, you are always in our minds and we continually thank God and pray that much of his rich blessings be given to you. When I especially seem to be tried and downcast at the slow results of our work, it seems to come to me wafted from afar that there are those in America and other places who are praying for us and are sharing our burdens with us, and then the clouds disappear and we are encouraged to fight on, knowing that the weapons of our warfare are not carnal, but mighty through God, who gives the victory. It was only about three hours ago that a boasted agnostic said to me, "Look here, Sutherland, I don't believe the Christianity that you preach, but I must accept the Christianity which you live." Lord, ever help me not only to live the gospel, but to preach it at all times. Thy truth must prevail and let the enemies of the cross be ashamed while the church of God becomes one as destined accordiug to thy will.

On the night of April 27 I left Suva in the government steamer which makes an annual visit to the leper station. This station lies distant about seventy miles and is situated on an island that is exclusively used for this purpose, and is shut off from the world, not only by the surrounding ocean, but also by that dreaded word, "leprosy." For this reason one has the feeling of repulsion from entering upon the island, which feeling, I suppose, is very natural to all humans. Upon entering the small harbor on the shore of which the main leper station stands, one could hardly imagine a more beautiful sight; and if the patients who suffer from this dread disease are denied intercourse with their fellows, God has in love somewhat compensated them by giving them a most wondrous beautiful island as a home.

As soon as the anchor was lowered the kindly doctor who is in charge of the island (a king in his own domain) came alongside in his motor-launch and took the most of the visitors away to his own home on the opposite side of the island, but I had permission to land at the station, after being warned not to shake hands or come into contact with the patients. I shall never forget my experience here. When I landed, it seemed that a crowd of patients would rush in to shake hands and show their appreciation of the visit. Many among them I recognized as those whom I had led to the truth, having baptized them before their being sent away. It seemed hard indeed not to be able to meet them in the old way of shaking hands. However, after I had given a little exhortation to them, we soon got to understand each other. (There are about forty of our people on the Island and every one is an earnest Christian, so you can have some idea of what it was like.) I took with me many presents of fruit and good things sent from the church in Suva and some from kind friends. After a service of praise and prayer, in which I was enabled to tell the old, old story of Jesus and his love, we joined together in partaking of the good things which I brought with me. I spent the day with the people and returned to Suva with great thankfulness filling my heart. W. Sutherland.

ILLINOIS

Dorrisville, Ill., June 27.—We are still on the battle-front. We are now engaged in a tent-meeting at Carrier Mills, Ill., with Bros. F. C. Weir and Raymon Hency as helpers. The interest is good. At Anderson, Ind., we attended one of the best camp-meetings it has been our privilege to attend. We have attended seven camp-meetings there, but we can truly say the last was the best.

We also assisted Bro. Walter Nolen, Clinton, Iowa, in a week's meeting which resulted in one being saved, and two sanctified. On the last day we were there, we observed the ordinances of the house of the Lord. About thirty took part in the ordinances of feet-washing and the Lord's Supper. Also eight were baptized that day. The work is moving along nicely under Brother Nolen's direction. The saints are well pleased with their pastor; and we feel that the work will move forward, as the pastor and congregation are cooperating.

Also we had the privilege of attending

the South Dakota State camp-meeting, at Arlington, S. Dak. Bro. Samuel Ford is in charge of the work at this place. Several were saved and sanctified in this meeting. Perfect unity prevailed throughout the meeting. The ministers' meetings were enjoyed and appreciated by the ministers and gospel workers. The brethren laid plans to evangelize the State; a purpose of $160 was taken up to buy a tent for that work. They are expecting this camp-meeting to be double in attendance next year. Date for the beginning of the meeting for 1923 is June 3. We enjoyed our stay among these people very much. Also one of our colaborers was Brother Ratzlaff. Many were the precious seasons of prayer we enjoyed together. I shall not forget him soon. God bless him and make him a power to win souls. We held a month's meeting in Harrisburg, Ill., in which there was not much visible result, only a seed-sowing time. We expect to follow this meeting with another as soon as we can. A. Q. Bridwell.

St. Elmo, Ill., June 21.—I am praising God for his wonderful salvation, which so completely saves and keeps us each moment.

I was in the revival at Dexter, which proved a success for the Lord and souls. Some hindrances were removed by prayerful considerations. One was saved and sanctified.

From there I went to Monticello, and was instrumental in getting a number saved, sanctified, and some healed.

At Grimby, Bro. I. M. Hedden and I held a few days' meeting. Some good was done in getting the work on a better basis. Three followed the Lord in baptism, and the other ordinances were observed. Two deacons were selected, and we left the church encouraged. Bro. Lawrence Sammons will look after the work there.

I came home and helped my wife and Bro. I. M. Hedden in our home meeting; Brother Hedden and Sister Edna Earnest were used much of the Lord in proclaiming the whole truth. Eight were saved and one sanctified. Five followed the Lord in baptism. At the close of this meeting Bro. George Earnest and Sister Edna Earnest were ordained as elders of the church of God, and Bros. Ola Richardson, E. E. Smith, and Ruie Cox were ordained as deacons. We are very busy in these parts and standing for the clean, Bible way. Brethren, pray for us.

J. C. Millspaugh.

INDIA

Chengannur, Travancore, S. India, May 16.—Greetings to you once more from the shores of South India. We had a very successful evangelistic campaign held in different parts of Travancore last February. Brothers Khan and Tasker were the evangelists from outside. It is now generally recognized in Travancore that the church of God people have the proper message for the country. Following the conventions I was called to Cannanore, West Calabar, to attend a conference on important matters connected with the work in South India. Here I met Brother Heinly and he accompanied me to Travancore. I had several weeks of close fellowship with these leaders of our work in India and I am very much profited by our discussions. We stand united. Praise the Lord! And the prospect before us in South India is splendid.

We have opened a heathen work in western Travancore. Bro. P. V. John, himself a convert from Hinduism, is taking the lead in this organized effort to win the heathen at our door.

The church is in a healthy condition. Sunday-schools, women's meetings, open-air preaching, and week-day prayer-meetings are enthusiastically carried on in all congregations. The local fund is growing. The work at Hollanada is being supported by the local church. Monthly meetings for representatives, and Bible-study classes for workers, are organized and carried on with visible results in unity and efficiency. We have a big work in Travancore. We need men and money. We need a capable man and wife from America to stand by us and push on this growing work. We need money to buy property in one or two centers at least. We thank you for your interest and cooperation. I am so happy to think that I am not alone in the fight. I shall by His grace continue to be true and to do my best. Yours in His service,

P. Phillip.

INDIANA

Anderson, Ind., June 28.—I think that it would be glorifying to God and helpful to the many Gospel Trumpet readers—of Jamaica, my owu country, especially—who were not able to attend the general camp-meeting recently held at Anderson, Ind., if I give a terse account of the meeting, mingled with a testimony of the blessings I derived from it. This I now do with a deep sense of gratitude to God for the privilege of attending, for the first time, nearly all the exceedingly precious services of that meeting.

Among the tall, graceful shade-trees of the large camp-ground, under a clear sky, and in a weather mild and pleasant, were erected a great number of tents of all sizes; here also was the rendezvous of thousands of saints and unsaved visitors from uumerous States of the Union. The gathering grew as the days went by, until there were not fewer, at one time, than 6,000 persons on the ground. As a large number of these persons came in their motor-cars, it can well be imagined, uot only how many cars were on the ground, but also how those cars, of different hues and sizes, the tents, the permanent buildings, large and small, the trees attired in green, and the people themselves, beautified the place.

The large gathering of those dear people of God, from every point of the compass—yes, not only from America, but from other parts of the world—presented to me a beautiful miniature of that exceedingly large gathering of God's children at the end of this age, on that last and most eventful day, the day of judgment. And, oh, the indescribable joy, mixed with holy solemnity, that that picture, which still lingers in my mind, brought to my soul!

The Old Auditorium, though very large, was entirely too small to have held the gathered multitudes, and the New Tabernacle was nearly filled at a special service. I thought then that not fewer than 5,000 persons were present to hear the word of God. But the success of the services was not to be judged merely by the many thousand people who attended them, but principally by the work of the Holy Ghost in them. Every message was heaven-born, and was therefore delivered with power and with the demonstration of the Holy Spirit. My soul was thrilled with joy and filled with praises to God as I witnessed men, women, and children, without much pleading from the preachers, making their way to and crowding the altar, either for salvation or entire sanctification. I shall not soon forget those joyous shouts, those praises, and loud amens, that I heard in those services. It would be only fair if I say never before did I attend such glorious services. Nor am I singular in this matter, as I heard many say that they never before attended a better assembly meeting.

The spirit of unity and love that prevailed over the meeting from beginning to end was not only marked, but was preciously sweet.

There was nothing, however, that brought me more satisfaction than my observing that during the meeting everything, as far as I could judge, was up to the Bible standard; the religion of every saint I met impressed me as being the old-time religion—the religion of the Bible—"pure religion."

I remember seeing a sister jumping as high as she could, clapping her hands vigorously and at the same time praising God in the highest key her voice could produce. Did any one think her mad? Did any one think her a fanatic? I think uot. Apparently, all praised God with her, for God's name is worthy to be praised. This sister was instantly healed of a tumor of long standing, and there was nothing that revealed more to those who knew her in sickness that she was healed than the fact that she could now jump and clap her hands in the manner she did then, as she was almost helpless before. She came to meeting a sick woman; she left a well woman. Praise God! Jesus, our loving Savior, is the same today.

I hope to be in this country until December of this year. I earnestly ask the saints of God to pray for me that I may not only keep faithful to God while here, but as long as life shall last. Your sincere brother in Christ,

G. Samuel Cohen.

Decatur, Ind., June 23.—Our labor here has not been in vain. The Lord has added several souls to the church, who are working together and in a good spiritual condition. We appreciate the faithful work of the deacons, namely, Bros. Gilbert Strickler and John Chilcotes; the latter was ordained several weeks ago by the home ministry. We miss the faithful assistance of Bro. Wm. Sheler, who is another deacon but now is very feeble in body, and is aged. The church has a regular financial system in progress for the support of the home and foreign missionary work.

The gospel literature and combined efforts that we have put forth are bringing about good results. We believe some will accept the pure gospel light. They have become dissatisfied with sectarian confusiou. We expect to open up the work in places nearby where they are hungering for the life-giving truth. We have a well-organized, growing Sunday-school. Our prayer-meetings are well attended, quite often members from other churches assemble with us.

Preceding the preaching-service on Sunday evening we conduct a regular service for the young people, and most of the time the responsibility is shifted upon one

of them to be the leader. This is doing home missionary work among them; they are becoming established more and more in Bible doctrine. One among their number is Sister Nellie Hawkins, whom God has called to the work of the ministry; she is doing well, and expects to attend the Anderson (Ind.) Bible Training-School. Just recently our young people had a special service, consisting of special singing, speaking, and other exercises, which made it exceedingly interesting.

May 28 we conducted a precious ordinance service. Several brethren were present from other congregations. We were thankful for the presence of Bro. R. O. Marsh, who preached during the day. In fact, a glorious time was enjoyed.

We appreciate the ministerial assistance given by Bros. Lewis Reynolds and E. J. Cook, who are ordained ministers, which will enable the writer to labor some in evangelistic work this summer, fall, and winter. Our address is 728 High Street.

We expect to be true to the end for Jesus. D. M. Lyons and Wife.

Elkhart, Ind., July 1.—To all the saints, greetings in Jesus' precious name. I am saved, sanctified, and in the service of Jesus, pushing the battle against sin, the flesh and the devil. After giving up the work at Charlotte, Mich., I went to Lansing, Mich., where I remained with my parents for a few weeks. In waiting upon God for his leadings as to my future labors, after prayer and consideration I came to this place April 29, and after much earnest prayer since then I feel that it is God's will that I take up the work here.

God is working at this place, and we are looking forward to greater things. I am contending for the faith that was once delivered to the saints. I love Jesus with a love that grows stronger as the days go by. Brethren, I mean to be faithful unto death. Yours in Jesus,

917 W. Franklin. H. A. Gerginsky.

Fort Wayne, Ind.—In April I visited Patoka, Ind., where I was pastor for fifteen years. I found them well and standing firm, and working for God under the leadership of Sister Hardiman, for which we are thankful. The Lord is wonderfully blessing the work here in Fort Wayne. We had the pastoral charge of the colored congregation for nearly two years. Since being here the Lord has blessed in saving souls and clearing people from sectarianism.

We have an interesting Bible-class under the leadership of Bro. R. H. Cook.

We had a meeting beginning on the eleventh of June. Brother Williams, of Chicago, was used in preaching the word. Souls were saved, and at the close of the meeting five were baptized, and about forty participated in the ordinances of the Lord's Supper and feet-washing.

Last year we purchased a house with ten rooms in it. This spring the Lord blessed in our building a meeting-house. We have arranged to have the dedication-sermon on July 23, by Bro. S. P. Dunn, of Chicago, Ill. I remain, yours in the one body,

1204 Eliza St. H. A. Greer.

JAPAN

Tokyo Shi, Japan, May 29.—It is with grateful hearts that we write to tell you of our recent activities. God's blessings have continued to rest upon the work and much progress has been made.

We closed our special meeting on May 7. Forty-eight came forward during this meeting for instruction and prayer and eighteen sought the Holy Spirit. The first week of this meeting was devoted to instruction for the church in order to enlist the cooperation, prayers, and help of each one toward the success of the evangelistic effort. From the beginning every one showed a deep interest and desire to see others saved. At one night service the subject of the sermon was The Baptism of the Holy Spirit, after which an invitation was given for those who felt their need to come forward for prayer. Our three front benches were filled with seekers, earnestly pouring out their hearts to God for the infilling of the Holy Spirit. That was a scene that we shall not soon forget. One brother remarked that we were having good meetings and added that the reason for it was because the Holy Spirit was present.

During the second week of the meeting we were especially fortunate in having a former Buddhist priest speak at one of the services. This night our meeting-place was filled and some were listening on the outside. Every night about three quarters of an hour before the service began we had three or four street-meetings, which proved effectual in getting strangers into the meeting. It is very easy to get a crowd to listen on the street-corner here. We take our little organ and a number of Japanese lanterns and a few singers, and before we are able to begin to play, the people start gathering. It is inspiring to see the young men who have been saved stand up before the people on the street-corner and with earnestness preach Christ. We are hoping that from these young men a number shall develop into able pastors and evangelists.

The Sunday following the close of the meeting we had a baptismal service at which thirty-five were baptized. There are still others who will be baptized in the near future who did not have the opportunity at this time. Last Saturday (May 27) we had an ordinance service at which there were fifty-three present. One young man who was saved during the meeting and was present at the ordinance service remarked the next day that he felt as if he was filled with the breath of God. This was a very precious meeting.

The hot weather has started in here and from now until the middle of September the heat becomes intense. During this time we shall also have our "rainy season," beginning about the middle of June and lasting about six weeks. This summer we are expecting to have a tent-meeting. We have already secured the place for the tent and the Japanese church here has subscribed 200 yens ($100) for the rental or purchase of a tent. The place we have secured for the tent is near the Imperial University and in the near vicinity where many students live. We hope therefore to be able to see many more saved during this meeting.

This coming fall we are contemplating renting another preaching-place in another section of Tokyo. We have several brethren here who are able to go ahead and we hope thus to extend our borders. We are very thankful indeed for the workers we have, and for their deep interest in the work. Perhaps one incident will give you an insight. On one occasion our Japanese pastor came to us relating an item he had read in the Japanese daily paper. This item told of a father who was out of work and did not have the necessities of life. Thinking to end his miseries, he took his wife and family down to the river to drown them all and then throw himself into the river. However, one son about thirteen years old escaped and told the story. As the brother told us this story tears filled his eyes and he told us that as he read it he could not help but weep, and with broken voice he said, "I must do something to help these people."

We are indeed thankful for all the prayers of the saints, and for their support that has made it possible for the work to be established here as well as in other fields. Yours in the Master's service,

Adam W. Miller and Coworkers.

MARYLAND

Baltimore, Md.—I am writing this to let my dear friends in Christ know something about my present condition. The past twelve months have been the most trying of my life. The fears and doubts that have almost overwhelmed me at times have been very grievous to bear, and much of it very unnecessary if I had only known all the truth about myself. A nervous breakdown can be comprehended only by experience, and therefore only those who have passed through such experiences can fully appreciate what I have suffered during the past year. But I am so glad to say to you now that the darkness is passed, it seems, and I am feeling more like myself than I have felt for a year. I am now taking my place as pastor and am preaching twice on Sundays. God only knows how I appreciate being able to get back into the harness again. It seemed to me during the past year that I was cut off from the Lord's people, and I almost despaired of ever being able to take my place again as a minister. Thank God, today I feel quite different. I have a hope now that cheers my heart and encourages me to look up and expect better things.

I have been well cared for during all the time that I have been sick. The church at Ashland cared for me the first six months of my sickness, and they did it just as well as they did when I was well and working for the Lord among them, and I want to say that they did not allow me to want for any good thing. I shall never forget them for their kindness and labors of love. The last six months the church in Baltimore with the aid of some dear friends scattered abroad who loved me indeed have cared well for us. Oh, how good are the people of God! They will do to depend on. I certainly do thank those who have ministered to my needs during this sickness for their brotherly kindness and love. May God reward them for their kindness, is my prayer. I hope to live worthy of such Christian kindness, and yet be worth something to the church of God.

The church here is prospering very nicely, and we hope that greater things may be done in the future. This is a precious congregation and worthy of the best that can be done for them, and as long as the Lord wants me to remain in their midst I hope to be a true pastor to them. At this writing Bro. J. W. Whitenack is holding a tent-meeting in one of our suburbs, and he is doing some really good preaching. God blesses Brother Whitenack's efforts because he is surely a godly

man and a good preacher, and any one needing a real man of God will do well to get him. His address is Tibitha, Va. Sister Lottie Charles is stopping with us this week, and will hold a meeting for us a little later. She was pastor here for a few years, and is greatly loved by the church. I will appreciate your continued prayers. May God help us all to be faithful and do our very best for his cause is my prayer. W. D. McCraw.

MINNESOTA

Willmar, Minn.—The State camp-meeting at Willmar, Minn., was a real success for God. A goodly number were liberated from sin and others sanctified and healed by God's power. Glory to his great name! A sweet spirit of unity and fellowship were in evidence and the salvation-work began the first days of the meeting. Baptismal service was held three times, and the other ordinances of God's house were observed, when about one hundred took part. This was a feast long to be remembered. The ministers present were: E. L. Voigt, G. T. Neal, J. W. Byers, G. W. Green, J. C. and Sister Youngblood, D. E. Nelson, Thomas Nelson, Eva M. Nelson, Hope C. Nelson, L. H. Morgan, L. P. Peterson, Lars Olson, S. O. Susag, and the home ministers—Mrs. Eunice Ring, Henry Poortinga, Riner Poortinga, Richard Poortinga, and the writer. The visitors and all were so well pleased with the new location, with exceptionally good accommodations, that it was decided to rent the same place for next year.

The work in Willmar and surrounding places is on a forward move for God. Souls are getting saved, and others are caused to see their privileges and sacred duties in the blessed church.

Oh, let us praise and magnify the Lord our God, for he is exalted far above the earth and sky. Yours to live, work, and die, faithful, O. T. Ring.

WASHINGTON

Auburn, Wash., June 27.—After a winter spent at Woodburn, Oreg., resting and recovering from a very serious illness of last fall, once more we are able to be at work for the Master. This spring we assisted our son-in-law in a meeting at Woodburn, then after a visit to Kansas on account of the illness of our mother, we spent three glorious weeks helping Bro. R. M. Conrad, at Grants Pass and Ferrydale, Oreg. Here a fine group of clean saints are moving on for God, under the leadership of Brother Conrad and wife. The meeting was one of victory all the way, and closed with a precious all-day meeting and baptismal service.

We are now at Auburn, Wash., from where we will begin our trip eastward, as we expect, the Lord willing, to spend the winter in Kansas and Nebraska, visiting our loved ones in those parts and working the field for the Lord. We have already visited the congregations at Olympia and Centralia, Wash., on our way, and will meet several others also.

We expect to attend the Colorado State camp-meeting, and then will be in line to accept calls in northern Kansas or southern Nebraska for the winter months. Any one desiring our services in these parts can write, addressing us, Woodburn, Oreg., Box 83, until August 1. After that, Smith Center, Kans.

After thirteen years of work in the fields, both evangelistic and pastoral, we can testify that God has never failed us, and today we are more than ever filled with a firm resolve to press on, and our hearts as never before are assured of the truth of the reformation, and the glorious church of God is clearer than ever to us. Yours on the altar of service,

O. A. and Etta Burgess.

WEST VIRGINIA

Bluefield, W. Va., June 24.—Since accepting the pastorate here last August, we have been busy for God and humanity. In October we held a revival at Brush Fork, about four miles from the city, where several were saved, and the church encouraged. In November, following the revival here, Bro. F. G. Smith delivered his lectures on the Revelation, which was a means of settling the people in the fundamental doctrines of the church. His visit alone was an inspiration that is living yet. We consider that his services to the church in this capacity are such that all the congregations will do well to solicit; we feel that we are better acquainted with the Editor of our beloved Trumpet by these associations. Thank God for such holy, humble servants who are spending their lives for eternal investments. Following these services, we sold over thirty dollars' worth of Brother Smith's books, thus riveting these truths in the minds of the people.

The brethren here are whole-souled for the work, and sacrifice to the extent of their ability to support it. They often donate provisions, besides giving their financial support. Never have we seen more considerate people for their ministers. While we are preaching from the pulpit, our brethren are working for God on the railroad and in the yards, and inviting their fellow workmen to the services. Needless to state, the work is growing, and often God's glory is so great in our midst that the shouts of victory are heard. Including those saved in the revivals and in the regular services, a number have sought and claimed pardon. Of this number are some of our most ardent saints. We are expecting still greater progress in the near future, and indications are bright to this end. Of late our Sunday-school attendance has ranged from 175 to 200.

Bro. J. D. Carver, who was saved here, and is now devoting his time to the ministry, just held a revival across the mountain, in which several were converted, including his parents.

On New Year's Day, one of the sisters at Brush Fork told us that God had awakened her to her responsibility of getting the truth to her neighbors, and she expressed her decision to fulfil it. Accordingly, she began having prayer-meetings at her home, and a splendid interest resulted. The people were hungry, but there was no church near, available, so this sister emptied two of her rooms, seated them, and sent for us to hold the meeting. As we were ill at the time, Bro. T. W. Thompson, another young minister from this congregation, went ahead with the meeting until we could go. The rooms were often filled, as well as the porches. God's glory came down, and that meeting will never be forgotten. A few souls were saved, and the neighborhood practically won for the truth. We hope this summer to hold another revival in that section.

Our time is wholly occupied here, practically every day we are visiting the sick, both in hospitals, and elsewhere, and conversing with hungry souls. Never has the presence of the Lord been sweeter, nor his service dearer to our hearts, than during the past few months. Brethren, we are on the battle-front for life.

Only yesterday we buried our dear Bro. G. W. Grosclose, who has been faithful here for over twenty years. His godly life, and cheering words, ending with a victorious, while sad, departure, has spurred us to increased usefulness for the Lord.

Fellow ministers, let us double our zeal and relations with the skies, and use every pound of energy to win this lost world for Christ. Yours in His glad service,

H. French and Zella V. Wilson.

Box 703.

Skull Valley, Ariz.—I can not write the deep gratitude I feel to God for his great goodness and mercy. I feel that I have done so little for him. But I pray daily that I might do some good in his vineyard, and I mean to go right on. There are many trials, but I know that every trial that is overcome and every tear that has been shed for Jesus has been a blessing to my soul.

I love to read the Trumpet. As yet I have been unable to subscribe for it, but through the kindness of a dear sister I get to read hers. It has been a great help to me.

I often think of my life while in sin and now. If I had only known Jesus earlier in life I might have done more for him. I feel that I was brought to know Jesus through our dear twelve-year-old daughter.

Please pray for me that I might live so that my life will help others to Jesus.

Mrs. Nellie Shupp.

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OBSERVATIONS OF OUR TIMES

A Regrouping of Fundamentalists Promised

We noted in these columns not long ago the fact that the Fundamentalists received a severe defeat in the Northern Baptist Convention in Indianapolis. On the closing day of the Convention the Fundamentalists met apart and organized themselves into a permanent body, with Dr. Massee, of Tremont Temple, Boston, as chairman. A general committee of 150 was constituted with several offices over the country. They look forward to aligning themselves, or others with them, with fundamentalists in the Presbyterian, Methodist, and other denominations. Perhaps a well-defined movement may come of this, but our prediction is that it will not, as they are too far apart in other matters.

Eminent Infidels

Immediately you think of Tom Paine, Voltaire, or Bob Ingersol. They were eminent infidels. They came out boldly against Christianity, and Ingersol wrote about the mistakes of Moses, as though he knew more than Moses did.

Professor Leuba, of Bryn Mawr College, a woman's seminary of front rank (as rank goes in America) has issued a book entitled The Belief in God and Immortality. It is a sort of census of the belief in God and immortality of eminent educators, scientists, and psychologists. He lists 50 eminent and 57 less eminent psychologists and of these in the first class 13 per cent believe in God and of the second or less eminent class, 32 per cent believe in God. It appears that the more eminent the psychologist the less faith he has in God. Grouping together historians, sociologists, and psychologists into two classes of 200 eminent and 300 less eminent, Professor Leuba found 27 per cent of the eminent and 45 per cent of the less eminent believed in a personal God. Professor Leuba says that skepticism is sure to extend "parallel with diffusion of knowledge and the moral qualities that make for eminence in scholarly pursuits." As Paul saith, "Knowledge puffeth up," and as "the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."

Since the eminent professors are losing their faith in God and are, of course, spreading their skepticism abroad and contaminating the minds of the youth of our country, it is a matter of serious concern for the people of the United States. These eminent psychologists are without doubt gentlemen of high moral standing and are probably able to conduct themselves properly in most matters, but when that same infidelic or skeptic view of God filters down to the common ranks, then America, beware! revolution, anarchy, violence and mob rule will come on apace. "Blessed is that people whose God is the Lord."

Bibles in the Schools

Two years ago a group of men in Kansas City, Mo., known as the Noon Prayer-Meeting, began praying that the way might be opened for placing a Bible in every classroom of the Kansas City public schools, and that it might be read by the teachers to the students if they desired to.

Nothing came of these prayers for a long time. At last in November of 1921 this same group, after further prayer adopted a set of resolutions to be handed to the Board of Education. Then they went, five of them, before the Board and presented the resolutions to them.

In presenting the resolutions a brief message was delivered in which the following points were made:

1. That the ladder upon which we have climbed to our present civilization has been kicked out from under us.

2. That the Book upon which our code of morals and laws was founded has been discarded.

3. That our boys and girls are denied the privilege of hearing the Scriptures, upon which salvation depends, in the public schools.

The resolutions were:

1. That the School Board allow the Kansas City Noon Prayer-Meeting group to place a plain, readable copy of King James Version of the Bible on every desk in the public schoolroom in Kansas City.

2. That the Board grant every teacher the permission to read out of the Bible every day to the School, such reading to be optional, not compulsory, to the teacher.

3. That no teacher be allowed to discuss the Bible or explain it, but only read it to the students.

The School Board granted the petition. The Bibles were placed and the report is that teachers and pupils both in many rooms are reading the Scriptures.

National Conference to Promote Peace

A call has been made for a conference of those denominations of people who do not believe in war as a method of settling international disputes to meet at Bluffton,

Ohio, August 4-7 and discuss ways of carrying this Christian sentiment to the world.

There are a considerable number of small denominations whose belief is very similar. Heretofore they have spoken separately. The proposed conference is not to set up some official organization; in fact, it is stated that no organization of any kind is contemplated. It is rather a desire that their voice be lifted together against war.

The call says:

"A number of these groups have been sadly misunderstood during the past six years. Because of their isolation they have frequently had no knowledge of what other like-minded groups were doing. Not infrequently one or the other of these groups or individual members of them have suffered more or less persecution. Moreover, in the case of some of these groups, a feeling arose that they were the only ones who had not bowed the knee to Baal. The thought of their inability to prevent war or even utter an effective protest against it, was so overwhelming that they either compromised or suffered in isolated silence. Under these conditions these groups have not been able to effectively demonstrate that love, as it was revealed in Christ Jesus, is capable of meeting such situations as arose in 1914 and 1917."

The groups that believe war is essentially antichristian and that have been invited to this conference are the Brethren (Dunker and River) Church of God, Friends, Mennonites, Moravians, and others. The Friends are taking the lead, it appears, in this matter, as is fitting, for they have from the beginning consistently held against the idea of going to war to settle disputes.

Baptist Budget Backs Down

The Northern Baptists in national convention in Indianapolis were compelled to reduce their annual budget one half, or from $20,000,000 annually to $10,000,000 annually.

Labor-Unions Held Responsible

A recent Supreme Court ruling on a labor case says: "Labor-union organizations are suable in the Federal courts for their acts, and funds accumulated to be expended in conducting strikes are subject to execution in suits for torts committed by such unions in strikes."

In other words, it means that unions, as unions, may be held responsible for damages done to property by them or their members during strikes. Samuel Gompers, the veteran head of the American Federation of Labor, denounced the decision of the Supreme Court as unfair to labor.

The Trumpet is not a political or industrial journal, but a religious journal, yet it must take cognizance of important happenings. The fact is that peace industrially can not come as long as the relations of capital and labor are those of warfare. Force calls for force, a strike-fund for a strike-breakers fund, and warfare will continue as long as such methods prevail. This is not saying the union is wrong nor that capital is wrong, but it is saying that a new spirit must invigorate and move in both camps before there is peace. Neither is this saying that men should not combine for mutual benefit, but the Christian spirit must actuate such combinations or else the spirit of selfishness will move them.

Yet if men do thus combine, it seems reasonable that they should be held responsible for their acts. If the unions are law-abiding institutions, they had just as lief be amenable to suit as any business concern, and really it would seem that their cause will be advanced by an open statement that they desire to be suable institutions, ready to give account of their stewardship. This we demand of capital as well, even more so, for money can not feel, but men can.

In short, we must stand for Christ's law, the golden rule, "As ye would that men should do to you, do ye also to them likewise," in industry as well as religion. Moreover, in the church of God we must know each other, not as union or non-union men and women, but as brothers in Christ, one family, all owned and blessed of God.

Feeding the Russians

East of Moscow, five or six hundred miles, is the city of Kazan, on the mighty Volga River. The American Relief Administration has a station there which supplies a territory about as large as the State of Ohio by horse- and man-power. During the past winter more than 250,000 children of every creed, race, or politics were fed by the American Relief Administration. Kitchens employing from three to five workers were set up as convenient. A local committee determines who is to be fed, no one over fifteen being admitted to the list, and when all is ready the feeding begins. The ration consists of a quarter of a pound of bread and a large cup of cocoa and rice, or beans.

The little child comes to the kitchen with his pail or cup and plate, presents his card, which is punched, and passes on into the serving-room. Here he gets a steaming helping of rice and cocoa and a big piece of bread and goes to a table and proceeds with the most serious business of eating.

A total of 300,000 children have been fed daily by the American Relief and the Quakers, and this will be kept up, if the money holds out, till harvest.

Reports from Russia say that the coming harvest is going to be a bumper one, and the long nightmare of a Russian winter famine may be over, let us hope forever.

A vast door for the gospel is opening in Russia. The American Baptist Society is publishing a Russian Bible and they propose to circulate the Scriptures there. This circulation of the Bible will be one of the best preparations for a real revival there. —R. L. B.

Night

The sun has gone to rest behind the hill,
The shadows lengthened out and now are gone;
The whippoorwill that chants the evening long
Has ceased to sing, and Nature's voice is still.

One lonely star is trembling into sight,
And soft as silent sleep the darkness falls;
The great horned owl from out the woodland calls,
The bats begin their darting, wayward flight.

Brooks, murmuring softly in the ear of Night,
Within the deeply wooded hollows wind
Where dusky boughs are thickly entertwined
Above their gentle music and their light.

The forest range, whose distant hills are dimly blue
From smoke which creeps out many huts unseen,
And briery hedge and meadow-lands so green
Have silently put on their robes of dew.

And every sound that breaks upon the calm
Is like a mother's lullaby, so blest:
All is at peace except within the breast
That lacks the loving Savior's healing balm.

Oh, Lord, the night must come to all who've trod
Upon this earth—the blow must fall.
How sad indeed will be the fate of all
Who have not placed their confidence in God!

—J. Grant Anderson.

Loyalty

Loyalty means being true to a cause when its enemies attack it, sling mud at it, spread false reports concerning it, and undermine it generally.

Loyalty means staying with a cause when it seems to be losing ground, when it appears to be decadent, when many predict its failure.

Loyalty means sticking to a cause when parts of it run contrary to its principles.

Loyalty means standing firm for a cause when its leaders make mistakes. Loyalty puts the cause first and men second, and counts that even if leaders do make errors, the cause will go on and mistakes be corrected.

Loyalty to God's cause means standing by it, working for it, sticking to it, upholding it, praying and sacrificing for it, no matter who goes wrong or what happens.

God's cause depends upon God and loyal souls. Now is a time to be intensely loyal. —R. L. B.

The Destruction of Sin

To Destroy Sin Was Christ's Mission and Should Be Yours

BY FRED BRUFFETT

"And many that believed came, and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed" (Acts 19:18-20).



Fred Bruffett

This text introduces my subject, The Destruction of Sin. A text could hardly be found that reveals more fully the work of God's Spirit in real salvation work. This result came as a climax to Paul's long period of public discussion of things pertaining to the kingdom of God, the revival occurring under probably the most bitter opposition one could experience. When God works, Satan works too.

I shall notice this subject under three heads: God's Standard Is Above Sin, It Was the Mission of Christ to Destroy Sin, Individuals Should Destroy It.

God's Standard Is Above Sin

The Bible abounds in texts revealing the attitude of God toward sin, and setting the standard of Christian living, but I will give but two in this connection: "That we being delivered out of the hand of our enemies might serve him without fear, in *holiness* and *righteousness* before him, *all the days of our life.*" "What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?" These scriptures are clear. The first shows that it was God's purpose to save men from sin and enable them to live holy the rest of their lives. The second puts the question pointblank and leaves no room for argument.

A holy, righteous state and a sinful state are in their natures opposed. There is absolutely no blending of the two. These questions show that there is no sinning under grace or as a means to grace. Hence, when one leaves a state of sin to enter a state of grace a complete change takes place. Nothing short of this is genuine conversion.

Reasoning from the truth contained in these scriptures, it is perfectly logical that God should plan the destruction of sin in men's lives. His standard is above sin, and he is waiting to help all who desire to reach it.

It Was the Mission of Christ to Destroy Sin

It was the purpose of Christ to carry out the Father's will. God desired the salvation of men, and Christ came to save them. From what? There is but one answer—sin. "She shall bring forth a Son, and thou shalt call his name Jesus: for he shall save his people from their *sins.*" To leave no room for doubt, we shall quote one more scripture: "He that committeth sin is of the devil; for the devil sinneth from the beginning. *For this purpose* the Son of man was manifested, that he might destroy the works of the devil." This is definite and conclusive; no comment is needed.

Another fact might be mentioned here. Christ has the power to do his work. He has the authority to forgive, and the element to cleanse. The blood leaves no stain; it removes it all. Thank God!

"The blood will work a perfect cure,
Will cleanse the heart and keep it pure."

Individuals Should Destroy It

When one thinks of the work of Christ it may seem that there is nothing for the individual to do, but there is. Salvation is just as conditional as the free moral agency and choice of man goes. God works only as man works in conjunction with him and will let him. Man plays a part, then, in the removal of sin. He must confess and forsake, and make right what wrongs he can. His very acts in this connection help to remove and destroy sin. If the proper attitude is taken, and the right disposition of sinful things is made, a great amount of temptation will be removed and the danger of falling will be lessened.

Some souls desire the Lord to save them, but do not seem to care to be far removed from the old way. I heard of one woman who laid her snuff on the shelf in plain sight to show that she could look at it and resist using it. It would have been better if she had put it in the stove and destroyed it. Few people can thus invite temptation and resist its power. Some remove their rings and other jewelry and tuck them away in the dresser drawer where they can see them at times. Better sell them or put them in the junk-pile. Some keep the effects of pride lying around. Better do as my wife did: work those immodest clothes over or commit them to the rag-heap. It is not good to leave either the booze in the cellar, or the questionable literature on the shelf. These people at Ephesus made a clean sweep. Their books of witchcraft and spiritualism were piled together and burned. It meant something for them. It was the source of their living, the pride of their life, but they did not hesitate to complete the job. The books had cost them one hundred thousand dollars, but that made no difference.

Reader, if you want to make a success serving God, make the destruction of sin complete. Destroy it or it will destroy you. Clean out the shelf behind the door. Turn your face toward God with a decision to eliminate everything from your life that is displeasing to him. Count the cost and decide never to go back. Burn the bridges behind you and there will be no temptation to cross them again.

"He Leadeth Me"

BY ELSIE E. EGERMEIER

"He leadeth me"—these are the words of the Psalmist David, written and sung hundreds of years ago. And these same words have rung with a note of triumph in the testimonies of the redeemed host of earth since creation's early dawn. Enoch's walk with God led him through the troublous scenes of this world to an abundant entrance through the portals of glory. And Enoch has had many followers.

"He leadeth me"—what confidence these words express! God leads on today as yesterday. Unerring and ever watchful, our Guide chooses the path for our feet and then goes before us. No wonder the Psalmist exclaimed, "I will fear no evil though I walk through the valley of the shadow of death," for he knew that the Shepherd, the Guide of his youth, would still be with him. This is the secret of a triumphant Christian life—the present consciousness that God is leading on.

"But," says one, "you do not know what distressful times I have! It may have been all right for David to sing about the Lord leading him in paths of righteousness, in green pastures and beside still waters; but my lot is decidedly a different one. I must plow through turbulent waters, I must pass through dreary desert wastes where I can not see one step ahead. There is no path for me: how, then, can I say that God is leading on?" Listen: have you ever read the story of David's life? After a careful perusal of his history you will be forced to conclude that this ancient sojourner of earth knew something about trials and tribulations. But he knew also how to trust in God. And his triumphant faith in God rose above the troubles and sorrows and anxieties which filled the pages of his eventful life.

"He leadeth me in the paths of righteousness," said David. These paths are not always smooth and well defined. David, we remember, wandered about for a while as a fugitive, living in caves and hiding wherever he could find shelter. Yet he sang: "The Lord is my Shepherd. . . . He leadeth me." Sometimes David could see the path of righteousness only by his eye of faith, for his natural vision could discern not the slightest semblance of a path. And do we not find this true today? Our paths sometimes wind through unpleasant glades, over steep and rugged ways, still what is that to us? Ours is not the choosing, for "He leadeth." Then while he goes before we can safely follow, knowing that by and by we shall reach the glorious ending of the path of righteousness."

To the carnally minded this sounds like fiction for they can not see beyond the realms of the natural world. They are like Stephen's persecutors, who saw only the form of the smitten man while he saw the heavens opened and the Son of God standing by the throne ready to receive him. "Without faith," says the writer of the Hebrew epistle, "it is impossible to please God." In the storm as well as in the calm we must have faith to believe that God is leading, that his Presence is going before. Then we shall know that silver lines the darkest clouds, that blessings in disguise are daily being unfolded to us.

Fellow traveler, whoever you may be and however much your feet may seem beset by adversities, train yourself to believe in the wisdom of your invisible Guide. *Believe in him*, that he is faithful to choose the right path for you each day. And when once you allow this precious truth to fasten itself upon your heart, then in every circumstance of life you will be ready to exclaim with the assurance of the Psalmist: "The Lord is my Shepherd. . . . He leadeth me in the paths of righteousness for his name's sake."

The Key-Note—Gratitude

BY CLAIR T. PRINGLE

A prominent New York weekly states that the 103d Psalm is the best known and most read chapter of the Bible, excepting its forerunner, the 23d.

I believe we shall find in these twenty-two verses the very foundation of the Christian system. For in it we find all the human heart can possess: "Who forgiveth all thine iniquities"; "Who redeemeth thy life from destruction"; "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." David wrote the 23d Psalm in his youth. Its theme is, "Surely thou wilt." That of the 103d, written in ripe old age, is, "Bless the Lord, thou hast."

Through his youth and splendid vigor and spirituality, in the face of his sin, when repenting heart-broken, and now, in his old age—God was very good to David. And David was grateful. His heart overflowed with gratitude. That is why we love the 103d Psalm. That is why James Renwick, the martyred leader of the Cameronians, was able to chant its words so that it was heard above the rattle of the drums, and the jeers and curses of the crowd.

Our life, like that 103d Psalm, can be a beautiful, harmonious song, if we can but find the key-note. We have even more today to be grateful for than David had. For we have Christ, God's own Son. He is our Father's gift to needy men and women.

His gift is a perfect gift. Christ's finished work has secured us the blessings we enjoy today. Freedom from sin, healing for our bodies, guidance and help from the Comforter, the Holy Ghost, all these has the Lord paid for, and with his own life's blood.

No man can rightfully add a thing to the atonement. It is complete, finished, entire. And it is God's gift to men. Men have but to come to the place where God can meet them, and it all is theirs. *It is God's gift.*

The aim of right living, then, can not be to *earn* salvation. The heathen strive to do so, for they know not the God who loves them. Some of our unfortunate countrymen strive to do so by penance and the mistreating of their poor bodies because of the deception men have led them into.

When the Pharisees asked Jesus why his disciples did not fast, he replied with the parable of the new wine in old bottles. If you are trying to *work* your salvation out, by your own deeds, you, like the Pharisees, are belittling Christ himself.

What is the aim then? Simply this, let our life not be a continual drudgery to earn salvation, but receive it as a gift from Christ and then let your life be an expression of gratitude for it.

The Zambezi Falls in Africa have as much energy as Niagara. But that store of power is lost, while Niagara runs great factories, and lights many cities.

Which are you, Zambezi or Niagara? Are the spiritual capacities within you going to waste, or are you lighting men's lives with the love and power of God?

The grace of God is an unbounded power. But have you all the connections right? Are you in spiritual contact with God? Are you receiving that which Christ has paid for? If you are, I know you are grateful.

And if you are grateful, let your hands express the emotion that fills your heart. Then will you have sub-

stituted glad-hearted, whole-hearted, happy-hearted service in the place of servile drudgery. Your life will be a harmony of joy and satisfaction. For you will have found the key-note.

"Will A Man Rob God?"

BY D. T. KOCH

Some time ago a man accidentally ran into a large truck with his automobile and badly wrecked his car. It was necessary to leave it standing by the roadside while he went either for repairs or to have some one haul it into the garage for him. While the wrecked car remained by the roadside some unscrupulous person came along and striped it of all its tires except one that was bad. In speaking of the affair a man said to the writer, "That was a low-down, mean trick," and so it was; a person who will do such a thing is certainly lacking in moral principle. There are many kinds of robberies as well as many kinds of robbers in the world, and all are bad enough to say the least. While to us some may seem to be worse than others, judging from the circumstances and standing of the people concerned, in the sight of God there may not be so much difference, since he judges, not from the outward appearance, but from the motives or the intent of the heart.

But there is one kind of robbery which seems to us to be the most base and contemptible of all robberies which may be perpetrated among men. *"Will a man rob God?"* This question was involved in a charge made against Israel by the Prophet Malachi, who, it seems, prophesied about the time of Nehemiah or about 424 B. C. He boldly reproved and rebuked many of the abuses which were being practised by the Israelites during that period. One of these evils was their withholding the tithes from the temple and worship of God. This they had done to the extent that the priests and the Levites did not have enough to eat, and were thus obliged to go and work in the fields. (See Neh. 13:10.)

It was God's plan that the Levites should receive from the Israelites in general a tenth of the latter's entire income for their support, for they had received no inheritance among their brethren (Lev. 27:30-33.) This tenth that was required of the people was not given to the priests, but to the tribe of Levi. And they in turn were required to give a tenth of their income to the support of the priests who officiated in the tabernacle (Num. 18:26-28). This was called the tithe of the tithes. Then there was a second tenth required of the people to be laid aside for the entertainment of the Levites and their own families (Deut. 14:22-27). This second tenth was not a tenth of all their income, but a tenth of the remaining nine tenths after the first tenth had been deducted.

In fulfilling these obligations they had become careless and sadly neglectful. By the failure of the people to do their duty to the Levites, they were not able to keep their obligations to the priests, and they became discouraged and went to the fields to support themselves. The tenth then, of all Israel's income, we find, belonged to God; it was not theirs, it was the Lord's and was to be used as he had directed. If they used it for themselves, or for any other purpose, they were defrauding the Lord of that which belonged to him. Thus they are charged with the crime of robbing God in tithes and in offerings. And this they could not do without suffering the penalty which was inflicted in various ways, such as famine, pestilence, in bondage to their enemies, loss of their temple and worship, etc. But on condition that they bring all the tithes into the storehouse, a great promise is given them. "Bring ye all the tithes into the storehouse, that there may be meat [provision] in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). A similar instance is recorded in the second book of Chronicles, during the good reign of King Hezekiah. Prior to this, under the reign of Ahaz, the worship of God was almost entirely obliterated, the house of the Lord was closed and partly destroyed. When King Hezekiah came to the throne, one of his first acts was to open the doors of the house of the Lord and repair them. This he did in the first year of his reign, in the first month. He also restored the worship of the Lord, restoring the priests and Levites to their official position in the tabernacle. He then commanded that those living in Jerusalem should give the portion of the priests and Levites that they might be encouraged in the work of the Lord (2 Chron. 31:4-10). The result was that the people responded with a willing heart and began to bring in their offerings, and they then had enough to eat and plenty left, even heaps (v. 10).

God's provision and plan to care for every department of his work, if strictly adhered to, is fully adequate to meet every requirement under every circumstance. It was sufficient in Israel's time, and in every other age of the world. They never lacked for anything, nor suffered so long as they obeyed God and kept his commandments. And if they did suffer, they were simply reaping the effects of some broken law, either by their leaders, their king, or themselves. It was their rebellion and unbelief that kept them out of the land of Canaan for forty years and caused their carcases to fall in the wilderness. Within two years from the time they left the land of Egypt, they were on the very borders of the promised land and might have crossed over and possessed it had it not been for their unbelief. They preferred to believe the majority of the spies who were filled with doubt and unbelief rather than to believe Aaron, Caleb, and Joshua, men of real faith and courage. They were bitten by the serpents, causing the death of several thousands of them, because they murmured and complained about God's servants. Thus God's wrath and anger were manifested many times toward them because of their rebellion against his divine law. But when they would repent and obey him, his kindness and mercy were shown to them; he was their protector and providor.

While the giving of the tithes to support the cause of God, as taught by the law, has not been literally transferred to the New Testament, we should not, however, lose sight of the fact that the principle of regular giving to support the work of God as expressed by the tithing-system has been carried over to the gospel dispensation. This principle of giving is not affected by any dispensational changes, but it is binding upon the people of God in all dispensations of time, i. e., that they should give of their means to support the cause of God. The New Testament does not state definitely, as did the law, just what proportion of our income is to go to the support of the gospel. This is left for the Holy Spirit to make clear to the mind of each individual what his duty is on this line. Under the law system, when the Israelites failed to do their duty, the work of the Lord suffered,

and they were charged with robbing God. Likewise, the same principle holds good under the New Testament. If the people of God fail to do their duty, after having had it made clear to them, the cause of Christ will suffer, and they can not but be guilty of robbing God of that which he requires of them.

Love and obedience are two of the fundamental laws that govern the New Testament Christian. Christ said, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself" (Matt. 22:37-39). In these scriptures is expressed man's duty to God and to his fellow man, love to God, and love to man. And again he said, "If a man love me he will keep my words," and "If ye love me keep my commandments."

The service of God is a right and reasonable service. It is a service of love; we obey him because we love him, and we love him because he first loved us. We do not serve the Lord from the mere point of cold, formal duty, but from a heart that has been made to glow by the regenerating, purifying power of the Holy Spirit, and filled with the divine love of God. God requires our love, our homage, service, and obedience. We owe him the very best of our life and service, and we can not withhold anything from him without falling under the same charge as the Israelites, that of robbing God. Reader, God wants *you*. He wants your service, your love, your talents, your possessions; you owe all to him. He loved you and died for you. He gave the best heaven afforded for you. You are indebted to him for your life. Every good blessing you so richly enjoy comes from his hand; you are dependent on him for salvation, heaven, and immortal glory. And to live in sin, to love and serve the world, and to use those things which he has placed within your care for any other purpose than his glory and the extension of his kingdom, is to rob him of that which belongs to him. "WILL A MAN ROB GOD?"

If We Were Consecrated

BY TREVA MORRIS

We often hear people pray, "Lord, I'll do anything you want me to." We wonder sometimes whether they mean it, or if their so praying is more or less a habit. It is so easy to utter words, but it is a great deal more to mean them.

I firmly believe that if people would consecrate more fully and not omit one thing, we should have more ministers, missionaries, gospel-workers, and the like. The work of God would move on faster, more souls would be saved, and consequently more would enjoy the bliss of heaven by and by.

Oh! it pays to be consecrated to God. Then at any time when he calls on us, we can say, "Not my will, but thine, be done." It surely is more pleasing to our Redeemer for us to answer yes rather than make foolish excuses. Satan may offer his suggestions, but if we are consecrated we can decline these and seek God's help in the matter. If true Christians, we shall feel our littleness before God; but his grace is sufficient.

The cry of the mission-field is so urgent. We need more consecrated missionaries. Take China or India for instance. Each is engrossed in dark heathenism with its many religions and superstitions. Many heathen die daily without hope in Christ. Oh, sad the condition! It falls on you and me to relieve them of the shackles of heathenism. I say "relieve them," for I believe it is a burden to them.

We need not go to foreign lands to find sin and corruption. These abound on every hand. Wake up and see the need; consecrate and mean it from the deepest part of your heart. Do not just say a few words, but mean every one; do not leave out one thing. God will take your consecration into consideration. Let us be as clay in the potter's hands.

The Blessed Hope

Jesus Is Coming

BY R. L. BERRY

Jesus is coming. He is coming back to earth again. Go tell the nations, tell everybody, far and near. That same Jesus who majestically, though humbly, walked the dusty roads of Palestine, healing the sick, raising the dead, and preaching the everlasting gospel, is coming again (Acts 1:11).

Jesus is coming. Every eye shall see him, and those poor Roman soldiers, who carried out the order of execution by Pilate and who pierced his holy side, will see him, (Rev. 1:7). You and I, reader, shall see him. Yes, for ourselves and not for another, we shall see Jesus. Some will wail and some will shout, but Jesus is coming just the same. Some are looking for "that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ" (Titus 2:13), while others cynically are scoffing at such a thing and are saying, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Pet. 3:3, 4). Some are devoutly saying, "Even so, come, Lord Jesus" (Rev. 22:20), while others will howl in their mad excitement and cry to the rocks and mountains, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:16).

Jesus is coming. "I will come again" (John 14:3) is the sure promise of our Lord. Over and over the Scriptures reiterate the promise, so full of glad joy to his people, so full of dread calamity to those who are not. "Watch," said Jesus, or in other words, "keep awake" and be ready at whatever hour the Lord may come (Luke 12:36-40), for that hour is unknown (Matt. 24:36). All could be ready and, like the faithful servant (Matt. 25:20, 21), turn in their accounts with joy, but alas, "because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12) and the Lord will come in a day when they look not for him, and then he will cut them in sunder and will appoint them their portion along with the unbelievers (Luke 12:46).

Jesus is coming. Ah, dread day of judgment when this old world shall pass away (2 Pet. 3:10), when with awful fire the world will melt (2 Pet. 3:7-12).

Jesus is coming. He is coming in like manner as he went away, with clouds (Acts 1:9-11), in power and glory, accompanied with thousands of angels (Matt. 25:31). And then will convene the greatest gathering in the history of this world, the people of all nations, races, and tongues, of all ages since the world began, will surround the great white throne and be judged (Matt. 25:31-49). Then the righteous will be rewarded in heaven and will shine as the stars in God's firmament forever and ever and the wicked will be lost.

Jesus is coming. Saints, keep awake! "The signs proclaim him near." As the signs proclaim his near return, look up with joy, for your redemption draweth nigh. But if tokens of the Lord's near return may be seen, shall not the same tokens spur us to unusual zeal to see

others converted? Should not the prospect of a sure and soon reward in the heaven of heavens cause us to pour contempt on earth's fleeting things and throw into God's work a sacrificial spirit scarcely known today? On, my soul, to glory, ages on ages of bliss await thee. On, my soul, to the harvest-field of God, that the harvest home may be better, greater, and grander! "Amen, even so, come, Lord Jesus."

Sick Sheep

BY C. W. NAYLOR

"Some one asked a Syrian shepherd if sheep would follow a stranger. He replied, 'Not unless they are sick.'"

The same thing is true of God's sheep. He says, "The flock of my pasture are men." Jesus the Good Shepherd tells us some of the characteristics of his sheep. One of these characteristics is thus stated: "A stranger will they not follow, but will flee from him: for they know not the voice of strangers" (John 10:5). They follow the voice of their Master because they recognize his voice, because they know him. A stranger they will not follow. They miss the familiar voice and the well-known form of their Master. They fear the stranger, they do not know his purpose. They can not trust him. The sheep of God's flock should be as wise as the flocks of men. It is quite true, however, that there are many people who are more ready to follow a stranger than they are to follow the familiar shepherd. They are more ready to give heed to the new man who comes into their midst than they are to him who has led them through many difficulties and trials, who has taught them the way of life, and whose voice they know very well.

There are a multitude of people today professing to be God's sheep who seem ready to follow almost any religious fad, to take up with any new idea or to associate themselves with any new movement. No matter what a man preaches in the way of religion, he can get a following. No matter what his ideas nor what spirit he is of, no matter how much his teaching may deviate from the Bible, there are those who seemingly will follow him blindly no matter where he leads them. There is some reason why people are so ready to listen to the voice of strangers. In nearly every case, however, this readiness to follow the stranger indicates that they are in a condition similar to that of the sheep which follows a stranger. They are sick sheep. There is something wrong with them in some way. They may be quite unaware of their malady; they may suppose themselves to be in a most excellent condition, but in reality they are sick sheep.

There are reasons why sick sheep will follow a stranger. In the first place, their sickness reacts upon their perceptions so that they do not perceive how things really are with the same clearness they do when they are well. Therefore, they may mistake the stranger for their shepherd. When they follow him they may think they are going after their shepherd in the right way. Another reason why they follow the stranger is because their judgment is dulled. They hear a voice calling them and they follow it because they want help or desire something, or because they feel so bad. They are sick, so they do not judge the consequences of their acts. There are others who follow because they are willing to do anything for a change. Things seem so bad in their present state that they will do almost anything or follow almost any one hoping for some improvement.

Now natural sheep act from the same impulses and for the same reasons that people act. So we may expect sick spiritual sheep to show the same characteristics as sick natural sheep. But whenever we see one who is ready to follow the voice of the stranger we have at least some reason to inquire whether he has not some spiritual malady. When the new preacher comes into a neighborhood, how the people flock to hear him! No matter what sort of a "crank" he is, some are ready to follow him. If we look for the reason for this, we shall find out that their hearts were prepared for his coming. Something has been working to create a fertile soil in which the seed he has to sow will quickly spring up.

When a true man of God comes whom we have never seen nor heard, when he speaks God's message we know it is God's message, for there is the familiar voice, the familiar spirit, the familiar characteristics. He is no stranger. The stranger is he who has a strange doctrine, or a strange spirit, the extremist, the fanatic, the one who adds to or takes away from the gospel, the one who makes division or creates strife. He questions the old truths or puts them in a new setting that destroys their force. He makes the gospel something that is not really the gospel, or he may create suspicion in the congregation or between brethren. He may have new and strange ideas, or perhaps he may preach the truth pretty clearly so that it may sound like the same old truth in our ears. But there may be in him a spirit that is foreign to the spirit of the gospel. Whether he has a false doctrine, or a false spirit, or if he creates division, he is a stranger and the sheep that are in good health will detect something in him that warns them that he is a stranger. At such a time a proper judgment needs to be exercised, proper care needs to be used that we do not take into our hearts or minds anything that will affect our attitude toward God, his truth, or his people, so as to get us out of harmony with them. Beware of the stranger, follow him not.

There are many going about who are but wolves in sheep's clothing. There are men who claim to be of us, but who are out of harmony with the brethren in spirit or doctrine or both, men whose conduct is not what it should be, men who have the spirit of division, and who sow discord wherever they go. These are strangers of whom we need to beware. But again and again such men have gone into congregations, have preached their subversive doctrine, have manifested their evil spirit; and instead of those who ought to know better than to take up with them rejecting them, these individuals who should know better take up with them and take a stand against the brethren whom they have hitherto followed. What is the trouble? They are sick sheep. There has already been some preparation in their souls for the coming of the stranger. There are those in many congregations who while they meet with and worship with the congregation are in spirit not really of the congregation. They have in them some inharmonious element. They either do not see the truth as it is or they have not submitted themselves wholly to it, or they have not the spirit of the truth in them, or there is something that keeps them from being whole-heartedly of the congregation. Such people readily receive the stranger and are ready to follow him. Of such persons the Apostle said, 'They went out from us because they are not of us.' We may always expect this class to separate themselves from us

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The Atonement

Article 5—The Governmental Theory (Continued)

BY J. J. M. NICHOLS-ROY

II. Defect in Making God's Laws Relaxable

The philosophy of the advocate of this theory regarding God's laws as being relaxable is open to serious objections. Even Miley says: "*There is no sufficient reason why sin must be punished solely on the ground of its demerit.* The forgiveness of the actual sinner, as a real remission of penalty at the time of his justification and acceptance in the divine favor, is proof positive to the contrary. *And all other ends apart, retributive justice may remit its penalty. It may do this without an atonement.* Indeed, it does not admit of an atonement in satisfaction of such remission. . . . We maintain the proper retributive character of divine justice in all the use of penalty in moral administration; but *the retributive element of justice does not bar the remissibility of its penalties. The law of expediency determines the measure of divine penalties within the demerit of sin.* And from their ends of interest of moral government they are remissible on such ground, but only on such ground, as will equally secure these ends" (Systematic Theology, pp. 175, 176 [italics are mine]). This, according to Miley himself, is "fundamental" with the governmental theory and "determinative" thereof.

We consider that this is a misconception of God's laws for

1. The argument regarding God's laws as relaxable is based on the analogy of the laws of human government. And this analogy is also taken in part, not wholly, for even among human laws there are laws that can not be relaxed without causing evil consequences to the state of society. God's laws are the expression of his own divine perfect nature. Therefore, to say that these laws are relaxable would mean that these laws are not good, holy, and just. If they are good, how can the relaxation of them be good, or holy, or just? In some of man's laws relaxation is reasonable as they proceed from a finite and imperfect being, from a will that is not of the Most Supreme Being in whom all perfections exist, and from an understanding that is naturally imperfect. Therefore, to conceive of God's laws as relaxable as some human laws are, is to fall into an error of conception of the Infinite as a finite being.

2. The argument is based on a *mere assumption* that the "retributive element of justice does not bar the remissibility of its penalty" or that penalties are remissible so far as a purely retributive justice is concerned" (Systematic Theology, Vol. II, p. 176). Proofs are required to justify this assumption. But the advocates can not cite proofs to this end. In vain do we search in Miley the able advocate of this theory for such proofs. But we have proofs to show that God's laws are rigid, absolute, and exacting. Look at the laws in nature. The law of gravitation has no concession even to an innocent little child in spite of its innocency and ignorance when it happens to walk out of the window and fall on the ground. If you break the law of health, you suffer the consequence. There is *no relaxation.* There may be *intervention,* but no relaxation. If a child should fall from a window, we do not expect that the law of gravitation should be relaxed, but we may expect *intervention,* i. e., we may expect some one or something to prevent it from falling to the ground and breaking its head. That some one may be a person on earth or an angel from heaven and that something may be a soft cotton or feather mattress laid on the ground. Intervention we find in nature, but relaxation of law we do not find. To quote Dr. Armour: "If indeed it seem to be terrible exceedingly that there should be, everywhere, law absolute, exacting and unyielding, reflect how immeasurably dismal, hopeless, and chaotic would be the universe—if universe there could be—were law according to the mind, somewhat accommodating to certain violators! Bethink thee, O man, that just in this bracing, reassuring, all-regulating power of exact and invariable law, is centered whatsoever of confidence or hopefulness there is to be found in the universe; for law that is, indeed, and that it is fit should be terrible to evil-doers, is also a praise to them that do well. It could not be the one if it were not the other. All the law-abiding owe every hope they cherish, as well as every cup of bliss they enjoy, to the invariableness, exactness, and absoluteness of law" (Atonement and Law, pp. 96, 97).

Again God's laws are the expression of his will, and his will also is in accordance with his nature, and can not be contrary to it. And the laws of nature are God's laws. If it is a fact that God's laws in nature are not relaxable, how are we going to say that God's moral laws which are the expression of that same nature of God, who is revealed in nature, are relaxable? What proofs can we produce to show that his moral laws are different in principle from his natural laws? Do we not find rather that the book of nature corresponds with the Book of divine revelation? The book of nature says, "If you break the law, you suffer the consequence; and there is no possible relaxation of that law." The Book of divine revelation also says: "The soul that sinneth, it shall die"; "The wages of sin is death"; "In the day that thou eatest thereof thou shalt surely die." Again, as we find intervention in *nature,* we find intervention also in *revelation;* He (Christ) was cut off out of the land of the living for the transgression of my people to *whom the stroke was due"* (Isa. 53:8, A. S. V.).

3. The argument is based on the supposed different workings of *rectoral justice* and *retributive justice.* The idea that rectoral justice must be satisfied because it has in view the conservation of the moral interest of the government and thereby of the subjects of that government, and that *retributive* justice will suspend or relax its demand because it has in view a personal satisfaction, is incongruous. By what law of reasoning can we differentiate the workings of these two aspects of God's justice unless it is by a transference of the analogy from human experience to that of God? But let it be remembered that man being finite and imperfect, all qualities in him have naturally imperfect workings. Suspension and relaxation may be found in human dealings and such are considered admirable, as no other action can be more admirable of a finite being than to conform to the laws of his finite condition. Hence, in man a tempering of justice by love and love by justice is excellent, a relaxation of the retributive element is also excellent, as such actions mean a conformity to the laws of his finite nature, for *nothing in God's universe is*

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Making a New Start

Including Sunday-School Lesson for August 6—Ezra. 3:1—6:22

BY E. F. ADCOCK

"Failed," what pathos there is in that word! Yet it is so common a description of the outcome of man's efforts, I wonder if we stop to realize its real significance. What does it mean to fail? The business man undertakes a venture and loses. We say he failed. The farmer expends much toil and money to plant and care for a crop, but perhaps drought or a storm practically destroys all the fruits of his labors. We describe his experience as a failure. Sometimes the Christian starts out well, but finally loses the grace of God out of his soul. And naturally we class him with the "failures."

Who Are Failures?

In a certain sense those we have just described are rightly called failures; but in a broader, truer sense they possibly are not. Failure is a relative term and we can not judge these cases by merely the one instance mentioned. On the whole the business man may have been very successful, but he failed in that one instance. Perhaps the next year and for several years after the loss of that crop the farmer reaped bounteous harvests. In a general way he was very successful. In the very same way there are some "failures" in the Christian life. Some may, through neglect, or a similar reason, lose the grace of God out of their hearts. Whether or not they are failures depends entirely upon their attitude after the misfortune. If they lose heart and give up entirely and consider themselves down and out for good, they are failures in the truest sense of the word. And, oh, their miserable condition! In every case the issue lies in the individual. If you think you are a failure, you are, is pretty good philosophy. If you think you can succeed, your greatest foe to success is already conquered. This reasoning may sound rather cold and human, but it nevertheless applies to the Christian.

The Backslider's Hope

Of course, dear backslider, you can not regain your lost position and retain it in your own strength, but the "if" does not apply here. Did Christ fully reject Peter because that disciple denied him? He told Peter beforehand that he would deny his Lord, but Jesus said, "I have prayed for thee, that thy faith fail not." He also spoke as if he expected Peter to be converted again. Was Peter a failure? Read of his life after Pentecost and be assured that he was not. Christ's message through John the Revelator to the church at Ephesus bore a reproof because they had lost their first love. "Remember therefore from whence thou art fallen, and repent, and do the first works," was the exhortation given. Then there was Israel—rebellious, forgetful, idolatrous Israel—a nation that utterly forgot God. Even after they had repeatedly rejected God, listen to his message to them through Jeremiah: " Return, thou backsliding Israel . . . ; and I will not cause mine anger to fall upon you: for I am merciful . . . and I will not keep my anger forever. . . . Turn, O backsliding children . . . ; for I am married unto you" (Jer. 3:12-14. Read also the next few verses.) . To be sure, it is not necessary to backslide, for the Lord will keep us from falling. Oh, it grieves him sore when we do wander from him, but he proves his love the more by calling us back to repentance and pardon.

Rebuilding the Temple

Whenever has there been a nation so rebellious and stiff-necked as the Jews? Finally God's righteous wrath drove them into a long exile from their beloved city, yet that wrath was so commingled with love that we fairly marvel: through it all God planned the restoration of his people. In this lesson we learn of how they did repent, and return. The condition of the backslider is similar to that of the Jews in captivity: he is an exile from home, and the temple in his soul has been destroyed. And when he does return to rebuild that temple he often meets a sad condition. He finds where once stood the glorious structure of salvation nothing but a heap of ruins. Then he begins to realize more the folly of turning away from the Lord. No, it surely does not pay to backslide; but to remain in such a condition after one has been unfortunate enough to fall is far sadder and more unwise. Yes, backslider, when you come to rebuild you may find some of the fine material that graced your first temple not at hand. Sin, you know, is a great destroyer. But let not that discourage you; if you can not build gorgeously, build solidly, permanently, which is more important. Another thing, beware of certain alleged friendships. There will be "Samaritans" ready to help you build. Allow no entangling alliances. Of course, it is a blessed thing to have real helpers in such a crisis; but let them prove their trueness. How quickly the mask falls and reveals the true nature of false friendship! If you desire to rebuild successfully, make a clean sweep and build alone for God.

No, in spite of their wavering faith, the Jews were not a failure. Through them God worked out his plan of universal redemption. But had they, when exiled, given up and considered all as lost, how different subsequent history would be! And as God had a purpose in all his dealings with his people then, he also has a purpose in each individual life now. Only by completely giving up and refusing God's way shall we flout that purpose. Then, only then, are we indeed miserable failures.

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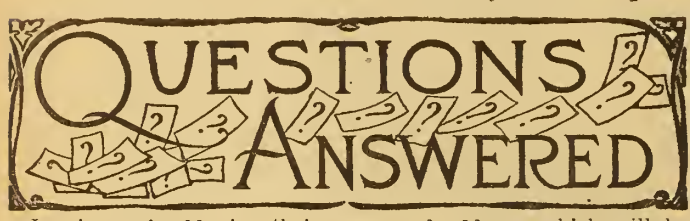
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Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

Why is it so many people contend that sprinkling is the right way of baptizing? Is there any place in the Bible where it reads of sprinkling?

Sprinkling for baptism, like many other doctrinal misconceptions, has come down to us from times of apostasy in which the true import of the Scripture and the divine institutions was to a great extent lost and the opinions of men were substituted. People today believe that sprinkling is baptism simply because they have been so instructed. A correct understanding of baptism, what it is intended in symbol to mean, will admit of nothing but immersion as filling the requirement. In the Old Testament mention is made of the sprinkling of blood, of water, or of oil, but this was in ceremonial type of the future spiritual cleansing by the blood of Christ, the water of the gospel truth, or the oil of the Holy Spirit. Never was such sprinkling a type of baptism, for a literal type never stands for another literal thing, but for a spiritual thing. Ezekiel, taking up the typical use of water employed in the Old Testament, prophesies of the cleansing work of the gospel in 36:25: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you." There is no reference here to baptism, but to the thing which the old literal sprinkling typified, namely, New Testament salvation through the truth. Of this the administrator is God, while of baptism it is man, for Jesus commanded *us* to baptize, Baptism was not typified by an antecedent, but is distinctly a New Testament symbol, having a meaning of itself, which, as we have said, can be represented only by immersion.

Are the baptism with the Holy Spirit and sanctification the same experience? Is not the speaking with tongues a sign of the baptism of the Spirit, and is it not for us today the same as in the morning light of the church?

The baptism of the Holy Spirit belongs to sanctification as the latter's consummation, and to that extent the two are the same. A person is not fully sanctified, therefore, until he is in possession of the Holy Spirit. Speaking in tongues is for the people of God today, and if one has the real gift of tongues it is an evidence that he has received the Holy Spirit, for the exercise of such gifts is only by the operation of the Spirit. But to turn this around and say that if one has the Holy Spirit it is an evidence that he also can speak in tongues, or in other words, that no one without the tongues has the Holy Spirit, is one of the serious errors of the "tongues" movement today, for it is contrary to Scripture. The tongues is only one of a number of spiritual gifts which are distributed in the church by the Spirit as he himself wills, and any one of which, independent of any other is an evidence of having the Spirit in possession. (See 1 Cor. 12.) The Apostle shows in 1 Corinthians 14 that the tongues, being an experience of a private, individual character, does not rank in importance with prophecy or such gifts as particularly minister benefits to others, and he rules that there be no tongues at all in the congregation unless there be also interpretation, and even then restricts the exercise to two or three instances, one at a time.

The "tongues" movement as it is known today stands convicted of the following important errors:

1. Regarding sanctification as distinct from and prior to the reception of the Holy Spirit.

2. Insisting that without the tongues one has not received the Spirit baptism.

3. Exalting the tongues above its Scriptural position and making it a hobby.

4. Making no allowance for counterfeit tongues and the working of Satan in this respect, thus accepting any sort of mutter or jabber for true tongues and accepting various strange, extreme, often indecent demonstrations as the power of God, etc.

Such teaching is deceiving many honest souls and tends to make the very name tongues distasteful in the church of God and to discourage any exercise of the true gift. On the whole it is a glaring counterfeit.

Is the Trumpet a safe guide at all times, or is it possible that error might occur, making it necessary to compare it with the Bible?

The Trumpet is not infallible and never makes such claim, and certainly it is possible it may sometimes be mistaken. We believe, however, and are sure that the general principles for which the Trumpet stands, the movement it represents, etc., are of God. And it has no concern other than to be instrumental in advancing the work God is doing in these last days. In every age or time God is doing some definite thing. After it is past it is history; while it is yet future it is prophecy but the whole constitutes the unfolding of the divine plan, not arbitrarily with God, but in connection with the general trend of human affairs. God's truth is marching on. It is spiritually discerned. All who will abandon self and seek after God may find him; and when one thus finds the truth, he has the spiritual consciousness that it *is* truth, whether it pertains to the full-salvation provision or to the glorious unit into which God is gathering his people. God's truth is itself a unit; it is not divided but is a real, definite, exclusive thing, capable of being discerned and known. There is a particular truth that is present, or current, with the time in which we live. We believe that the Trumpet knows this truth, that it is instrumental in God's hands of promulgating it to the world. We do not say the Trumpet understands every passage of Scripture, but we believe it is in line to know all the truth as it comes, in other words, that it is right at heart. We invite comparison with the Bible. That is something that should be done with all the Trumpet's teaching. —A. L. B.

Remember this: It is always better to suffer wrong than do wrong. —*Frank E. Wallace.*

No man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world being better for it, without somebody being helped and comforted by the very existence of goodness.

—*Phillips Brooks.*

HOME AND FAMILY CIRCLE

Religious Experience in Children

BY MABEL HALE

What is more beautiful than the innocence and perfect faith of a little child? It is easy for him to believe, because of his confidence in the wisdom and knowledge of the one teaching him. The wise parent takes advantage of these years to teach the child of God and his love, and to point the faith of the child to holy things. A child carefully taught, and whose mind is directed to God and his relationship to him, usually early shows a sensitiveness of conscience and a desire to please and serve God. He becomes conscious of his shortcomings and calls on God to forgive him, and to help him do right. He acknowledges himself to be a child of God, and calls himself a little Christian, which he is in a very true sense. But does the child receive a change of heart and become a new creature in the sense that an older person does?



Mrs. Mabel Hale

Let us examine this question a little. A young child is not responsible before God for his conduct. He does not *know* right from wrong only as he has been taught, this knowledge beginning at zero and rising with his years. At what time the change occurs when the child becomes answerable before God can not be definitely stated. It no doubt varies much with the development and opportunities of the individual. Probably most children have this change in their first teens. Until this time the child's conscience, ordinarily, is fixed in the parent rather than in God, and no sense of guilt is felt if the parent approves. The question in the childish mind is not, "What does God think of this?" but, "What does my father or my mother think?"

The child is very impressionable, and the things brought vividly before him greatly influence his actions. The parent who sets before these little children an example and ideal that stamp a love for sin on the young heart is guilty before God.

The things of God are difficult for the proud and worldly wise to understand, but the trustful little child readily comprehends those simple truths that bring a close relationship to God. In his childish innocence he stands justified before God, and has a right to consider himself truly a child of God. "Of such is the kingdom of heaven," said Jesus.

But can a child thus tender before God be so carefully taught that he will not need to be converted when he reaches the years of accountability before God? How young may we suppose it possible for a child to receive a change of heart, and become actually born again? Jesus said, and it stands true in every case, "Ye must be born again." Careful training can not take the place of the new birth. Ordinarily the child will develop traits, will be overcome by temptations, and will indulge in acts that bring him into condemnation, as he grows older, and he will realize the need of something more in his life, and will answer this question for himself, either seeking God for definite help, or giving up his claim as a Christian.

Most children do not comprehend the need of the new birth until they reach the full years of accountability, and with such a profession of conversion is only a submissive attempt to follow out the directions of an older mind. But there are exceptions. Some children as young as ten or eight years, and possibly earlier than this, have comprehended and received that change that indeed made them new creatures. But they are exceptions and show unusual development of spiritual understanding.

Should children be urged to get saved, that is, to ask God for the new birth? Children should from infancy be taught their relationship to and dependence upon God, and to feel their need of him. They should be taught to ask his forgiveness when they do wrong, and to seek daily to please and glorify him. They should be told the story of Christ and his redeeming love, and be consistently taught that he died for them. And for them to come and verbally give themselves to God, will never do them harm. But these things should be taught to them sensibly and quietly, without undue emotionalism and excitement. It is well for the teacher of little children to remember always that they *are* God's children, and to teach them to recognize him as their Father.

What shall we expect of the child who is endeavoring to live as a Christian? Expect him to be a child with a child's mind and judgment. He will need oversight, care, and correction daily. He may, from lack of understanding and judgment, do many things that will meet your disapproval, but do not judge him harshly. Never question his Christian experience when you have to reprove him. Let his own conscience do that. It is hard for older people to understand the viewpoint of children, and just as hard for a child to get the adult viewpoint, and therefore it is easy to be unjust with a child. His imperfect judgment may allow him to do sincerely what looks wilfully wrong to us.

Teach your child about Christ, train him for Christ, lead him to Christ, live before him an example of Christ, pray for him that he may early know Christ, and daily trust God to do what you can not do. May our first desire for our children be that they may live for Christ.

A Mother's Love

A mother's love—how sweet the name!
What is a mother's love?
—A noble, pure and tender flame,
Enkindled from above,
To bless a heart of earthly mould;
The warmest love that can grow cold;
This is a mother's love.
—James Montgomery.

A mother's love is indeed the golden link that binds youth to age; and he is still but a child, however time

may have furrowed his cheek, or silvered his brow, who can yet recall, with a softened heart, the fond devotion or the gentle chidings of the best friend that God ever gives us. —*Bovee.*

HOME PROBLEMS

J. Grant Anderson,
Dear Brother:

I am a teacher in a school for girls, and lately have added the Gospel Trumpet to the text-books from which I teach. I consider your paper as one of the best journals on morals in the religious world. Would you please, again, in your department, give your opinion as to the best qualities needful in girls and women to give them a name and a place in the world?

—Ethel Belle Apple.

We are truly glad that the Gospel Trumpet is finding its place, as an educator, in the world, and we trust it will continue to do so until the end of time. Following are a few of the major characteristics essential to make women attractive in the home, and in the world at large.

Character.—There are numerous qualities which go to make women attractive for a while; but there is one quality that outshines and outlasts all other qualities, and that is *character.* That quality will shine forth in girlhood, wifehood, motherhood, grandmotherhood, and throughout all time. Character is that quality of goodness that God and the angels see and which speaks of true worth. It matters not so much the quality or style of clothes such a woman wears, nor how gracious her manners may be; she will be loved by all who know her, and best of all, she will be loved by the Lord.

Womanhood.—Men everywhere are attracted by women who are women indeed. Men admire women who take a courageous outlook upon life and who are willing to assume their share of responsibilities in the making of a home and of real companionship. Every normal man is attracted by the woman who possesses the potentialities of motherhood. It is largely upon this quality that rests the perpetuity of the human race. Such a quality touches most of the springs of human activities and is expressed in sympathy, gentleness, friendship, a firm clasp of the hand, a kindly smile, and a willingness to pay equal in the joys and battles of life. Generally such a womanly woman shows marked fidelity to right and truth, loyalty to her family and friends, and shows affection which compels all to kneel at her feet.

When a man finds a woman of true character whom nature has endowed with qualities that make for motherhood, consciously or unconsciously the God-given principle of fatherhood asserts itself and the man is irresistibly drawn to her by that primitive instinct of mating which is given to all living creatures. Exterior graces may captivate a man's fancy, but it is that quality of womanly womanhood that draws him like a magnet of steel.

Beauty and Grace.—Some men are attracted by beauty of face, of form and size. Nature has been kind to the family of men, in that beauty has most always accompanied youth, and when reason is not consulted nor inspiration invoked, it is quite natural for a young man to propose to the most beautiful girl he can find; and ofttimes he is deeply disappointed when outward beauty fades away. When laurel wreaths shall have faded and golden crowns shall have melted, true Christian character will still be found true and loyal, and hence, this noble quality should always be kept foremost in view.

—J. G. A.

Preaching the Doctrine

BY LUTHER L. BERRY

A few years ago Lyman Abbott published an essay on The Disappearance of Dogma. In this he pointed out that the old, narrow way of considering the teachings of the Bible is a thing of the past, and that Christianity now is united on general principles. He is quite right in thinking that the old narrowness is passing, but he is badly mistaken in thinking that the Christian churches are today together on the general principles of the Christian religion. The difference between our idea of this question and that of Dr. Abbott's probably lies in what would be classified under fundamental doctrines, and if we could limit the number, we might be able to agree with him. For instance: the mode of baptism is in question. The question is whether or not this is a fundamental matter, or whether it is dogmatic to talk about it any longer. The right position to hold is that *all the teaching* or doctrine of the Bible *is fundamental.*

Paul said to Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16). Christ gave commandment at his ascension that his disciples should teach the world "to observe all things whatsoever I have commanded you."

Christ, who was the author, founder, and builder of the church of God, instituted every ordinance, and gave it every commandment necessary for its life. If we neglect any of these points of doctrine, we to some extent make the church of God imperfect, and therefore diminish its power and usefulness in the world. The reason that any organization or body of Christian people do not prosper as they should is simply because they do not preach and practise all of Christ's teaching.

It is quite possible that we do not realize how important the doctrine is. On the doctrine hangs our faith. Through the teaching of the Bible we have believed on Christ to the salvation of our souls, and, in fact, everything we do for God is done because we believe we are following the directions of Christ our King and Captain. You take away from a man his belief and he has nothing left, absolutely nothing. His faith is gone. If his mind is clouded and confused as to the truth of the doctrine, he is in a perilous condition and needs help at once.

So we see how necessary it is that we preach a clear, clean, and definite doctrine. And we see how important it is to preach it all. If we fail to do this, it is apt to prove disastrous to our work and to the church of God. Do not neglect sanctification and healing. Let us be careful in evangelistic work that we do not win people to ourselves instead of to Christ and the truth. This is serious advice. Let us preach the truth in its fulness.

He Would Sit By the Pie

BY EMIL KREUTZ

A little boy was asked at dinner-time where he wanted to sit at the table. He replied, "I am going to sit by the pie." Almost all boys and girls like pie. But to want to sit by the pie seems to be rather selfish. He wanted to make sure that he would get his part.

The very first step in the Christian life is to deny oneself. God's Word is against selfishness of all kinds. Jesus says that if any one wants to be his disciple he must deny himself, take up his cross, and follow him (Luke 14:25-27).



A Free Sample

BY A. T. ROWE

While I was riding on a train a few days ago, the vender passed through the coach several times offering his different products, "Candy, chocolates, chewing-gum, and peanuts," and did not seem to be very successful by way of sales. After a while I noticed that he came through with a glass of salted peanuts, and requested each passenger to take a spoonful in his hand and sample them, assuring us all that it was free and that the peanuts were "fresh and very nice." Later he came through with a case of these peanuts, prepared in bags, which he sold at ten cents a bag, and I noted that quite a number of those who had taken the free sample purchased a bag, so that the sample which was in the first instance "free," ultimately cost each person ten cents. After the individuals had the peanut taste in their mouths, it was not so difficult to sell them some. While this looked like good business on the part of the vender, it occurred to me that this is precisely the way the devil operates on the human soul. "Taste and see," says the Lord, "that the Lord is gracious;" and the devil, being a great imitator, says to the young and old, "Taste and see," and once they have tasted of the pleasures of sin, they seem to forget that this is an acquired taste only, not natural, and that at the very most it provides only a temporary pleasure.

"A free sample" is offered the young man or woman in the way of the dance. "Taste and see," says the devil, "and you will be convinced that there is great pleasure in dancing. "The close, warm embrace, the quick step, the lively music, the rapid coursing of the warm blood through your being, the social advantage, the opportunity to mingle more intimately with the opposite sex, the graceful step that you acquire, the fact that thus you may enter "high society," all appeal to the selfish nature within, and to the very lowest elements of the human nature; and too often you find that the "free sample" the devil offered and you accepted has become a most expensive affair, even to the loss of your manhood or womanhood, and if you are not very careful, the loss of your eternity-bound soul. A refusal of the "free sample" would have saved you all this. Do not, young people, be enticed with the lure of the dance. The devil is conducting this line of business. God is surely not on the dancing-floor, and if you would be safe, do not go where the Lord would not go.

A "free sample" is offered the young man—and we are sorry to say, is now being offered the young woman also—in the shape of a cigaret. The devil says, "Taste and see, and if you do not like it, it will cost you nothing." But too often the mere tasting of the "free sample" has aroused that appetite for tobacco, and later for liquor, and so on down the line of sin, until in the final analysis a long line of iniquity can be traced to that "free sample" cigaret with which some friend treated you. It is reported that last year the American Tobacco Company spent a million dollars in advertising, and one of their slogans was, "A cigaret in every mouth in China." Even if it should cost them a million dollars in cigarets given away in China, and they were able thus to create an appetite among the four hundred million Chinese, those "free samples" that were put out would yield a big return in dollars to the Tobacco Company. But what of the four hundred million Chinese who accepted the "free sample"? The first cigaret may have cost them nothing, but the smoking of it kindled a fire in their being that called for more and more fuel, and in dollars alone that first free cigaret will have cost them many dollars, to say nothing of the cost in ruined health and life itself, and the acquiring of a national habit, nearly as bad as the opium-habit, to which they were addicted.

Young men and women, accept no "free sample" from the devil. If he offers anything free, he is doing it, not for your good, but for his gain. What now looks to be free will later cost you a great deal, perhaps your very soul itself. Beware of his "free samples." It is all right to "taste and see" of the Lord's offerings, but the devil has nothing to offer to the soul that will be a benefit to you—and it is certain that it will do you harm. The dance, the theater, the movies, the card game—ask yourselves the question, "Who is running these different lines of business, God or the devil?" Surely God is not running *any* of them. Then let us stay away from them, not merely because our parents do not wish us to go, but because they are positively injurious to the soul. Think it out for yourselves. Do not be misled by such ridiculous statements of the devil as: "We need a good laugh once in a while"; "We don't have to be long-faced to be Christians";; "Other good people go"; "It's a 'fogy' notion of Father's and Mother's"; "I can stop when I want to"; "Where is the harm in a few little innocent cards with pictures on them?" and many other equally weak excuses. God is not the author of these excuses. Guess who is.

A Decision

Jesus, Jesus, precious Jesus,
Help me lean upon thy arm;
Then I know, whate'er befalls me,
Thou canst shield from all harm.

Jesus, Jesus, precious Jesus,
Can I ever from thee stray?
No, to thee I'll e'er be faithful,
And thy sweet commands obey.

Yes, dear Lord, I'll trust thee ever,
Though all friends should prove untrue;
For I know, if I am faithful,
Thou wilt surely take me through.

—W. O. Lacock.

Some folks read the newspaper on the train or streetcar, but would be ashamed to so read the Bible. I wonder why? —*Frank E. Wallace.*

It is good for us to think no grace or blessing truly ours till we are aware that God has blessed some one else with it through us. —*Phillips Brooks.*



It Seemed Grand

Pratt, Mo.—I desire very much to tell how precious the Lord has been to our family. He has healed us many times in answer to prayer. Over a year ago I was very low. It seemed that I was in the very jaws of death, but the dear Lord spared my life and raised me up, and I am so thankful to him. He has healed my husband of pneumonia. He has also healed my little children many different times.

But I desire to tell how wonderfully he manifested his healing power almost a year ago. My husband and four small children were working on a new piece of ground last March. They had set fire to some very large trees that were yet standing in the field. The children were picking up some rubbish, and were burning it. Husband had told the children not to go too near the burning trees. But the little five-year-old did not quite understand the danger and went too near a tree that was almost ready to fall. My husband, who was working about fifty yards away, saw the tree just as it began to fall, and told the little fellow to run. Just as he started to run, the tree fell, and struck him across the left shoulder and side, tearing his clothing from his shoulder. Husband picked him up and thought he was dead. He was not breathing. Husband was so excited he had forgotten to pray. But little Ethel, aged nine, who had witnessed the scene, dropped on her knees and prayed for the Lord to spare little Oliver. His father carried him to the wagon. He was apparently dead. Soon he began to struggle for breath. He said, "Take me to Mama, I can't hardly get my breath."

They reached the house. I was very excited, indeed. But prayer was my first thought. We did not know how badly he was hurt, but he seemed to be suffering very much. We thought we would call a doctor, but decided we would not, and we just took his case to the Lord.

This happened about 9:30 A. M. The little fellow was so sick he began to vomit about 10:30. He continued to vomit for two hours. Blood would come from his stomach. I was so nervous that I could not eat my dinner. I arose from the table and went near the barn. There I prayed that if it was God's will, and best for us, he would spare little Oliver to us; but I could say amen to his will. I prayed for strength to stand anything that the Lord would have me to go through.

I started to the house, feeling much stronger. When I reached the house Oliver was asleep. After he had been sleeping for about an hour he awoke. One could see he was feeling better. Oh, how thankful we were! He continued to get better that afternoon. I went to the kitchen to get supper and left him for another good rest, I thought. Then I heard a noise in the room where he was. I hurried to see what he was doing. He was up trying to dress himself. It all seemed so grand to me, after we had been turning him in the bed (as he suffered so much he could not turn himself). I just praised the dear Lord for his wonderful healing power.

We praise him for ever showing us the true way. We know we owe our best to him. We do desire to be better servants for him. Yours in Christ,

John and Birdie Braschler.

Anderson, Ind.—Since the fall of 1920 I have been afflicted with a trouble caused from heavy lifting, and those who have had the same know how a person suffers. I was examined by two doctors this spring. They both told me that an operation was the only thing that could help me. But I would not consent to an operation and at that time did not have faith to believe God could heal me, so I just took pills and medicine. Mother and I came up to the camp-meeting and there I was healed, though not instantly, after being anointed with oil. And, praise God, he still keeps me day by day! I am as well and strong as I ever was. Pray for me that I may ever walk in the light. Mary Tucker.

How I Was Led Into the Ministry

Twenty-one years ago at the age of fourteen I heard the truth of this reformation preached by Bro. N. S. Duncan. Though I was only a child, it was so simple and plain that it made impressions on my heart that I shall never forget. The preaching and singing were so filled with the inspiration of the Holy Spirit that it almost seemed to me that God had sent us messengers from heaven. One year later I was gloriously saved in a meeting held by Brothers Sutherland and Long. The truth they preached seemed equally as precious to me. I was so completely delivered from the love of the world that I was not even tempted with its pleasures. My greatest pleasures were found in taking my Bible to the grove or to my locked room and there spending hours in study, meditation, and prayer. I enjoyed visiting the old ladies of the community, who were sick or afflicted, reading and praying with them. Some of them received spiritual help, and were healed.

How thankful I am for the ones who brought the full gospel to me in the days of my youth, and that God gave me a willing heart to accept it! At the age of eighteen years I moved with my parents to another city. We started prayer-meetings and Sunday-school in our home. We had some evangelists to come and hold a few days' meeting. Some were saved. We continued our cottage-meetings with increasing interest until we had to rent a hall to accommodate the people. In a few months a spiritual congregation was raised up.

To my surprize the news got out that I was preaching. I had never even felt that I had been called, but soon, while in prayer, I felt that God gave me a definite call, and I have never doubted it. The Lord continued to bless my humble efforts with the salvation of souls, encouraging me to be faithful. Today I am enjoying the fulness of salvation.

During trials and afflictions, I am drawn very near the Lord, and am daily comforted by the Holy Spirit. By the grace of God, I am encouraged to press on in his service, and to do more than ever before for the salvation of the lost. The height of my ambition has always been to make a success of the Christian life. Pray that I may not fail. Yours in Christ, Ada G. Walker.

THE ENTRANCE OF THY WORDS GIVETH LIGHT. Psa. 119:130

MISSIONARY

A Woman's Gathering in China

BY ANNABEL HUNNEX, CHINKIANG, CHINA

The Chinese sisters of our Chinkiang congregation meet in the chapel every Wednesday afternoon for prayer and spiritual instruction. Bible truths are presented in a very simple manner so that all may understand. Also each sister is given an opportunity to take part, and thus the more timid ones feel more free to pray and testify than in a mixed congregation. Most of the women who attend these meetings are Christians, and the Lord has been with us. I wish to give the readers of the Gospel Trumpet some idea of how the Lord blesses the souls of these dear women, by giving an outline of a recent gathering.



A woman of China

The meeting was opened by singing the song, Why Jesus Loves Me I Do Not Know, and also a second one was sung, Happy Day. We prayed, a number taking part in prayer. The prayers of the more timid ones could scarcely be heard, but, thank God, we are not heard for our much speaking. After prayer we sang, Pass Me Not, Oh Gentle Savior. Sister Dong, the pastor's wife, gave the message, the subject of which was Jesus' Disciples — How Precious the Meaning of These Words. She gave a very short talk, but it was accompanied by the Spirit. Others followed with short continuations of what Sister Dong had said. I arose and expressed my gratitude to God for the wonderful way he had led each of these dear women out of darkness into light, as I had known most of them personally while they were yet in dark heathenism. I felt inclined to relate some incidents connected with their conversion, but I did not get very far along. They must tell it themselves, so one by one they arose and told the interesting story of how they were brought to a knowledge of Christ.

Some told of how they were at first so afraid of the missionaries, because people had told them that the white people kidnapped children, dug out people's eyes, and plucked off their noses to make medicine, etc., but how different they felt about the missionaries now. One sister mentioned how frightened she became when a lady missionary took her by the hand one day and put her arm around her, but how thankful she felt that she had been made to realize the love of God herself. Another sister expressed her joy in finding the true God and his people and with tears falling she spoke of the comfort and help that came to her in serving the true God. Another told of how her relatives ridiculed her when she gave up her idols and ancestral worship to serve the living God, but said that now they too were serving the living God. Still another told how God brought back to life her dying child after doctors, superstitious praetises, etc., had completely failed, and said that through the healing of this little child her old deaf mother who had worshiped idols all her life was made to see the power of God, and, as a result, to accept Christ as her own dear Savior.

A number of requests were made for prayer and then we all prayed earnestly, after which we sang a verse of Happy Day and were dismissed. I returned home that day with a feeling in my heart that it is not the big show nor the great noise that we make which proves Jesus is with us, but that it is the attitude of our hearts in our service to him—just to be humble and sincere.

To Hasten His Return

What a thrill of joy goes through the Christian's heart when he remembers that some day the Master whom he loves and serves now (although unseen) will soon return to earth to gather together his followers for their eternal reward! What a blessed thought that he who redeemed and saved us will take us to dwell with him eternally!



A woman of China

How often do we, when weary, falter by the wayside and long for his coming? "How long, O Lord, how long?" is the cry of our souls. When we faint, a still small voice whispers the answer, "I will give thee the heathen for thine inheritanee." When we are a bit careless or forgetful, a voice of thunder answers, "This gospel of the kingdom must be preached for a witness to all nations, and then shall the end come." "Ye are my witnesses," again saith the Lord of harvest.

As I stand in the watchtower, I see that the witnesses for Christ have gone as far afield as they ean. Others would leave the fields nearest the watchtower and go farther out if they could, but they are detained for lack of proper support. Every other facility is provided for witnessing for Christ's saving power—the free printing-press, excellent railroad and steamship serviee, freedon

of religious worship, government protection; also the field is ripe in many places both at home and abroad, and the hearts of those who are sincerely looking for truth are in a receptive attitude. What more favorable conditions are required than those already provided? Money is all that is lacking to push the work forward at the highest speed.

If the means were only provided, twice as much literature could be printed. Religious literature can witness for Christ in a special way that the person of man can not. Books and tracts can enter darkest places where man would be forbidden to go. Through literature published in the language of the country, our missionaries already on the field double their efficiency. Both at home and in foreign lands the literature is, as it were, a forerunner of the living messenger. The message brought by these silent bearers of truth opens many a closed door to admit the first ray of gospel light.

But sending literature is not enough. Those who receive the light through reading the literature need further instruction in the ways of righteousness by teachers. These can not go unless support is given by the church.

The work is already advancing, but all too slowly. Every piece of literature released for the work, every soul won for Christ, brings the coming of the Lord that much nearer.

Are we as eager for his coming as we should be? Are we working, praying, and striving as we should to hasten it? Would we enjoy the glory of heaven and the bliss of our Savior's presence sooner? Let us then witness for him wherever we are, and to the places we can not go let us send as many witnesses as we can. —G. P.

Fasting and Its Benefits

BY F. C. MARTIN

One day the disciples of John came to Jesus with the important question, "Why do we . . . fast?" This was a question worthy of an answer. It seems the disciples of Jesus at this time were not making a practise of fasting, but Jesus informed John's disciples that the days would come when they should fast and that time was to be none other than after he should be taken away (Matt. 9:14, 15). Hence, we may consider ourselves living in the very time when Jesus expects his disciples to fast. But why fast? Will any good come from it? Let us take time to examine the accounts in the Scriptures that we may determine for ourselves whether fasting is really profitable.

Examples

Undoubtedly Moses fasted during the forty days he was on Mount Sinai receiving the law from God (read Exod. 24; 34:28). We may readily see what the result was. The Israelites had not been fasting, hence were not so near God as they might have been and when the voice of God was heard they could not stand it, so sent Moses to get the message God desired to convey. Undoubtedly this fasting had a tendency to humble Moses so that he was in a fit condition to listen to God. This being among the first recorded instances, we may well make a thorough examination and meditate thereon.

When the children of Israel were fighting the tribe of Benjamin at the command of God, because of the abominable sin committed by certain of their tribe, and it seemed these whom the account makes plain, God desired punished, were seemingly getting the better of the conflict the children of Israel humbled themselves before God in fasting and calling on his name and the result was the Lord turned the tide and God fought for the Israelites causing a great victory (read Judges 20). Here was the punishment of a terrible sin, a sin which needed to be punished and a lesson given to the offenders and coming generations. Might it not be that more of this terrible sin would be held in check if we as the saints of the Most High were to get more in earnest, humbling ourselves before God in fasting and prayer? At any rate, on this occasion fasting was seemingly what won the day.

In the 7th chapter of 1 Samuel we have another account of the Children of Israel fasting before they went into the battle with the Philistines, and the result was they got a hold of God in such a manner that "the Lord thundered with a great thunder on that day upon the Philistines, *and discomfited them.*"

David fasted on the occasion of Saul's downfall even though that downfall was the means of his own elevation, and God seemingly was pleased with it (2 Sam. 1:12). Thus we find a lesson which would teach us to fast sometimes even though we have the desire of our hearts and the victory seemingly won. Too many, we fear, may fast only when they desire God to bestow upon them some personal benefit, and directly upon receiving that benefit they cease to afflict their souls before God. This to God might appear as though our only object in fasting was for our own benefit rather than because of his goodness. This point will be made plainer when we examine another text.

In 2 Sam. 12:15-22 we have what is probably the first recorded instance of one fasting for the *healing* of another, when David fasted for the healing of his son. Ezra fasted when about to build the Lord's house (Ezra 8:21, 23) in order "to seek of him *a right way,*" "and he was intreated of us."

Nehemiah upon hearing of the "great affliction and reproach" of his own people, also that the wall of Jerusalem was broken down, was touched to such an extent that he *wept* and fasted (Neh. 1:3, 4). Oh, that more of God's people would become awakened to see the affliction of what should be God's children and, as it were the broken down walls of the heavenly Jerusalem (the church of the living God) today.

Without a doubt more tears together with fasting would bring about a more speedy recovery and rebuilding. Let us pray God this earnestness may soon grip the heart and actions of every inhabitant of Zion.

Prophecy

Having examined a few Old Testament examples and being convinced they brought results, let us now take a look through the eyes of the prophets.

The old prophet Isaiah foretells a time when fasting "for strife and debate" (in other words, for the purpose of exalting self) will be in vain, but as a result of the right kind of fasting with a worthy purpose in view will "thy light break forth as the morning, and thine *health* shall spring forth *speedily.*" "*Then* shall thy light rise *in* [or out of] obscurity [that is, where you seemingly can not now understand and are in darkness], and thy darkness be as the noonday [the time of greatest light]." Then, beloved, if we can not just understand let us afflict our souls before God in fasting and prayer in order that he may give us more light and that we may be enabled to receive it.

The prophet Jeremiah (Jer. 14:10-12) makes plain the fact that there is no need of fasting if we expect at the same time to play the hypocrite or 'regard iniquity in our hearts.' We should be clear in our souls and 'walking in the light as Jesus is in the light' if we are to expect results.

Undoubtedly we all have dark, discouraging times when seemingly there is no joy left. This is just the time we need to have help and encouragement and to feel God's presence near. The prophet Joel tells us, "Sanctify [set aside] ye a fast" (Joel 1:12-14). Reader, if you are troubled with these joyless periods, you will do well at least to give Joel's advice a trial and we feel safe in saying the trial will be the means of frequent application of the remedy.

Now I stated before that our fast should be *to God* rather than in every instance to be just for our own benefit and that I should quote a text which would make the point plainer. By reading Zech. 7:4-6 we find God upbraiding for that kind of fasting, and giving to understand that a fast should be *"unto me."*

New Testament Record

Coming now to the New Testament, we are led directly to our great pattern and example Jesus Christ. Turning to Matt. 4:2, we find that he fasted forty days and forty nights. Apparently Jesus knew *what* he was doing and *why* he did so and we certainly must believe he was justified in so doing, as the recorded results will at once prove, for he now had power to say to Satan, "Get thee hence," and, *"Then* [at once] the devil leaveth him, and, behold, angels came and ministered unto him" (vs. 10, 11). Now if Jesus, who was "God made manifest in the flesh," needed to humble himself in fasting and prayer in order to overcome temptation and the "weakness of the flesh," how much more should we need and make a practise of fasting.

But the best of it all was that after this battle royal, this *personal* conflict with Satan and the pronounced victory, "*angels* came and ministered unto him." How many of us have had trials and discouragements and temptings by the enemy till it seemed all the powers of the infernal regions and darkness and blackness itself were let loose against us? How at that time we should have "rejoiced with exceeding great joy" could we have received a few words of encouragement from those who were near and dear to us, say nothing about having the presence and cheer of angels! Beloved, if you have never fasted, I recommend highly that you follow this example of Jesus the very next time the power of the enemy seems about to overwhelm you, and undoubtedly you will feel the very presence of the angels and the nearness of Jesus himself. Some of the times when the writer has felt the greatest power and nearness and sweet presence of the Savior has been during times of fasting.

But we are not to fast for the mere sake of boasting, for the mere fasting of itself amounts to nothing unless attended by sincerity and humility. To fast simply because some one else fasted or to outdo another will profit nothing (read Luke 18:10-14), but may be condemned by Jesus. The man or woman who never prays in secret but is always the first to pray in public, who does so for a show of himself, certainly proves to the public, *if not to himself,* that self-exaltation has taken the place of real humility, and every godly person can at once feel the spiritual void. So it is with fasting, if done for a show.

To the one who fasts in secret for the purpose of getting a real grip on and a close personal touch with Jesus there is to be an *open* reward. (Matt. 6:16-18.)

Without doubt this *open reward* is the power of God felt by those with whom we come in contact and the deep spirituality of which they realize we are possessed; and truly, if there is any reward on earth well worth striving for, it is to be called by those with whom we come in daily contact, a real spiritual man of God.

I say this is a reward worthy of our best efforts, because that kind of men are scarce and far between in this fast age in which you and I find ourselves living, but when such a one is known he is really admired and exalted in the hearts and minds of *every one,* even those who sometimes ridicule and cast slurs to his face.

Again, fasting may get us to a place where, like Cornelius (read Acts 10), we are prepared to receive new truth and light that God sees fit to reveal to us. If some preachers who run out of pulpit material, hence are compelled to move on to another place in order to have something new for those to whom they preach, would do more fasting and humbling of themselves before God, they could always have a message which would be both fresh and timely.

Through fasting and prayer we may also open ourselves up to God in such a manner that the Holy Ghost will be better enabled to reveal definitely to us our place in the body, as a laborer in his great harvest-field, as the instance recorded in Acts 13:1-3 would imply.

We hear it said by doubters of Christ's *present* power to heal and to cast out devils that the unbelief and skepticism when he was here on earth caused him to perform miracles as a proof of his power, but that a

$50,000 FOR CHURCH EXTENSION

This is the amount of the Church Extension Budget adopted by the Ministerial Assembly for this year. Not a cent less should be raised this year to save the millions in America who are without the pure gospel. What do you intend doing?

A brother from Illinois recently sent $12, stating that he had purposed $1 each month and was paying in advance.

If 4,166 persons each contribute $1 each month during the year, the Budget will be raised. Will you be one who will give regularly at least $1 a month?

Send all donations to the CHURCH EXTENSION BOARD, Anderson, Indiana.

manifestation of such power is unnecessary at this time. It seems to the writer that if unbelief and skepticism are what should call forth a manifestation of the power of Christ to perform miracles there was never a time during the whole history of mankind when that manifestation was more needed than right now. On every side we are surrounded by a lack of the power which should be felt working through the body of *believers* in Christ. During the past we have laid this deficiency at the door of nominal Christianity, which one can readily observe has failed and at present makes no pretense of "proving to the world" through this channel of signs following. Among us many mighty miracles have been performed, many healings, many devils cast out, but who of us, as the true body of Christ, will dare say there is no room for advancement along this line? And may we not feel safe in saying that more, by far, might be accomplished and thousands of skeptics made to believe should more fasting be done in order to get in closer touch with God, for there are certain kinds which "goeth not out *but by* prayer *and fasting*" (Matt. 17:14-21). God, we pray thee give us a more powerful church.

The Atonement

(Continued from page 8)

more beautiful and more complete than a perfect conformity to the laws of related conditions. In man, by reason of his being finite, we find these qualities of love, etc., necessarily tempered and suspended at times in order to make him an excellent man. In God, by reason of his being infinite, we must expect all his attributes will have a perfect working so as to conform to the laws of his own being or to his infinite nature. We can not conceive of any quality in God as *imperfect,* or as having an imperfect working.

Then if this differentiation of the requirements and demands of the two aspects of justice be based on the said analogy, it can be easily seen that the argument can not stand.

Again, notice that rectoral justice has also a *personal satisfaction* of the lawgiver. The laws of God do not exist *merely* for the good of the subjects, but they have a reference to the Lawgiver also. They are not *arbitrary.* They are the *expression of the will and nature of the Lawgiver in relation to the subjects.* Whatever will satisfy the will and nature of this Lawgiver will be good for the subjects, for the Lawgiver in this case is the Supreme Being over all, whose will and nature are all in all. The personal satisfaction of the highest and most supreme Being is the end of his moral government; and whatever satisfies God personally is good for the subjects and for the universe. Personal satisfaction may not always be good to a finite being because his will is not the supreme and his knowledge is always imperfect. But in God, the Being in whom all perfections exist, personal satisfaction is always good and right; for whatever satisfies him who is the source of all life, happiness, of all moral laws and government, is good and just and holy, for he can not be satisfied with anything else. Therefore, when the advocates of the governmental theory say, as does Dr. Miley, that "atonement is made, not in its personal satisfaction, but in fulfilment of the rectoral office of justice" (Vol. II, p. 186), and that penalty has no other end save the fulfilment of rectoral requirements and that "penal infliction" is not a "moral necessity apart from these ends" (Vol. II, p. 175), they overlook the fact that the personal satisfaction of the nature of the divine Being, in whom all perfections exist, is a moral necessity for the good of the whole universe, and the final end of all moral laws.

Though Dr. Miley admits that the penalty ought to be inflicted upon the demerit of sin only, yet he takes no account in the infliction of penalty of the moral necessity in the nature of the holy and righteous Lawgiver which hates sin and repels it and which must also be satisfied. He says: "And real as the Divine displeasure is against sinners, atonement is made, not in its personal satisfaction, but in fulfilment of the rectoral office of justice only" (Vol. II, p. 186). Blessedness—yea, perfect blessedness—can not be conceived of without perfect satisfaction of all the attributes or of the whole nature of God.

To say as Dr. Miley says that the "retributive element of justice does not bar the remissibility of its penalties" will actually mean that there is no such thing as retributive justice. If as he says, "all other ends apart, retributive justice may remit its penalty," then the retributive element of justice is a nominal thing; and the rectoral element is all and in all. Therefore, there is no such thing in God's nature as wrath upon the nature of sin, yet in Scripture we read of God's wrath upon sinners because his righteous, holy nature must expel anything sinful and unholy from him. And Dr. Miley himself does not deny this element in God.

But if it be argued that exact and retributive justice if satisfied will admit no atonement, as Dr. Miley argues, we say that as God's perfect justice must be satisfied and therefore as such admits no atonement, so God's perfect love and mercy which demands perfect intervention and atonement must also be satisfied. And these perfect and infinite attributes can only meet in the Infinite Being. In Christ, who is himself the image of the Infinite, the Deity himself, all God's attributes meet together for a perfect working together. There is no need, therefore, of a philosophy of justice that admits remissibility of its penalties, for such a philosophy of justice is contrary to the Scripture revelation of the nature of God.

"Vengeance belongeth unto me; I will recompense, saith the Lord" (Rom. 12:19, A. S. V.). Jehovah is a jealous God and avengeth; Jehovah avengeth and is full of wrath; Jehovah taketh vengeance on his adversaries . . . and will by no means clear the guilty. . . . Who can stand before his indignation? and who can abide in the fierceness of his anger?" (Nah. 1:2, 3, 6, A. S. V.).

(To be continued)

He Gave His Tenth

In the station over which Mr. C. T. Studd ministered in China every man who was a Christian gave one tenth of his annual income to the Lord. One day a young man who was earning seventy-two shillings a year came to Mr. Studd and said, "Pastor, I want you to give me a few days' grace. I have not yet got together quite all my tenth." He handed a good sum to him and the pastor asked, "Haven't you been helping to support your father and mother?" "Yes." And kept your little brother at school?" "Yes." "Well, that is more than your tenth," said Mr. Studd. "You need not bring any more."

"No," said the young man, "I have promised God my tenth, and no matter what I give beside I am going to give my full tenth to God." And he did. —*Sel.*

Sick Sheep

[Continued from page 7]

when the kind of a stranger comes that appeals to them. But they are sick sheep.

There are others who hold to the doctrine but who have declined in their experience until they have come to a spiritual state where they have lost their discernment in a great measure. They do not recognize the bad spirit in the stranger. Their sense of spiritual values is dulled. They have spiritual eye trouble. They have a spiritual cataract, astigmatism, or something like that, so that they can not see clearly. For this reason they follow the voice of a stranger. They need to have their eyes anointed with the eye-salve of the Holy Spirit.

There is another class ready to listen to the voice of the stranger. It is made up of those who have lost sight of the fundamental truths of the reformation. Perhaps they have come to see in it nothing more than a denomination. It looks to them only about like other movements. The distinctiveness of its doctrine and spirit is lost sight of. In fact, they have lost the spirit of reformation out of their own hearts; therefore, they can not distinguish the difference between the reformation and those other movements which do not embody its truth. They have become sick sheep. Therefore, we need not be surprized when such persons follow the stranger who comes along.

Then there is a class who are naturally gullible. They will believe almost anything that is told them. They do not use their own judgment, they do not think for themselves. They have no real standard, but like water, they flow along the course of least resistance. They yield to whatever influence is brought to bear upon them. This is a form of mental and spiritual sickness. People should exercise what good judgment they have. They should prove all things and hold fast only to that which is good. They should get cured of their spiritual malady. Then they can follow the truth because they can see it clearly. They can follow the workings and leadings of the Spirit of God because they can discern between the Spirit of God and the spirit of error. "Ye shall know the truth, and the truth shall make you free." We need not be sick sheep. We can have our spiritual maladies cured so that we can follow in the truth with the assurance in our souls that it is the truth. We can follow the operations of the Spirit of God, knowing it is his Spirit. Then we shall be safe. But if we are sick in our souls, smitten with some spiritual malady, we are in continual danger, and the voice of the stranger may sound in our ears like the voice of our Shepherd and we may follow to disaster.

Wherever there is any person in a congregation who is recognized by the pastor or by the spiritual persons in the congregation as being a sick sheep, all available means should be used to cure him. He should not be allowed to drift along from time to time a fair mark for the arrows of deception, and in continual danger of being led away. Sometimes I fear there are pastors of whom it shall be said, "The diseased have ye not . . . healed," in this spiritual sense. Neglect to do all that can be done for such persons brings a heavy weight of responsibility upon those who have oversight of their souls. When men arise to draw away disciples after themselves, whether they arise among us or come from the outside, let us beware that we do not follow them. And if we feel inclined to follow them, let us come to the Great Physician and get healed of the spiritual sickness that causes us to be drawn away from the true Spirit and doctrine of God. We can not afford to be sick sheep, lest we die.

"Woe Unto You, Hypocrites!"

BY J. R. TACKETT

In the twenty-third chapter of Matthew Jesus pronounces an awful denunciation on the sin of hypocrisy, in these words: "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayer: therefore ye shall receive the greater damnation."

This terrible sin did not end with the probationary career of the ancient scribes and Pharisees, but there are many modern "Pharisees" who are equally guilty. Nor did the disapprobatory "woe" of the Savior lose its effect at that time. What was wrong then is equally wrong now. If those wicked hypocrites "shall receive the greater damnation," so shall these in the twentieth century. If hypocrisy was extremely offensive to God among the people in Palestine, it is no less so in America. No wonder Jesus said, "Not every one that saith Lord, Lord, shall enter the kingdom"; for many of those who have pulled about them the cloak of religion are guilty of the most flagitious sins. "Woe unto you, . . . hypocrites!"

The sin of hypocrisy has worked its way into almost every avenue of modern society. It is prominent in business and in social circles as well as in the church. Mrs. W— makes a Saturday-evening call on her neighbor Mrs. H—, and is greeted thus: "Why, good evening, Mrs. W—! I am so glad to see you," and without further preliminaries she takes her neighbor in her arms and plants an apparently sincere kiss on her cheek. No sooner is the visitor gone than the other bursts forth in a veritable tirade on her, and wishes audibly that she would stay at home. "Woe unto you, . . . hypocrites!"

But this is not all. The "society" or club meets, certain individuals having been appointed previously to conduct the entertainment; after the meeting these persons are congratulated for their "success," when inwardly the congratulators deplore the process of entertainment. Even in the church preachers are praised to their faces for their "excellent" sermons (which may be miserable failures) and to their backs they are severely criticized.

Those who care to do so may call this after their new-fangled name of "social policy," and pass it into their lives and characters as a mark of refinement, but it is nevertheless hypocrisy. It will be far better for you and also for the other fellow to be thoroughly sincere. If the minister's sermon really does you good, and you feel disposed to tell him about it, he will no doubt appreciate the fact, and will be properly encouraged to struggle on in the effort to do others good; but if you hypocritically flatter him, it can only do harm.

Another illustration: Mr. L— leaves his native State and settles in a distant one. Upon arriving, he deposits a few hundred dollars in the bank and inquires of the banker how much interest he will give on a stipulated number of thousands. This is done in a way to leave the impression that he is well-to-do financially, so as to gain prestige with the banker, when in truth he (Mr. L—) had already deposited his last dollar. "Woe unto you, . . . hypocrites!"

It is very common nowadays for people of the most ordinary means to talk, act, and dress as though they were millionaires. Outwardly they sit in the seat of the rich, while in truth they belong with common laborers. Jesus said, "He that exalteth himself shall be abased." "Woe unto you, . . . hypocrites!"

Hypocrisy works by stealth, and if God's true children are not careful they may become tainted. It is very natural for mankind to desire to be noticed and appreciated by others, but this desire, if perverted or overdeveloped, will lead to hypocritical methods of gaining its end. We must not allow ourselves to feel that we should be regarded with deference because of our calling as ministers or gospel workers or any other kind of workers. This is not the gospel method, and may quickly end in hypocrisy. He who would be great is to be great only in service.

We have seen that hypocrisy may exist in about every avenue of life, but I suppose if it can be more offensive in one form than another, the religious hypocrite will receive the greater damnation. Of all the offensive persons in the world the one who pretends to be a Christian and is not one, is the most offensive. But, alas, the Christian world today is cursed with this awful sin of hypocrisy. Multitudes of poor souls are living under Christ's final anathema of woe. One pretends to be a Christian for commercial advantages, another for political, still another for social; and some feign religion for amatory purposes. For instance: A wicked man admires a certain noble Christian woman or girl, and realizing that he can not gain her attention and affection in his wicked condition, pretends to become a Christian until his victim is won and entangled, after which the subterfuge is dropped and he shows his wolfish form in all its corruption. "Woe unto you, . . . hypocrites!"

May God help us to beware of this awful sin of hypocrisy. Jesus pronounced his solemn "woe" on two classes—hypocrites and wilful rejecters of God. Hypocrisy, a sin second to none in the catalog of sins, is an awful abomination in the world today.

Has God a Place in Your Life?

BY WALTER T. RIMMER

"Knowing God, they glorified him not as God, neither gave thanks" (Rom. 1:21, R. V.).

As a nation we have a historical knowledge of God, but his power and divinity have never touched our hearts, and in this atmosphere it is easy for Christians to lose their faith in the Eternal. There are scores of people everywhere who take no interest in God. They do not deny his existence, but they do not care for him. They question not his goodness, but they do not pray to him. They are not interested in God's laws. They spurn his authority. "God is not in all their thoughts."

Some people are interested in social problems; they follow with keen interest the discussions concerning wages, housing, and sanitation. The problems of poverty and disease are questions upon which they like to work. They are moved by the scientific impulse. Just as some persons are interested in astronomy, and others in the problems of biology, so there are persons whose favorite problems are social problems.

There are today many students in the social field, not because they believe in God, but because they have a scientific impulse toward or interest in the phenomena which the human world presents. Others are moved by the benevolent impulse. They take delight in serving human beings. Their religion is social service. They have keen sympathy with the sick, or the poor, or the lonely, or with criminals, or with the victims of vice; and in befriending and helping these they find their deepest satisfaction. As for God, they know nothing about him, nor do they care to know anything. All time spent on God is, they think, time thrown away. Why give thought to God when there are so many tasks demanding our attention right here at our door? What does God care whether we thank him or not, so long as we are kind to our fellow beings? By reasoning thus, philanthropy crowds out Jesus. The mind is so concentrated on humanity that the Infinite passes completely out of sight.

Others still are devoted to morality. They have admiration for noble conduct. Just as some persons take delight in music, and in pictures, so do others take delight in beautiful characters. It is the artistic impulse which drives them into ethical studies, and prompts them to engage in moral movements. They have high ideals both for themselves and for society, and the most brilliant word in their vocabulary is "Duty." Religion from heaven does not appeal to them. Ethical culture is, they think, sufficient for mankind. They are skeptical as to the efficacy of prayer. What more is necessary, they ask, than a beautiful and useful life?

Here then are three classes of cultured and amiable people who are indifferent to God: the first class, moved by the scientific impulse, find their satisfaction in knowledge; the second, moved by the benevolent impulse, find their satisfaction in social service; the third, moved by the ethical impulse, find their satisfaction in moral culture. To all three Jesus Christ is superfluous, and God is as though he were not. This is one of the outstanding features of our day—the indifference of noble-minded, generous-hearted men and women to the claims of pure religion.

In Bible times he was called a fool who said in his heart, "There is no God"; and wicked was he called who asked, "What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" But in our time they are called sensible and good who say such things. A great multitude hasten on to engage in altruistic work, saying jauntily, "We do not care for the Bible, nor for that band called Christians. All we believe in is doing good." If you ask them what is their thought or feeling about God, they look at you in surprize and say, "Why should we bother about God?" So in this twentieth century we have college students who have never come in personal contact with the living God. We have college settlements, social settlements, and various types of missions in which the name of God is never mentioned and the voice of prayer is never heard.

What are the results? First of all, a certain restlessness, a kind of homesickness, a deep-seated hunger and thirst. There never was a time when prevailed so much disturbance and unrest, even in the educational, social, industrial, political, and religious realms, as there exists today. Men's souls are crying out for the living God, and they do not know it. One can not live on knowledge, or on social service, or on ethical victories. We truly live only when we live in God.

Along with the heart-hunger there often goes a sense of discouragement, which not infrequently deepens into cynicism. When we are young, we can do many things in the strength of our overflowing vitality. When responsibilities are not so weighty, we do not feel our need of faith in God, perhaps. In the early morning we can get along apparently without him; but in the heat of the day the burden becomes heavy and we awaken to the fact that we need a strength greater than our own. We begin

to realize the work is vast and immensely difficult. We find that it brings disappointment, misunderstanding, possibly persecution. And as we go on we are haunted by the feeling that what we are doing is futile. All we can do is so small, and the world's need is so great, and evil comes rushing in around us like a flood; so unless we can look to one who is almighty, we are likely to sink down defeated.

There is a reluctance in many circles to think about the world to come. Why do men shrink from the thought of eternity? It is because they have not right thoughts of God. If we do not cultivate an acquaintance with God, then we become afraid of him; and being afraid of him, we are afraid to die.

In one of Shakespeare's dramas, a woman in describing the death of Falstaff, says that he cried out, "God, God, God," three or four times, and that in order to comfort him she told him not to think of God, and that she hoped there was no need of troubling himself with such thoughts yet. This is all the comfort some of our friends could give us on our death-bed: they would ask us not to think of God.

Let us now open our New Testament and see how the Ideal Man lived, the Light of the world, the Bread of Life, the Master of us all. He was interested in social problems, and believed in social service, and understood the value of ethical culture, and therefore the Father was ever before his eyes, and the love of the Father was constantly in his heart. When only a boy He said, "I must be about my Father's business." In saying this he struck the key-note of all his life. When a man he said: "My meat is to do the will of him that sent me, and to finish his work." With joy He could declare, "I do always those things that please him." On the last night of his earthly life he said to God in the presence of his disciples, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." When he was on the cross some one standing near him heard him say, "It is finished." And then followed the last words, "Father, into thy hands I commend my spirit." In his hours of victory he cried, "I thank thee Father"; in his hours of gloom, "Father, save me"; in his hours of uncertainty and conflict, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." Because he knew he came from God, he was able to despise the shame and endure the cross. He says to us every one: 'Follow me; I have given you an example.' What is his message but this: "Believe in God, he is your heavenly Father; he loves you and will help you; trust him; speak to him; work for him; come to him through me"?

Much is said nowadays in praise of the Sermon on the Mount. It is called an ethical document, and so it is; but its ethics are rooted in pure religion and are thoroughly saturated with religion and vitalized and exalted by Christ's religion.

All the lines of the Sermon run up to God. The Beatitudes climb to God: "Blessed are the pure in heart: for they shall see God." The motive of all our action is to be like God: 'Let your light so shine, that men may glorify God.' We are to avoid every semblance of irreverence, because the heavens and the earth and our own heads are all creations of God.

God only understands you, therefore you should live on confidential terms with him. We can not escape his penetrative gaze. Some day we shall come face to face with Almighty God. Therefore, live on friendly terms with him.

Is a Sinless Life Possible?

BY AGNES E. TUTTLE

Jesus Christ did not die to establish a religion that could not enable men and women to live victors over sin in this life; but his purpose was to enable man, by the power of God, to live a triumphant life every day in this sinful world.

Ministers who preach a sin-you-must religion limit the power of Christ to save and keep from sin and lower the standard of Christianity. A weak religion it is indeed that keeps us asking God every day to forgive our sins. How much ministers will be responsible for in the day of judgment for teaching their members that one can not live holy in this life! The general teaching of the Bible is holiness, heart-purity, freedom from sin, yet how sad to see some ministers interpret certain texts as teaching a sin-you-must doctrine. Certain texts taken apart from the context do seem to teach that man can not live above sin; but if the heart is honest before God, he will help souls to see that God expects man to live holy even as He is holy.

"Even as he chose us in him before the foundation of the world, that we should be holy and without blemish before him in love" (Eph. 1:4, R. V.). "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). "Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he can not sin, because he is begotten of God" (1 John 3:9, R. V.). What is the holiness-fighter going to do with the foregoing texts?

Especially is the minister expected to be an example of holiness, for Paul in writing to Timothy said, "Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in *purity*" (1 Tim. 4:12, R. V.).

Thank God for a religion that not only *saves* from sin, but enables one to *live free from sin* every day. Our Christ is a Christ of power, and his gospel is one that saves to the uttermost. God pity him who thinks he must each day come to God for pardon of his sins. Dear soul, if you are one who has thought that the triumphant Christian life is not for mortal man, look up and see Christ—One mighty in power, One able to *save to the uttermost* all those who come to him.

"Holiness becometh thine house, O Lord, for ever" (Psa. 93:5).

He Was Not Surprized

We ought, therefore, always to be ready to console, and help, with our prayers, even persons who have been most hostile, opposed, and contemptuous to us. There was a worthy pastor of the Canton de Vaud in Switzerland who, during a time of persecution, had to suffer much because he preached the gospel faithfully. He was even obliged to leave his parish, and to go and settle in another. Some time afterwards, one of the men who had behaved most wickedly to him was converted to the Lord. He immediately determined to go to his former pastor to tell him his good news. "How surprized he will be," thought he as he walked along. He arrived at the village, and rung the bell at the minister's house; the pastor himself opened the door. "I am come to tell you that I am converted; I, who have done you so much harm." "I am not astonished at it," answered the pastor, "for I have prayed for you all these seven years."

—*Prof. Gaussen.*

Deception

BY L. A. MILLER

In these last days we see deception abounding on every side, and in every form conceivable. We are living in the days when the things spoken of in 2 Tim. 3:13, are being fulfilled. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." In days gone by the Christians suffered martyrdom for Christ's sake, dying by the millions; but Satan saw that he could not stop the work of God by this means, for by many giving testimony at their triumphant death, others were drawn closer to God. Having failed in this plan of violence to cause them to turn from God, and realizing that most people will not walk into wrong with their eyes open, Satan has decided upon the plan of deception.

The scheme is working better than any other in time past. People seem to take to anything that causes them the least effort and yet gives them a form of religion with which to ease their conscience.

Deception and spiritual ease, a form of deception, has caused more spiritual deaths than any of Satan's plans in the past. Satan now takes on many forms to deceive and is roaming the earth, seeking all who will listen to him. To some he presents great deceptive schemes and plans, to others things so small as hardly to be noticed, but which if yielded to will gradually lead on and on to greater darkness. The devil knows just what plan to work on each individual.

Dear children of God, beware! Because you have long known the faith, or have been brought up in it, does not protect you from the blinding deceptions of the enemy. Paul says, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30).

But fear not, be honest at heart, look to God, "watch and pray," and your God will keep you. God has made a way whereby all may escape the blinding snares of the enemy, if they will.

Try the spirits, whether they be of God. Jesus says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." They bring only destruction. "Wherefore by their fruits ye shall know them" (Matt. 7:20). By Jesus giving us this warning we know that they will seek our lives, so let us be wise and stay close to the true Shepherd and try all things by the Word of God, and stay close to its sweet simplicity.

So many open an avenue for the devil to work in by getting lean in their souls. It is the little foxes which spoil the vines and cause them to cease bearing fruit. Many know and understand the Word of God, but neglect or refuse to obey it, thereby opening a road to self-delusion. They deceive themselves, and the devil is ever on the alert to help all he can if it be in his favor. "But be ye doers of the word, and not hearers only, deceiving your own selves" (Jas. 1:22).

Many delight to hear the truth, and approve all the Bible teaches; but when it comes to measuring up on all lines, they will not, excusing themselves. Many do not know what the Word teaches because they do not read it enough to find out. To refuse or neglect one common commandment of God, when understood as such, opens a road for deception.

One common form of self-deception is to profess religion and yet not bridle the tongue. "If any man among you *seem to be religious*, and bridleth not his tongue, but *deceiveth* his own heart, this man's religion is vain" (Jas. 1:26). How are you using that God-given member, the tongue? Can one fulfil the second Commandment, "Love thy neighbor as thyself," and not bridle his tongue against his neighbor's faults and failings? Many today are being deceived by the enemy into covering up their own sins, but they herald another's faults and failings. This is contrary to God's Word and a hindrance to the furtherance of the gospel.

Search the Word of God, follow every command, do not allow a spiritual lethargy to creep over you unawares, but keep oil in your lamp, keep it trimmed and burning, be active in doing the right, pray continually for God to lead you and make you humble; and he will guide you into all truth. The Word of God leaves no room for theorizing; its truths are plain and simple. Take them as they are and avoid the paths that end in deception.

Many are too proud to retrace their steps, when they see they are not up to God's standard, but go on professing before the eyes of the world, thus reaching the place where they become hypocrites.

God has a way and will deliver all who are in bondage to deception; but we either go forward or backward and one can not go far in self-delusion until he reaches the place where this scripture is verified in him: "And for this cause God shall send them strong delusion, that they should believe a lie" (2 Thess. 2:11). Oh! how much better to acknowledge our neglect and drifting here, get back to God, and in that great day hear his approval, to enter into rest—instead of his "Depart . . . I know you not"?

The devil has counterfeits for all good things, and love, the greatest of all virtues, he has not passed by unnoticed. He has lust dressed up as love, and is, with much success, capturing old and young alike. The only safe path lies in loving the "Lord thy God with all thy heart, and with all thy soul, and with all thy mind." When we do this, the Lord has promised to direct all our paths—and when our all is given to God, we rest upon his promise. But how few really do this! And then, the enemy's first plan having worked, he soon presents another and another until all ends in destruction complete. Deception is stalking the earth where love should reign.

The enemy comes to the child of God with seemingly little things; he gets them to practise small deceptions in the home and in their dealings with others, to make people pretend they know more about affairs than they really do know, just to lead others on in conversation. Deception practised soon leads to small (?) spoken or acted lies. Many are led to deceive by actions, then are made to deceive themselves by thinking the matter is all right because they said nothing. Many husbands and wives are deceived into the practising of deception in the home in family affairs; then they try to teach their children honesty and truthfulness—but fail, and wonder why. Some do things that they are later ashamed of, then practise deception to cover up their error. Many do things that the Word of God condemns, and ask forgiveness—only to go back to the same things in a little different form.

Some people are deceived into evil when they go about as busybodies in others' matters; for in 1 Pet. 4:15 we have busybodying cataloged with some of the basest of sins.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (Jas. 2:10).

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.



Bro. S. J. Miller is pitching his tent at Monticello, Ill., where, with the aid of the congregation, he will hold a revival.

Bro. J. W. Williams is busy with the congregation at Mulberry. Through the week they have cottage prayer-meetings. The work is on the forward move.

A tent-meeting (colored) is to be held at Louisville, Miss., beginning August 4. For information write to Bro. A. G. Drane, Center, Miss., or to Bro. J. P. Jackson, Carthage, Mo.

On July 22 Bro. R. H. Owens, of Mount Pleasant, La., began a revival at Ida, Okla. The meeting will last indefinitely. Those writing should address W. J. Tew, Ida, Okla.

Bro. E. A. Austin, formerly of Grand Junction, is now pastor at Greenville, Mich. (Street address is 317 W. Charles Street). Brother Austin writes, "We ask all the saints to pray for the success of the work here."

"Bro. E. A. Fleenor is expected to help in the Oak Hill camp-meeting August 4-13. All saints in the State are urged to be present. Important matters are to be considered," writes Bro. J. W. Lykins, from Ronceverte, W. Va.

Bro. J. W. Lykins writes from Ronceverte, W. Va., under date of July 10: "I am here holding a tent-meeting. Crowds are large. We are expecting God to give us a great victory, and many souls to be saved. I go from here to the Elwood (Md.) camp-meeting."

Bro. A. T. Rowe, of Akron, Ind., writes: "While we were in attendance at the Anderson camp-meeting, the brethren and sisters in and around Akron went in, unknown to us, and papered our home (which we have been remodeling), laid the carpets, placed the furniture, cleared up the outside of the premises generally, and left this placard on our table: 'To A. T. Rowe and wife, No more working here after work-hours.' We had been putting in sixteen to eighteen hours a day, and it was a pleasant surprize to come home and find the premises ready for occupancy."

A tent-meeting is being held at Mexico, Ind. It will continue until August 6. Mexico is five miles from Peru, twenty-three miles from Akron, and twenty miles from Rochester. Meeting is in charge of A. T. Rowe and his wife, and Sisters Stella Weigel and Eleanor Schlabach. Meeting every evening at 7:30—Sundays 2:30 and 7:30. This is the second tent-meeting at this place, and this call has been so urgent that the anticipation is for an ingathering of souls for the Master. The workers have headquarters in the home of Omer Fisher, Mexico, Ind. "We shall appreciate the attendance and help of members from any section," writes Brother Rowe, who also should be addressed, at Akron or at Mexico, Ind., for further particulars.

NEGLECTING THE FOUNDATION

To try to evangelize the world without building up the home church, which must support the foreign work, is to build without a foundation.

$50,000 FOR CHURCH EXTENSION



Louisiana, Listen!

Sometime ago mention was made in the Trumpet of purchasing a tent for use in our State of Louisiana. There has been no cash received to that end, though recently I received a letter from one of our ministers saying, "I see the necessity of a tent now." I hope the Lord will burden many more hearts for the work in Louisiana. I expect to keep busy in the Lord's work, however. Yours for the lost, David Scott.

Bayou Goula, La.

About the Announcement of Your Meeting

If you are disappointed because your meeting-notice did not appear in the Trumpet early enough to announce your meeting, turn to the first page of the Church Section and read the Notice in the heading-box, and see if you complied with these essential requirements.

Come to Indiana's Old Camp-Ground

Yellow Lake (Claypool), Ind., camp-meeting will be held August 11-20. The camp-ground is a beautiful site on the south side of the Lake, seven miles southwest of Claypool, and eight miles northeast of Akron. Those coming by Big Four and Nickel Plate Railroad get off at Claypool, those by Winona Interurban get off at Akron. There is taxi service from these stations to camp-ground. Good accommodations will be found on the grounds—meals, lodging, lunch-stand, and grocery. Save expense by bringing your own bedding. Bedding furnished at reasonable rates. Have all camp-ground mail directed to Claypool, Ind., care of Camp-Ground. There will be services covering every vital phase of the work—ministers' meetings, young people's and children's services, meetings devoted to divine-healing, revival efforts, etc. For further particulars address R. N. Gast, Akron, Ind.

The Southern Illinois Camp-Meeting

For the third time (August 4-13) we are to assemble ourselves on our splendid new camp-ground at West Frankfort, Ill. Many are the indications that this will be the best camp-meeting ever held on these grounds. It is the only camp-ground in the State, and being located in the southern part, is also the camp-meeting for sections of adjoining States. This meeting is thus filling a long-felt want, and is not a local camp-meeting, as the name might imply, but a general camp-meeting of great importance. J. H. Ball, of Paragould, Ark., will be our visiting minister, and a great feast of good things is expected at Father's table. Let every minister

and saint in this camp-meeting territory plan to be there. Also let us all remember that good things cost money, and those of you who are able, we wish to solicit, not only your prayers, but also your contributions for the expenses of this important camp-meeting. Send your free-will offerings to the undersigned and we will receipt you. Our address is Box 395, Mount Vernon, Ill. Yours for a glorious, soul-saving, healing, sanctifying, Holy Ghost camp-meeting,

E. L. Voigt,
Sec. Camp-meeting Committee.
Box 395, Mt. Vernon, Ill.

Attention, Missouri Preachers

I talked with Brothers Berry and Seaton at the Anderson camp-meeting in regard to a State meeting for Missouri. We all felt that Missouri preachers ought to get together more, to discuss problems, both local and general, and for the spiritual benefit and uplift that such meetings bring to the ministry. Unfortunately Missouri has no centrally located place for such a meeting. The two strongest church and railroad centers are located in the extreme east (St. Louis) and extreme west (Kansas City). Both of these places offer great advantages for a general gathering of God's people, not only for Missouri, but also for adjoining States, and we draw no State lines. We felt, therefore, that it would be a good thing to work toward building up a general meeting at both places. Kansas City already has a general camp-meeting well under way, and St. Louis started a general assembly last winter, which will grow rapidly. Here, then, is the proposition: A State meeting at each of these places once a year; namely, the general camp-meeting at Kansas City the latter part of August, and a general assembly at St. Louis the first part of December. Most ministers could attend at least one of these meetings each year.

Three things are necessary if we succeed: (1) cooperation of all State ministers; (2) a setting aside of all other meeting-dates so that they will not conflict with these; (3) State-wide help in financing these meetings.

Let us begin. Kansas City comes first, August 18-27. Plan to come. Pastors, read this to your congregations. They will probably want to send you, and make a contribution to help the evangelists who have no regular allowance.

We expect God's religion to be the dominating force in this meeting, that every minister may carry something worth while to his field of labor.

—Fred Bruffett.

Trumpets Wanted

All that are interested in the work of the Lord in southern Michigan, please send me your Trumpets published since April 1, also Sunday-school papers that are clean and suitable for distribution.

Will Dudgeon.
R. D. 1, Albion, Mich.

Kansas City Training School

The 1921-22 term of the Kansas City Bible Training School is numbered with events of the past, but it will long be remembered because of the pleasant association together of the teachers and students and the good accomplished in preparing the young ministers, both spiritually and intellectually for effective work in the Lord's great harvest-field.

This term has been the best of any term yet, as acknowledged by all, and we expect, by the help of the Lord to make the coming term still better. A number of last year's students are staying in the city working, preparing for the coming term, and our prospects for new students are very encouraging. We have a number of applications and inquiries from several different States. And we would urge those that contemplate coming, but have not sent in for application-blanks to do so at once, so that all necessary arrangements may be made in time for you to start in at the beginning of the term and get the full benefit of all the school.

School-term will begin the first Tuesday in October, and we hope all will be able to enter at that time.

We are glad to say that by careful economy we have been able to keep practically out of debt; but as there is yet considerable time till school begins, and there is considerable expense while school is not going on, and there are several necessary repairs to be made before school begins, we ask the prayers and hearty financial cooperation of the saints who are interested in the School. And to those ministers and saints that have not become acquainted with our School and who, consequently, are not much interested, we extend a hearty welcome to visit our school and see what we are doing, and I am confident you will become interested and will give us your cooperation.

Those who want to help in the School, but who have not much ready cash to send, may help us in a different way with very little expense. There is much fruit in the country this year and to any saints or congregations within shipping-distance of Kansas City, who may desire to can some fruit for us, we will send a barrel or two of empty fruit-jars, and if any one will dry fruit and send it to us, it will be much appreciated and I am sure God will bless and reward each giver.

I again would urge all young people who feel their call to gospel work to make preparation to come to our School and help the Lord prepare themselves for effective service. There are a number of students who finished the course in this School who are doing effectual work as pastors and evangelists in the different States of the Middle West, and they attribute their success to a great extent to what they learned and the experience they received while attending the Kansas City Bible Training School.

We appreciate and are thankful for the prayers and cooperation of the saints in the past and trust we shall have both for the future success of our work. Yours in Christ,

H. A. Swecker, Supt.

I was a long time coming, but I have come to stay. I should have been established years ago, for I am a promoter of the welfare of Zion. But men were too much engaged in other things and were slow to establish me, and as a result there is a dearth of capable ministers. But now that I have arrived at last, I am putting in full time at my work.

I AM THE ANDERSON BIBLE TRAINING-SCHOOL

Will those having clean late copies of the Gospel Trumpet, Shining Light, or Young People's Friend which they can not use please send them to me each month? Also, will the ministers or saints knowing of isolated saints or worthy persons unable to take the Trumpet but craving the sweet gospel messages contained therein send me their name and address?

Mary Raney.
Gerty, Okla.

If there are any ministers passing through Gillham or DeQueen, Ark., by rail or by automobile on the Jefferson Highway or Bank Head Highway, we should be pleased to have them stop and hold us some meetings. We live fourteen miles northwest of DeQueen and twelve miles west of Gillham. Write before coming if possible.

Any true servant of God will find plenty of gospel work to do here. I have scattered some literature. Write to Mrs. Maude M. I. Smith, DeQueen, Ark., R. 6, Box 68.

Mrs. Maude M. I. Smith.

The mission of a minister is matchless. —*Fanny Crosby.*

What a Few Congregations Are Doing

A certain congregation in Indiana has set apart in its budget this year $400 for Church Extension work, or about $33 a month. It does this in spite of other heavy expenses.

Another church in Ohio contributes regularly to the Church Extension Fund about $11 a month.

Every congregation has a share of the responsibility of spreading the full gospel to the unevangelized regions of America as truly as to other lands. Does your congregation carry its part of the burden?

Send all offerings to the Church Extension Board, Anderson, Ind.

Michigan Camp-Meeting

The Michigan State camp-meeting will be held at Grand Junction July 28 —August 6. It will be the thirty-first annual meeting held on these grounds. I wish I could come to you with a personal invitation, but as we are unable we take the opportunity through the Trumpet of welcoming you to come. We are expecting W. F. Chappel and F. G. Smith and his wife to be with us, besides our Michigan brethren, and are planning and looking forward to a precious meeting. We ask you to pray to this end. Grand Junction is in Van Buren County, on the Michigan Central Railroad, 29 miles west of Kalamazoo, 11 miles east of South Haven; and on Pere Marquette Railroad, 54 miles south of Grand Rapids, and 32 miles north of Benton Harbor. All trains will be met.

Sleeping-quarters will be furnished free. You who can bring your own sheets and pillow-slips do so, as we have only a limited supply so far. All who can bring tent do so. There will be a grocery on the grounds, also a boarding-house where meals will be served at reasonable prices, and free to all recognized ministers.

There will be three meetings daily, besides special meetings for ministers and workers, also children's and young people's meetings. Every congregation should see to it that their pastor comes and is supplied with his fare. We will look after his welfare while on the grounds and he will return to you a better preacher as a result of the inspiration he gets from the meetings.

If you have any occasion to write about sleeping-accommodations, address to Mrs. Emma Noble, Grand Junction, Mich., as she has charge of sleeping-department. E. A. Austin.

Coming to the Ohio State Camp-Meeting

Bro. B. E. Warren, of Fort Meade, Fla. Brother Warren has been in this reformation work since its beginning. He was one of Brother Warner's company who traveled over many of the States planting the truth in many places. Brother Warren has spent about thirty years in the ministry. Beside, he has written many of the good songs that we are still singing today.

Bro. W. F. Chapel, of Mt. Sterling, Ky. Brother Chappel is known as the boy that God called from among the mountains and sent out over the United States preaching the gospel of salvation from sin in many States, which has brought many souls to Jesus.

Sister Emma Myers, her husband, and daughter, formerly of Louisville, Ky. Sister Myers has spent twenty-seven years in pastoral work and with her daughters was much used in song, which touched many souls.

Sister Kramer, of Africa. Sister Kramer, with her husband, has spent nine years in the heart of Africa, laboring for souls for whom Jesus died.

Brother and Sister Joiner are expected. Brother Joiner has recently made an extensive trip through Africa and other countries and is now preparing to return to Africa with Brother and Sister Kramer to that field of labor.

Other ministers coming from Ohio are: W. A. Walling, of Wilshire; John L. Williams, of Cleveland; George Lorton, of Creston; Dennis Koch, of Lancaster; S. L. Wingert, of Lima; J. C. Turner, of Dayton; B. F. Timmons, of Athens; and Ernest Shaw, of Akron, besides many other ministers and gospel workers.

To reach this camp-meeting come to Springfield, Ohio, go to the corner of North Fountain Ave. and Columbia St. On the northeast corner is the Indiana, Columbus, and Eastern Traction Depot. Cars leave every hour for grounds. Get off at the Masonic Home, walk west to grounds. Take car bound for Dayton, Ohio.

On the southeast corner of the same square you will find the Red Star buss-line, which runs to Dayton, stopping at the camp-ground gate. Fare ten cents. Buss leaves city for grounds 7 A. M. and every hour thereafter until 9 A. M. On the same corner in the city the New Carlisle buss-line leaves for camp-ground at 7:40 A. M., 10:10 A. M., 1:10 P. M., 3:40 P. M., 5:45 P. M., and 10:30 P. M. For lodging write George Lorton, Creston, Ohio. Bedding will be short; therefore, bring with you if you can, a blanket and a tick, also a pillow if you want it. Straw will be furnished. Meals will be served by the cafeteria system. Ministers will receive their meals for one half of the regular price. The worthy poor will be provided for.

Send all money for this meeting to C. A. Geise, 1120 Reese Ave., Lima, Ohio. Ship all provisions for meeting to C. E. Byers, 1418 Maiden Lane, Springfield, Ohio.

Brethren, let us work and pray to make this the best meeting ever held on these grounds. Make your plans to come, and *come*. You will find a welcome here and a feast to your soul.

C. E. Byers.

1418 Maiden Lane,
Springfield, Ohio.

SOME THINGS THAT WILL MAKE THE OHIO STATE CAMP-MEETING A SUCCESS

Date of Meeting—August 4-14

1. All the saints come filled with the Holy Spirit.
2. Much prayer between the services, and no grumbling and fault-finding.
3. Each minister and saint come with a burden for the lost and afflicted ones that come on the grounds.
4. When time for services comes, each minister be in the rostrum, and each saint in the tabernacle. When it is time to sleep, go to sleep—don't talk or in other ways disturb people. When meal-time comes, be prompt to go to your meals.
5. Have your Bible and song-book with you.
6. Unless it is necessary, no one leave the meeting until dismissed.
7. Those who have children, watch them that they do not get into mischief; see that they are in children's meetings.
8. Each one help keep the grounds in a sanitary condition.
9. If you find anything out of place, put it in place.
10. We shall need a number of consecrated workers to come four or five days before the meeting begins to help get ready for the meeting. And help during the meeting.
11. If those who have provisions, such as vegetables, meat, butter, lard, will send them to the meeting, we can serve the meals cheaper and make it better for many who could not stay for the entire meeting otherwise. Send all provisions to C. E. Byers, Springfield, Ohio.
12. Come to the best meeting ever held on the Ohio State camp-ground.

—S. L. Wingert.

Thankful for Your Kindness

Since our notice appeared in the Trumpet of June 15 we have received about twenty-five bundles of Trumpets from nearly as many States. We take this opportunity to thank the senders and express our appreciation of their kindness and interest in our request. Nearly every Trumpet is clean, which will aid us in handing them out with a sense of satisfaction.

We expect to be able to use at least five thousand Trumpets between August 1 and November 1. On each we place a sticker soliciting a subscription, and stating it is presented by a friend. We can use many more than we have received, also tracts suitable for new fields. Address R. L. Austin, P. O. Box 402, Vancouver, Wash.

Camp-Meetings for the Year-Book

It is a matter of much convenience to have a camp-meeting calendar in the Year Book. Our chief hindrance to having such a calendar is the difficulty in collecting data concerning the meetings. Let us try to list all the camp-meetings in the 1923 Year Book. If you have information concerning any camp-meeting, please fill out this little blank, cut it out, and mail it to us.

Camp-Meetings for 1923

Name of meeting .....

.....

Where held .....

Date of meeting .....

Preacher expected .....

Name and address of correspondent.....

.....

.....

If you do not know the exact date of your 1923 meeting, give the approximate date. Thank you in advance.

J. A. Morrison, *Registrar.*

To the Church in Alabama

The Birmingham (Ala.) State camp-meeting is drawing near—August 11-20. The new tabernacle is now under construction and will be ready for the meeting this year. All should send in their purposes as early as convenient.

All should attend who can possibly do so, for good reasons: Because camp-meeting brings some blessings to those in attendance that no other meeting brings. There we learn what the Lord is doing for our brothers and sisters in other parts of the country. The spirit of a camp-meeting breaks the monotony of every-day life. It is there we lay aside the routine of things that grind upon us daily. It is there we are relieved of many of our burdens, our problems, and our diseases. In fact, it is a place where many binding powers of Satan are broken and the victory is won.

The camp-meeting is to saints what a filling-station is to an automobile: there we get filled with new courage and faith.

At the camp-meeting is a good place to learn how to keep in line and progress with the reformation. Let every minister in the State put forth an effort to attend.

Every congregation desiring a pastor or an evangelist wants the one who is keeping up with the progress of the work. Let saints in general see that pastors, evangelists, and their wives be provided with means to attend the State camp-meeting.

I should like to put a little emphasis on the needs of the preacher's wife, who through her consecrated and faithful efforts has helped to make it possible for the minister to preach to you all these years. When you pray, ask God about this matter. Bring a few extra dollars along for ministers.

The themes of salvation and divine healing will be some of the prominent features of the preaching. Those needing help should make special effort to come.

Fred Bruffett, of Kansas City, Mo., with other able ministers will be present to preach the word.

Meals will be served on the cafeteria system, also a book-store will be operated on the grounds. All should bring bedding such as quilts, sheets, and pillows; other equipment for bedding and tents can be secured on the grounds.

How to reach the grounds from Birmingham: get the North Bessemer car, get off at Hamilton Station and go one block north to camp-ground. Or take South Ensley car, get off at Helen Station, and go two blocks south to camp-ground. Those coming to Bessemer, get North Bessemer car, get off at Hamilton Station.

For further information address J. L. Mitchell, 1300 Hayes Ave., Birmingham, Ala. (Phone No. West End 544-J), or the writer.

W. S. Best.

R. D. 1, Box 170,
Bessemer, Ala.



The Minister an Example

BY WALTER J. HOCKADAY

"Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). The beloved apostle Paul is here giving instructions to Timothy, a young minister of the gospel. What is good for the younger ministers is usually good for the older ones too. The principal thought of this text is that of being an example. To be an example implies leadership and capability of advising or giving instructions to others. However, Paul's meaning of being an example does not merely imply that one should be able to instruct, but that by a practical demonstration of the teachings of the Bible, we should be able to display by the words and deeds of our daily lives an example that will be an inspiration and encouragement to those who believe in Christ—an example, not only to those who do not profess Christianity, but to those who are actual believers and have faith in God. My fellow ministers, the responsibility is great. No doubt the apostle Paul had in mind the beautiful characteristics of our Savior when he said, 'Follow me as I also follow Christ.' This is what is meant by being an example for Christians to follow.

Christ as Our Supreme Example

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Pet. 2:21-23). The life of our Master is the supreme example for all, and although it is generally conceded, and is an absolute fact, that his followers do no sin, yet this is not the sense in which we wish to consider his example at the present time.

Jesus, as a great leader, carefully instructed his disciples, teaching them the graces of faith, meekness, humility and trust; not merely by precept, but by example as well. How forcefully he demanded that God should be loved with the whole heart, mind, soul, and strength! Not merely did he teach a love for God, but for all mankind as well. We see him gently reproving his disciples for rejoicing because devils were subject unto them, and advising them rather to rejoice because their names were written in heaven. The general trend of his example in teaching was that of advising, instructing, reproving, and rebuking with longsuffering and gentleness. How beautiful was his life of self-denial and his example of meekness and humility!

An Example to the Believers

Being an example to believers necessitates living in close relationship with God, and being filled with the Spirit. Believers have a right to expect of us that which will lead them on into greater depths of humility and love and lift them up to higher planes of faith and trust—and a godly example in our devotions to God and our dealings with our fellow men in general that is safe for them to follow.

An Example in Word

"By thy words thou shalt be justified, ıd by thy words thou shalt be con-ɛmned" (Matt. 12:37). If we would ıve our words be as "apples of gold pictures of silver" (Prov. 25:11), ɔw necessary it is that we be careful to how, when, and where we speak! is true there are those who are ready find fault and condemn without just asons for so doing (and such was true the time of Christ), but it is also ɛcessary that we be careful as to how ɛ speak. For those who may be natur-ly inclined to speak too sharply or o harshly, it will be necessary to im-ove by cultivation and by asking God help them to overcome this tendency. is true we are all humanly consti-ted and subject to failures and mis-kes, but there are those who lay too uch to their humanity without making ıy special effort to overcome.

At times it is also of vital importance to when and where we speak; for stance, in giving personal invitations the altar during altar service. The ɛcision of an eternity-bound soul may st largely upon the time and manner our speaking. May God help us and ve us wisdom in knowing how to deal ith our fellow men. Of no less impor-nce is the giving of instructions to ekers at the altar. I have known of many as four different ones trying give instructions to one seeker at the me time. Such has a tendency in ost instances to confuse instead of ıickening the understanding and build-g up faith in God.

An Example in Conversation

If we would be an example in every spect, surely our conversation should ɛ such as "becometh those professing ɔdliness." This does not mean that ɛ are to be constantly talking of God ith no time for secular matters or the ɔeaking of things of local moment. ɔme ministers make a hobby of Chris-anity in this respect and thereby hin-ɛr their usefulness in winning souls. ɛ friendly. Be sociable. Prove to ɔur fellow men that you are interested ı them and want to help them. Chris-anity does more than change the con-ition of the soul; it affects daily life ıd conditions. This is the reason Je-ıs did so much of his teaching by par-ɔles, that he might by natural things ɛ able to gain admission to the hearts f men. Study human nature and in ɔur imagination place yourself in the osition of those you are dealing with. hink of them as you would of yourself nder like circumstances, and then act ccordingly. Human nature is very early the same in all, although we may ɛ differently constituted.

On the other hand, the minister must not indulge in light, chaffy, or foolish conversation. It is better to quietly withdraw oneself from such than to leave the wrong impression. The world in general looks upon a minister as being an example. His life and conduct are thrown open to the most scrutinizing criticism, and many times his actions are magnified to the greatest proportions. Such being the case, it is necessary that the conversation be guarded. Our usefulness may be either increased or lessened, according to the way we speak.

An Example in Charity

In 2 Cor. 13:4-8 we have a brief outline of the general characteristics of charity. "Charity suffereth long and is kind." Would we have more of the kindness and longsuffering of Christ manifested in our daily lives as an example for others, then let us drink deeply of this never-failing grace of charity. Charity beareth, believeth, hopeth, and endureth all things. Does it seem as if your brethren have been too severe in their dealings with you. Charity will help you to *bear* it patiently. It will help you to *believe* that they are interested in your soul's welfare, and as you further meditate upon it, *hope* begins to spring up in your soul, which adds stamina and strength of *endurance* to your spiritual character, helping you to be an overcomer and to profit by the advice of your brethren, thereby enabling you to set the right example of humility and submission for others to follow.

"Charity vaunteth not itself, is not puffed up." It is the grace of charity that enables us to esteem others better than ourselves; also, to remember those that are over us and admonish us, to esteem them very highly in love for their work's sake. It enables the younger ministers to be an example in reverence and respect to their elder brethren in the gospel, causing them to appreciate their counsel and advice. It causes the older ministers to be an example in long-suffering and kindness in dealing with their younger brethren, causing them to remember that they themselves were possibly at one time in need of the same or similar help.

Then again, there is that fellow minister who is so differently constituted than you. Possibly he is slow in manner, and keeps you constantly wishing that you could do things for him to expedite matters. Possibly his manner of preaching, or his pulpit decorum is not in exact harmony with your taste, and you wish it were possible for him to express himself differently. Possibly he is not quite up to your standard in regard to his personal appearance and in matters of dress. Charity will help you to look, hope for, and believe in his better qualities, and will enable you to be an example for him to follow. Charity in your brother will also help him to be on the alert for any self-improvement or advancement that he can make; and instead of being easily provoked, he rejoices because of the good example and advice of his brethren. Oh, the beauty and harmony of being an example of true Bible charity in every respect!

An Example in Spirit

In order to be an example in spirit, the minister must clearly exemplify the divine characteristics of the Spirit of preaching. It is possible to have a theoretical knowledge of the Bible and to be able to deliver a discourse without the anointing of the Spirit of God, but such is dead, formal, and powerless. There is harmony and union between the Spirit of God and the Word of God which agree in one. The Spirit of God must accompany the Word of God in order for it to accomplish that whereunto it is intended to be sent. Some mistake noise and loudness of preaching for spirituality, which is not the case. "Not by might, nor by power, but by my spirit, saith the Lord" (Zech. 4:6). We are commanded to be "filled with the spirit"; and if such is the case, it will characterize our preaching.

An Example in Faith

As it is impossible to please God without faith, and as we walk by faith, live by faith, and are kept through faith, surely it is necessary that we have some good examples of faith, as our text also implies. Faith has been termed as the key which unlocks the great storehouse of heaven, giving us access to the things we daily need in the Christian life. In

CAMP-MEETING NUMBER

OF THE GOSPEL TRUMPET

We have two or three thousand Trumpets, issue of July 6, which gives a complete report of the Anderson camp-meeting. It contains a full report of this meeting, which was the best in years. Much valuable information, besides, is contained in this number. Good to send to your friends.

As long as they last you may have them for 3 cents apiece. Order early if you wish them, as they will likely go rapidly.

GOSPEL TRUMPET COMPANY.

choosing the seven to care for the Grecian widows at Jerusalem, they choose Stephen, a man full of faith and the Holy Ghost (Acts 6:5). Therefore, we see it is possible to be full of faith and of the Spirit of God.

It is necessary that the minister be an example in faith for healing in order to carry out the commission Jesus gave in regard to the healing of the sick and afflicted. However, this does not mean that the whole responsibility of all cases of healing fall upon the faith of the minister. Neither does it mean that when one is not healed the minister has no faith. The apostle James said, "Is any among you afflicted? let him pray." There is also a responsibility resting upon the seeker for healing. God does not intend that the minister be called and the person be anointed for every minor affliction, as some seem to think. However, the Bible does say, "Is any sick among you? let him call for the elders of the church; . . . and the prayer of faith shall save the sick," etc. God wants his people to have personal faith in him. He also wants his ministers to be examples of faith. The husbandman must be first partaker of the fruits (2 Tim. 2:6). A minister of the gospel should be an example of faith in God, and be able to pray the prayer of faith for the healing of the body.

An Example in Purity

This brings us to the last word of our text, and also back to some more of Paul's instructions to Timothy: "Keep thyself pure" (1 Tim. 5:22). In Titus 1:15 Paul, after enumerating the qualifications of ministers and deacons, made this statement, "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Paul here clearly states the condition of those who are impure. The minds of the unregenerate have, in many instances, become so defiled and impure that they are apt to misjudge the motives of the minister of the gospel, even though such motives may be as pure as heaven. Therefore, it behooves the minister to be very careful in his conduct and manner of life to abstain from all appearance of evil.

Upon us, my fellow minister, is resting the responsibility of representing the glorious gospel of Jesus Christ and the dissemination of that gospel to those who have not yet accepted its teachings. Therefore it behooves us to look closely to ourselves and our general conduct as the days go by to see that we are really the example God would have us be.

Please send to me any spare Trumpets you may have; I want them for distribution. Samuel Pritchard.
Viewpoint, Ohio.

REQUESTS FOR PRAYER

Please pray for the healing of my wife, who is an invalid as a result of nervous trouble. Alvin A. Hoder.

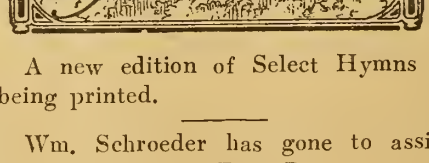
Please pray for my husband; he has spells of numbness and temporary blindness. Mrs. Florence Watson.

I desire the readers of the Gospel Trumpet to pray for the healing of my lungs and other afflictions.
Fannie Blackburn.

I ask a special request of the brethren and sisters of the church of God to please remember me in earnest prayer; for the healing of my throat and lungs.
D. M. Cogswell.

I saw one of your papers, the Gospel Trumpet, and now I want all God's children to pray for the recovery of my failing eyesight, also for my healing of rheumatism. Mrs. Laura Baughman.

Will all saints please pray that I may be healed. I have been sick since I was seventeen, and I am now twenty, with spinal and nerve trouble. I am so bad now that I can sleep scarcely any at night, and very seldom can go to church. I know the Lord heals today, the same as he saves.
Nola Williams.



A new edition of Select Hymns is being printed.

Wm. Schroeder has gone to assist Brother Street, at Erie, Pa.

Cora Dean, formerly one of our faithful workers, who attended the camp-meeting here, left July 7 for Fresno, Cal.

Faith Stewart, Mona Moors, and Burd Barwick conducted a missionary meeting at Rochester, Ind., Sunday evening, July 2. The house was crowded, it is reported. July 9 they held a meeting at Kalamazoo, Mich.

J. T. Wilson and family motored to Claypool, Ind., July 8, accompanied by Mabel Helms and Anna Koglin. They will spend several weeks there. Brother Wilson, however, will spend only week-ends at Claypool.

T. K. Torgerson left July 7 for his home in Raub, N. Dak. He was accompanied by his niece, Pearl Johnson, who attended the Training-School here the past season.

G. Russell Dodge recently took up the responsibility of superintendent of the Sunday-school at Ovid, about seven miles from Anderson. He will also assist in preaching.

The Training-school Dormitory is closed for the summer. It is undergoing some alterations. The kitchen floor is being painted, and the building cleaned and made ready for occupancy, October 3.

TESTIMONIAL

A FATHER TO THE ORPHANS

Detroit, Mich.—About two years ago I was converted, and I have been serving the Lord victoriously ever since. I have had many trials and temptations, but His grace is sufficient.

I am a boy, thirteen years of age, and am an orphan. Everything seemed so lonesome and sad. I do not know what I should do without His presence.

My heart is burdened for the millions of poor souls who are being hurled into eternity every day, not ready to meet their God.

Dear reader, if you are not a Christian, yield your heart to Jesus, before it is too late. The Lord needs many workers, for the harvest is ripe. I am doing all I can now to win souls for the kingdom, and expect, if the Lord wills, to be a missionary.

I can never praise him enough for the wonderful blessings he has bestowed upon me. I want you all to pray for me, that I may prove a blessing. Yours for Jesus
Ellwyn Leach.

HOW I RECEIVED LIGHT

Hamlin, Tex.—It was in the year 1909 I was afflicted with stomach trouble and nervousness, had weak eyes, and never went over three weeks without a sick spell. My case was given up by good doctors to be hopeless. But one day a good woman, Sister Laura Hull, came to visit me and gave me some Gospel Trumpets to read. At first I did not believe what they taught; but I read several copies, and there I received understanding and encouragement. Later the Lord permitted me to hear the whole truth preached, and how I thank him and praise his precious name! I was healed of every ailment and weakness, and today I can do any kind of work I want to do, and eat anything I want. We have four fine, healthy children; and I owe all these years to Jesus, the Great Physician, for without him I should not be here.

My blessings and benefits have been many and great. I truly praise God for true salvation and a love for everything clean, pure, and holy. I have always had to live away from a congregation of the church of God; but I love them all greatly, and appreciate their letters and blessings. The missionaries have a very tender place in my heart. I pray God to

less them every day. I feel grateful and ıankful for the precious gospel truth, nd I know the foundation is sure. They ho have stood and are standing on it are aking a sure landing, and I mean to be aithful. Yours in Christ,

Audrey Gray.

McAlester, Okla.—Since the Lord wonerfully redeemed me from sin, and opened y eyes to see the beauty of the gospel f our Lord and Savior, he has been very eal to me, and supplies my every need. have found him to be a present help in me of trouble. A wonderful teacher and eeper.

I always enjoyed the good news the Gosel Trumpet brought. There are two dear omen who lived in Hot Springs, Ark., bout eight years ago. They lived at that me on Oak Lawn, near the Mineral Well. hey will likely remember me as a little roken-hearted woman. The little spark of ve they helped to kindle in my soul has rown to be a mighty reality. The Christ ey loved and praised so highly is now y Savior, and is marvelously keeping my ul, and I have for the past five years und him to be a wonderful healer. My eart's desire is to live closer and closer Jesus that I might be ready to meet m at any time; for I really want to see is Christ face to face, the one I have ied my best to serve down here. I mean go all the way, by his help. Heaven ill mean much to me, for I have an abunnt inheritance awaiting up there. But st of all I want to see Jesus, the One ho suffered and died that I might live, d made a way that I might have a home glory, and gave me sweet peace in my ul while I wander in this world below. find him to be my truest friend, and ve him all the praise. May God bless u all. Mrs. B. C. Blair.

If we live as we should in time of ctory, we will have more boldness in ming to the Lord in time of distress.

—*Wm. H. McLendon.*

Meeting Notices

ALABAMA

Bessemer, Ala.—The camp-meeting of the urch of God (colored) will be held Aug- t 25—September 3. Ministers expected, . W. Naylor and Luther Hill. For further formation write M. T. Hiill, Pastor. 2005 S. 20th St., Phone, Bess. 429W.

ARKANSAS

Hot Springs, Ark.—The Arkansas State mp-meeting, July 28—August 6. Trains ll be met on Thursday, Friday, Saturday, d Sunday; those coming later than these ys may write and we will meet the train. going from depots to camp-ground take ıth Hot Springs car to Ward Ave., walk e block west to chapel, which will be our tchen and dining-room. Rooms can be nted at $1.00 and up, for the meeting. Q. Bridwell is expected. F. L. Hurst. 309—4th St.

Hope, Ark.—State camp-meeting (colored) igust 3-13. We expect all colored miners in this State to attend this meeting. rst two days is ministers' meeting, espelly. All are welcome to come. A. Scott, Eldorado, Ark., is the evangelist. Hope, Ark. H. H. Stuart.

COLORADO

Greeley, Colo.—Annual State camp-meet- will be held in Island Grove Park, eeley, Colo., August 4-13. N. S. Duncan expected. We urge that all isolated saints end, and especially all of the ministers and workers of the State. For further information write Marshall Mercer, 3951 King St., Denver, Colo. W. F. Coy.

GEORGIA

Damascus, Ga.—Protracted meeting, July 28—August 6, at Pleasant View Church, 9 miles east of Damascus and 18 miles west of Newton. The meeting will be held by W. O. Moon and colaborers.

S. S. Mathis.

Edgehill, Ga.—State camp-meeting July 28—August 6. Six and one-half miles south of Gibson and Mitchell, nearest railroad points or stations. G. B. Walters, his wife, and other gospel workers will have charge of the meeting. Meals and lodging may be had on the grounds at very reasonable rates. Conveyance from and to railroad furnished free upon application.

Gibson, Ga. C. H. Dixon.

ILLINOIS

Bloomington, Ill.—Central Illinois assembly, August 25—September 3. We hope to make this the best meeting ever held in central Illinois. Let all the congregations in this territory send in their contributions as quickly as possible. W. E. Monk, of Louisville, Ky., will be the evangelist. Sister Phoebe Rediger, of Hoopeston, will have charge of the young people's meetings, and Sister Ruth Marquiss will have charge of the primary work.

E. N. Reedy, Pastor.

Bushnell, Ill.—Annual tabernacle-meeting, July 16—August 6. We are expecting R. O. Marsh, of Union City, Ind., as evangelist. A. Lanham.

694 Rile St.

West Frankfort, Ill.—Southern Illinois camp-meeting, August 4-13. Meals will be served on the cafeteria plan. There will also be a lunch-room on the grounds. Free lodging can be obtained at the dormitories, and in the homes of the saints. Bring your bedding. Let every saint in reach of this camp-meeting plan to attend without fail. Urge your minister and the evangelists to come. Special rates to ministers. The worthy poor will be provided for. For further information write to E. L. Voigt, Box 395, Mount Vernon, Ill.

E. L. Voigt.

INDIANA

Fort Wayne, Ind.—Tent-meeting to begin July 21. Any help that can be given by any of the surrounding ministers and workers will be appreciated. Elva Bragg, of Marion, Ind., is expecting to be with us for at least a part of the meeting.

J. E. Sheefel.

Yellow Lake, Ind.—Camp-meeting August 11-20. For information in regard to the meeting write R. N. Gast, Akron, Ind.

R. N. Gast.

Bedford, Ind.—Southern Indiana Camp-Meeting will be held at Bedford, Ind., August 18-28. We are expecting a large attendance of saints. Bring bedding if possible; do not forget this. You can rent a tent and camp on grounds if you like; tent for two beds will not cost over $6.00; whatever we can rent them at, that is what it will cost you. We shall have straw here. Meals will be served at a very reasonable price. We shall make it as easy as we can for all, so come; get all you can to come. Ask your agent the best way to get here, or drive through in machine. Ministers giving all their time will be cared for free, so will the poor. L. F. Robold.

Bedford, Ind.

IOWA

Madrid, Iowa.—The Iowa annual State camp-meeting will be held at Madrid, Iowa, August 19-27. Able ministers will be present. We will meet trains if notified. Baggage hauled free. Meals served on cafeteria plan, free to all ministers and worthy poor. Beds will be furnished in private homes near camp-ground at 25 cents a night. For further particulars write Frank Bergston, Madrid, Iowa. Emil Kreutz.

KANSAS

Anthony, Kans.—State camp-meeting, August 3-13. W. E. Monk, from Louisville, Ky., will be the visiting minister.

C. A. Hoffman.

615 E. Main St.,
Anthony, Kans.

Almena, Kans.—The general Almena camp-meeting this year will be from August 18 to September 3. The first part will be given to evangelistic services, and the last ten days to the regular camp-meeting. We are planning for a larger and better camp this year. C. C. Mansfield, of Oklahoma City, will be the main speaker. Others will also be present to preach the gospel. This meeting will be run as in previous years. Ministers and their families and worthy poor will be cared for free. Meals will be served on grounds. Tents may be rented; put order in immediately. For further particulars write, A. G. Lovell, or R. C. Smith.

KENTUCKY

Winchester, Ky. — State camp-meeting, August 18-28. W. H. Hunt.

LOUISIANA

Bonita, La.—North Louisiana camp-meeting, August 10-20. Bro. A. Q. Bridwell is the minister in charge, but we invite all the ministers of the State and adjoining States to come and be with us in this meeting Provide yourselves with tents and bedding and come prepared to care for yourselves. Ministers will be cared for by the church, also as much help be extended to others as it is possible. This meeting will be held on the church of God camp-ground, four miles southwest of Oak Grove, and four miles northwest of Forest. For further information write the pastor, D. M. Green, Oak Grove, La., or I. J. Fair, Forest, La., or the writer. M. S. Ward.

Bonita, La., R. D. 1, Box 89.

Forest, La.—A protracted meeting of the church of God will commence at Pioneer, La., August 25, and continue over two Sundays. To any one who would like to come and camp on the ground, we will say that you will find all of the conveniences you need, and a courteous people to stay with. R. H. Owens, of Mt. Pleasant, La., and J. M. Kelley, of Quitman, La., will preach the word. Everybody invited. For further particulars write us. I. J. Fair.

Forest, La.

Palmetto, La.—State camp-meeting (colored) September 22—October 1. All ministers in the State are expected. Ministers from other States are invited.

Ogden Fontenat.

Sharp, La.—Camp-meeting, July 28—August 6. J. T. McNeill will be the evangelist.

Simpson, La. J. D. Ferrill.

MARYLAND

Ellwood, Md.—Camp-meeting July 28 to August 6. Bros. J. W. Lykins and A. G. Riddle are expected. Lodging and board provided on the ground. Bring pillows and covering if you can.

Emma C. Coulbourn.

Hurlock, Md.

MASSACHUSETTS

Pittsfield, Mass., — Northeastern camp-meeting of the church of God, August 3-13. The meeting will be held at Pontoosuc Lake, Pittsfield, Mass. I. S. McCoy, C. J. Blewitt, Earl L. Martin, and other ministers and gospel workers will be present. Meals will be served on the ground at reasonable rates. Those desiring to secure cottages for certain dates should write the undersigned at once. Ticks filled with straw will be provided free to all, but each individual must bring sufficient bedding for himself. Further information gladly given upon request. R. W. Potter.

48 Harris Street,
Pittsfield, Mass.

MICHIGAN

Benton Harbor, Mich. — Tent-meeting, August 13-23. All isolated saints within reach are welcome. Come praying for a good meeting. Jacob Wiens.

819 Port St., St. Joseph, Mich.

Burlington, Mich.—Camp-meeting will be held at the grounds one mile east of Burlington and one mile north of Burlington sta-

tion August 25—September 3. This date was found most favorable last year, as other camp-meetings near by were over, giving a better attendance on that account. Burlington is on the Air Line Division of the Michigan Central Railroad, with two trains each way daily. It is also on the main road between Detroit and Chicago, this being one of the best automobile roads in the State. Board is furnished on the free-offering plan. Lodging provided free; plenty of straw-ticks; but to be sure of bedding you should bring some with you, as we can not agree to furnish bedding except to ministers and workers. If you have been to this meeting, we should like to have you come again; if not, we should be glad to have you come. Any train will be met if we are notified. Bro. R. O. Marsh, of Union City, Ind., expects to be at this meeting. For information address Wm. Eldridge.
Burlington, Mich.

Charlevoix, Mich.—Camp-meeting, August 4-13. A. J. Winters.

Grand Junction, Mich.—Camp-meeting on the old camp-grounds, July 28—August 6. See article under Church Notices.

St. Louis, Mich.—Central Michigan camp-meeting, August 17-27. F. G. Smith, J. A. Morrison, and other able ministers will be present. Grounds two miles east of St. Louis. Those coming by the Ann Arbor Railroad take the buss from Alma to St. Louis, where the E. M. Wagner Taxi Company will convey to grounds for 25 cents. Taxi will also meet all Pere Marquette trains. Be sure to take Wagner taxi. Meals furnished at reasonable cost. Ministers will be cared for. Lodging free to all, but bring bedding. Those who have tents be sure to bring them. Those desiring further information write E. C. Grice, St. Louis, Mich. E. C. Grice.

MISSISSIPPI

Ellisville, Miss.—Tent-meeting, to begin July 25. All who can be a help or who need help are invited. This meeting will be four miles west of Ellisville. W. H. Jackson expected. S. M. Hilbun.

Meridian, Miss.—Camp-meeting (colored) to be held July 21-30. All ministers in the State are expected. Ministers from other States are invited. Also the Sunday-school convention for the State of Mississippi will take place here. All the Sunday-schools of Mississippi and a part of Alabama should be represented. For representation blanks send to R. Hughe, R. D. 4, Box 5, Laurel, Miss., or W. J. Dancy, R. D. 1, Box 57, Shuqualak, Miss. H. P. Stephen.

Merigold, Miss.—Meeting beginning July 23 to continue indefinitely, on Sunflower Plantation, nine miles west of Drew and five miles east of Merigold. Any one desiring to be met at train notify John Brown, R. 1, Box 80, Merigold, Miss.
Mrs. P. C. Hickman.
R. 1, Box 68.

MISSOURI

Brice, Mo.—July 30 to August 6. Brice, Mo., is 12½ miles northwest from Lebanon, Mo. Come prepared to take care of yourself as far as possible, as there is no camp-meeting boarding-house nor sleeping department at Brice, Mo. For further particulars address Paul M. Bennett, Brice, Mo.
Paul M. Bennett.

Doniphan, Mo.—Camp-meeting, July 28—August 8. J. A. Morrison, of Anderson, Ind., will be the evangelist. Bro. W. T. Seaton, of St. Louis, will also be present. You can reach Doniphan by the Missouri Pacific Railroad, changing at Nulyville, or by the Frisco, changing at Naylor. F. C. Weir.
Box 102.

Flat, Mo.—Camp-meeting, August 11-20, will be held on the old camp-ground near Flat, Mo., twenty miles from Rolla, and fifteen miles from Newburg, Mo., both on Frisco Railroad. Reached by hack line. J. A. Morrison, of Anderson, Ind., and E. A. Odell, with local ministers, will be in charge. Bring bedding. Meals served at reasonable rates at dining-hall. Address N. E. Jackson, Edgar Springs, Mo., or J. A. Vance, Flat, Mo., for particulars.

Kansas City, Mo.—Missouri Valley Camp-meeting, August 18-27. To be held in a big tent on the lots purchased for that purpose last year. Meals served on the cafeteria plan. Ministers half-rates. Rooms at reasonable rates close to meeting. Bro. E. G. Masters visiting minister. A goodly number of State and local ministers expected. Take a downtown car at Union Station, transfer to either 12th- or 15th-Street car going east, get off at Topping Avenue, and walk a short distance to the Missionary Home. For further information write, Fred Bruffett,
Chairman of Committee.
5903 E. 13th St., Kansas City, Mo.

Mountain Grove, Mo.—Our camp-meeting will be held August 10-20. Bro. J. H. Ball, of Paragould, Ark., will be with us and our home ministers. All in reach of Mountain Grove please come and help enjoy a feast of good things. Bring bedding with you if you can. Straw will be on the camp-ground. J. W. Mason, Pastor.

Vichy, Mo.—Camp-meeting, August 17-27. St. James, Mo. Frank Schneider.

NEBRASKA

York, Nebr.—State camp-meeting August 18-28, to be held on the Chautauqua grounds. Mrs. J. C. Bishop.

NEW YORK

Palmyra, N. Y.—Camp-meeting, July 23-30, on the Fair-grounds, within the city limits. Meals will be furnished in the dining-hall on the cafeteria plan. Bed-springs and straw for ticks furnished free, but be sure to bring your bedding. F. G. Smith will be present throughout the whole meeting. Brother Smith will give illustrated lectures each evening on the Revelation. Rooms in private homes will be secured for those who write in advance, at your expense. Further information gladly given on request. Fay C. Martin.
30 Canandaigua St., Palmyra, N. Y.

NORTH CAROLINA

Charlotte, N. C.—Our annual State camp-meeting (colored) begins August 25, to last ten days or more. Able ministers expected. All congregations in the State are urged to attend. Everybody invited.
P. O. Box 721 H. F. Lee, Pastor.

Hickory, N. C.—Camp-meeting for North and South Carolina, July 28—August 6. All efforts are being put forth to make this the best meeting ever held on the grounds. Do not fail to bring bed-ticks, sheets, and quilts, if possible, as the committee is very short of these necessary articles. The dining-room will be run on the cafeteria plan, also a lunch-room will provide lunches at reasonable rates. For further information write G. H. Pye, Hickory, N. C., or H. L. Pendleton, Hickory, N. C.
G. H. Pye.

OHIO

Payne, Ohio.—Camp-meeting, August 18-28. Bros. Geo. Lorton, S. L. Wingert, and other ministers expected. Tents for all desiring them. For information write to Ira N. Kilpatrick, Payne, Ohio.

Springfield, Ohio.—State camp-meeting, August 4-14. W. F. Chappel expected. For information write S. L. Wingert, Lima, Ohio, or C. E. Byers, 1418 Maiden Lane, Springfield, Ohio. C. E. Byers.

OKLAHOMA

Oklahoma City, Okla.—Camp-meeting, August 11-21, on the old ground, Capitol Hill. E. G. Masters.
2817 S. Harvey.

Guymon, Okla.—Camp-meeting, July 20-30. This is on the Rock Island Railroad, in the Panhandle of Oklahoma. Good central location for northwestern Oklahoma and southwestern Kansas congregations. This being a new place every one will be expected to care for himself. There will be no meals served on the ground. But the meeting will be in town where conveniences may be had. Bring tents if possible and enjoy an old-time camp-meeting. Those desiring to rent rooms should notify us in time to make arrangements. J. D. Harmon and other ministers expected.
Box 125. C. E. Johnson.

OREGON

Woodburn, Oreg.—State camp-meeting, July 20-30. All those who can, bring tent and bedding; also bring your Select Hymns. Wood, straw, and springs can be had on the ground at a reasonable rate. Meals will be served at the dining-hall at reasonable rates. For further information write to John T. Myers, Woodburn, Oreg., or J. J. Gillespie, 1315 N. Church St., Salem, Oreg.
J. J. Gillespie.

PENNSYLVANIA

Emlenton, Pa.—Camp-meeting, August 18-27, at White Hall grounds, two miles north of Emlenton, Pa. Can be reached over the main line of the Pennsylvania Railroad, running from Pittsburg, Pa., to Buffalo, N. Y. Tents can be had for a small sum, but bedding can not be furnished. Meals will be served on the cafeteria plan. Let all the saints within reach prepare to attend this great meeting. J. W. Lykins, of Charleston, W. Va., will be our visiting minister. Able ministers and missionaries are expected.
J. Grant Anderson.
9 Gilfilan St.,
Franklin, Pa.

Westmiddlesex, Pa.—Camp-meeting, August 25—September 3. R. J. Smith.

TENNESSEE

Greeneville, Tenn.—Camp-meeting, August 12-20. Brother and Sister H. F. Wilson, J. Lee Collins, and other ministerial brethren expected. Meals served on the cafeteria plan. All who are expecting to come write mo as early as possible.
W. A. Sutherland.
201 Carson St.

Tullahoma, Tenn.—Meeting at the church of God chapel, four miles south of Tullahoma, will begin August 18, and continue over two Sundays. O. W. Sidener is expected. W. A. Robertson.

TEXAS

Gorman, Tex.—Texas State camp-meeting August 4-13. Further announcement will be made later. M. E. Rone.
Box 494, Gorman, Tex.

Hallettsville, Tex.—Camp-meeting (colored) July 28—August 6. All ministers in the State are expected. Ministers from other States are invited. All saints near by bring bedding if possible.
C. G. Eason and Wife.
Shiner, Tex., R. D. 1, Box 27.

Wiergate, Tex.—Revival (colored) beginning August 30 to continue indefinitely. Bro. David Scott, of Bayou Goula, La., expected. For information write J. E. Shankle, Wiergate, Tex., B. 586.
Jones Inman.

WASHINGTON

Edmonds, Wash.—Puget Sound camp-meeting, August 3-13. Meals will be served on the ticket plan. Lunch-stand on ground. Bring bedding and straw-tick. Tents and springs will be furnished at a reasonable price. Let every saint in reach of this camp-meeting plan to attend without fail. Able ministers will be in attendance. Camp-ground overlooking the sound.
Seattle, Wash. Geo. H. Sharon.

WEST VIRGINIA

Oak Hill, W. Va.—State camp-meeting August 4-12. Bring your bedding such as you may need; straw will be furnished as reasonably as possible to fill ticks. Board will be furnished at a reasonable price. All will be expected to care for themselves except the worthy poor. Ministers will be cared for free. We urge that each congregation in the State send in a donation to help bear the expense of this meeting. Send all donations to I. W. Kinzer, Oak Hill, W. Va. I. W. Kinzer.

WISCONSIN

Ableman, Wis.—State camp-meeting, August 18-28. The State ministry and possibly others will be present. Free lodging in the dormitory. Bring bedding if possible. Meals will be served by free-will-offering plan. Those desiring to rent tents, to be met at station, or to obtain any other information write to Arthur A. Meyer, Ableman, Wis.
Arthur A. Meyer.

FROM THE FIELD

KENTUCKY

Moorehead, Ky., July 5.—Today finds me still saved and in the battle for God standing for the whole truth. Since I reported through the Trumpet last, I have been very busy, doing all I could for the lost. I have been at the following places: April 7 in company with Bro. A. M. Howard I went to Salt Lick, Ky., where we had a very precious meeting. Bro. W. F. Jones was with us some in this meeting and did some good preaching. All enjoyed his soul-stirring sermons. Next we went with our dear Bro. T. F. Lyons to Scranton, Ky., for their spring assembly which was enjoyed by all present. On the last Sunday the ordinances of the Lord's house were observed. Forty happy saints took part in this ordinance. Some souls got to the Lord in this meeting. Our next place was at Leatherwood Schoolhouse in Menibee County. Here we had another good meeting. One backslider claimed to get back to the Lord, and the church got some much-needed help. From here we came home to prepare to go to the Anderson camp-meeting June 12. We arrived at Anderson, where we heard many good Spirit-filled sermons, and learned many things that we feel will make us more efficient in the work of God. From Anderson we came to Sudith, Ky., June 24, where we found a good meeting in progress, conducted by Bro. J. A. Donathan in the Stone-quarry schoolhouse. Here we had a very profitable meeting to both saint and sinner. Five souls came forward for salvation and all claimed to get the desire of their heart. On the last Sunday we had an all-day meeting and dinner on the ground. In the afternoon the ordinances of God's house were observed. Joy filled our hearts as we followed the example of our Lord in washing the saints' feet. Well hath the Lord said, "If ye know these things, happy are ye if ye do them." Then again our hearts were made to feel sad as we partook of the bread and wine and remembered the suffering and death of our Lord. On the last night of this meeting an old man past sixty years came and bowed down at the altar for salvation. His coming affected the whole audience and many were brought to tears, as he wept and poured out his heart to God. July 8 the Lord willing we expect to join Bro. John C. Williams and go from his place to Craft schoolhouse for a few days' meetings. We expect to keep busy doing all we can for God and his truth. Pray for us. Your saved brother in Christ,

Luther VanHoose.

MISSISSIPPI

Lumberton, Miss., July 7.—Once more I can report victory in my soul. For some time I have been silent in the Trumpet, but not idle in God's vineyard.

My work has been local and in Sunday-schools quite a bit. But feeling the hand of God moving on me for the evangelistic work I am making my arrangements to fill calls anywhere in the State, or adjoining States, after the first of August. Those desiring my labors write me at once.

H. M. Breazeale.

MISSOURI

Carthage, Mo., July 7.—Since I have sent in a report to the Trumpet I have been in some good meetings. God has surely been with us. We had a good meeting at Pryor, Okla. There were a good number saved and sanctified. Then we went to Arkansas City, Kans., and started a revival, the 8th of June. I have bought me a tabernacle (50x80) to hold meetings in. It will seat a large crowd. We used it in the Arkansas City meeting. There were a good number saved and sanctified, and about thirty people were healed. One woman was healed of a crooked foot. It was straightened by the healing power of Jesus. Another woman was healed of a rupture. She took off her brace. Also this woman was delivered from spiritualism. She was a medium, but God saved and healed her. Glory to his matchless name! I am glad we are serving a living and not a dead God. There were forty-five baptized and more are to be baptized later. There is a nice little congregation raised up there and the saints are encouraged. Brother Woolman, of Alluwe, Okla., was in the meeting and preached some soul-stirring sermons, and his work was appreciated very much. We are going to start a meeting in his congregation the 12th of this month. We are expecting a good meeting. I ask all the dear saints everywhere to remember us in your prayers. Your brother in Christ, Ross H. Minkler.

1115 Kellar St., Carthage, Mo.

Mountain Grove, Mo., June 30.—To all the dear saints: While it has been some time since I have written a report through the Trumpet I have not been idle. Though I have been kept at home this year almost all the time, we have had plenty to do. We have a precious Sunday-school here and I do enjoy it so much. We have a happy lot of saints to preach to and in a general way I can report that they are getting along very well. We expect one of the best camp-meetings this year that we ever have had.

The Lord willing, I shall go the second Sunday to Shady Grove, Ark., to hold a meeting. We desire the prayers of the dear saints that we always stay in our place and do all we can to rescue poor lost souls. J. W. Mason.

OKLAHOMA

Keefeton, Okla., July 3.—Today I am praising God for his wonderful love to me. Since my last report God has given us some real victories. April 28 we began meeting near Gruffs, Ark. This meeting was very well attended. Some were saved, some healed. From Gruffs we went to Paragould, Ark., the home of Bro. J. H. Ball. Here God gave us victory. The church received much help. Some were saved, some sanctified. God bless the dear people and saints at Paragould. Especially do we pray that God may bless our beloved Brother Ball, who is doing such a good work there, the right man in the right place. Brother Ball is gaining in favor with people in neighborhoods near by, and is winning many to the truth. Bro. W. H. Moore, of Mountain Grove, Mo., led the song service. From there we went to East Prairie, Mo., and had meeting a few nights, but I received a message to come home to the bedside of my wife, who was very sick. God showed us favor. She was soon up. After remaining with my wife and children a few days I hastened away to the field. I came to Gideon, Okla., June 17, and began meeting in Jesus' name. Here was one of the best meetings of the season. People would crowd the house full early in the evening, leaving scores outside who would eagerly crowd the doors and windows to hear the gospel. Twenty were saved. Bless God, brothers, the old-fashioned story of salvation suits people. I am here at this place, Keefeton, Okla. Our message is new here. We have had two services. Here people sat and wept as the word went forth. We see a bright future for this place.

I go from here to Oxford, Ark., July 15, to join Bro. James Ivy in a tent-meeting, then to Wolf Bayou, Ark., then home, Mountain Grove, Mo., arriving there in time for our annual camp-meeting, which begins August 11. My heart is fixed in God. I mean by his help to be true to God and my brethren. F. J. Light.

Mountain Grove, Mo.

Moore, Okla.—As it has been some time since I have reported through the Trumpet I believe it will be for the glory of God for me to write a report. This leaves me saved, with victory over all the powers of the enemy, for which I praise the Lord. Well, the work here is gradually growing under the care of Brother and Sister Matthesen. We have good meetings. Our Sunday-school numbers about fifty. There are some getting saved at our regular meetings now. As I have been out of the evangelistic work for about three years I have been farming some, but the time has come when I feel that the Lord wants me out in the field and wants all of my time, so my farm is for sale. If any one would like to buy a good alfalfa-farm close to Oklahoma City where you can raise hogs and run a dairy, I have the place and will sell it right. You can correspond with me at Moore, Okla., R. 3. I do not mean to say that I have not done any work for the Lord in three years. I have been doing some pastoral work. I have charge of a congregation at Elm Grove, seven miles west of Moore. We have some good meetings. The small-pox has hindered some in the last few weeks, but we had a good meeting last Sunday. We are expecting to have a revival in Moore soon, so pray that God may give us souls. Yours on the altar for the lost,

Moore, Okla. W. L. Whitener.

PENNSYLVANIA

Harrisburg, Pa., July 10.—Since the last report we have given up the work at Wheeling, believing that the local brethren can look after that and that God would have us in the field. This is proved by the fact that the greater victory is ours, which will always be the case when we work in God's order. In April I held a meeting at Sandy Gap, W. Va. Truly this was a time of refreshing. I was able to stay only two weeks. The crowds were large and they came through rain and mud and listened spellbound under the influence of the Spirit. Truly it is like Jesus says, "I, if I be lifted up, will draw all men unto me." There were five

saved in the meeting and many won to the truth. I have just received a letter from there saying that fourteen have been saved since the meeting and shouts of victory are going up. Praise the Lord! At one of their young people's meetings ten were saved and sixteen sanctified. The meeting lasted from eight in the evening till one o'clock in the morning and there are others who are interested. If we will let God have his way, salvation work will go on and the work will prosper.

Since leaving Wheeling I visited Baltimore. How we did enjoy being with the church at Baltimore! They certainly are spiritual. Praise God! I have visited my boys in York, Pa., and have been holding a tent-meeting at Harrisburg. The meeting was getting along well, with people getting interested. But a storm came and the tent being worn, it was damaged so much that we had to discontinue the meeting, except what we had in a private home. One night during the storm a lady living near offered her home for the meeting. We truly had a precious time. There are some dear people at Harrisburg. May the Lord help them to get a start, for I am sure that a good work can be built up here. There is one thing we must all learn, and that is, we shall be successful only when we let God have his way. My wife and the children are visiting her people near Princeton. I am expecting to go to the Allentown (Pa.) meeting and may be at the Oak Hill meeting. I am going to be in evangelistic work and those desiring my services can write me at 244 S. Water St., York, Pa., until further notice. When we settle we shall give a more definite address. We are in hearty accord with the Gospel Trumpet and on reading the report of the camp-meeting we felt that we had missed much by not being able to be there. May God bless you all in Jesus' name. Your saved brother,

H. J. Rawlinson.

SWEDEN

Karlstad, Sweden.—We are glad to acknowledge God's goodness to us and his presence with us in the work. We are not gaining ground very fast, but feel we have solid material in what has been gained. The few who are with us are sinking deeper in the Word of God and are getting a clearer vision of what we mean and what we work for. While many who are under the sectarian spirit oppose us, there are honest men and women who testify that our preaching is sound and Scriptural. The truth will win, thank God.

The first Sunday in June the church here spent the day in Skoghall, a place about six miles from Karlstad. There are a few saints living there who attend meeting here, and we have preaching at this place once a week. We have a good Sunday-school in Skoghall, with an enrolment of over fifty. It is customary not to have Sunday-school during the summer season, and this was the closing day for the school. There is no hall to rent for meetings and Sunday-school, so we have to meet in the homes. The day was ideal, and we gathered outside the brother's home where the Sunday-school was conducted, and here all the children who regularly attend met, besides many others, numbering in all between seventy-five and one hundred. Many of the children's friends and their parents were with us. After the children's exercises and a few speeches refreshments were served to the children first and later to the grown people. God was with us and our influence with the people was greatly strengthened. Friends of the school and the children's parents took a practical part in the preparation for this day. Many said that they had had a very pleasant time. It was decided to again commence the school the first Sunday in September.

Last Sunday we had an open-air meeting in the outskirts of the city, in a grove belonging to a brother. A few neighbors came to hear the word, and they were well pleased. It was the first time they had attended our services. We desire your earnest prayers for success in our work. Your brother and sister in the Lord,

Laura and C. J. Forsberg.

TENNESSEE

Greeneville, Tenn.—We have just returned from the Anderson camp-meeting, which we make no hesitancy in saying was the best ever held there.

I went to Saratoga, Ind., and preached five sermons to a spiritual congregation. The church is on fire for God, and the prospects are excellent for the work there. I shall never forget the dear saints and the good services enjoyed while there.

I must say a few words of encouragement relative to the outlook of the Greeneville camp-meeting. Notwithstanding the fact that we have sold some of our property in order to pay off our indebtedness, we can say so far everything points to the best conveniences we have ever had, and the best prospects for a glorious camp-meeting. And we do not want any one to fail to come (who has been considering doing so) if he can possibly be here. Our indebtedness is off our hands and that matter will no longer hinder. Pray much for the meeting, and COME. Yours for a good camp-meeting,

W. A. Sutherland.

WEST VIRGINIA

Elkview, W. Va., July 6.—We greet all the Trumpet readers once more in Jesus' name. I have been busy this year. I have just returned from a trip to old Virginia. Had a good meeting at Cedar Bluff. The church there has erected a house of worship. A number of souls were saved and the sick were healed.

The last Sunday afternoon we had a precious ordinance-meeting. The saints came all the way from Norton to Bluefield to be with us. God mightily manifested his power, and the Scripture was fulfilled where He says, "If ye know these things, happy are ye if ye do them."

As the shouts and praises went up old-time conviction rested heavily on the unsaved, and a number wept their way to the altar of prayer, and found their way to the Lord. I believe this meeting will be a great stimulant to the church there. They have a nice Sunday-school.

The work is prospering. Sister McDilda has labored long and faithfully to establish the work there. She needs the prayers and cooperation of the saints, especially those of Clinch Valley. The house is not free from debt and any one with an offering to help, send it to her.

I also visited the churches at Richlands and Maxwell. The work is moving on splendidly at these places. Brother Thompson has been assisting Sister McDilda in the work. And God is surely blessing their labors. I stopped with Brother and Sister Wilson at Bluefield. I enjoyed my stop with them and the saints there. I stopped at Brushey Fork two nights and found the congregation there on fire for God. It did me good to meet so many who were saved under my labors years ago standing firm for God. I also stopped with the church at Oakhill. They are doing very well with Brother Kinzer as pastor. They are arranging for the State camp-meeting at that place which will begin August 4.

I also stopped at Carbondale, Cedar Grove, Burning Springs, and enjoyed being with them. I am now in a revival at Weir, W. Va. This is practically a new place. I just began work here this spring. A number were saved then, and we organized a Sunday-school. Conviction is resting on the people and souls are being saved at each meeting. A number are to be baptized this afternoon. The church here at Elkview is moving on with perfect harmony and unity among them all. I have been pastoring this church here while doing church extension work, but am now leaving for Kentucky, my home, and am leaving the work here in charge of the Pauley sisters, for a time.

I shall be in some camp-meetings in Kentucky. The Petersville tabernacle-meeting will be held the last week in July and the first week in August. Bro. Sam Mark will be with me in this meeting. This will be the fourth year that I have held this annual meeting at this place.

All saints in reach be sure to attend, as we anticipate a good meeting. Pray much for me that I may be faithful to the end. Yours for lost souls,

W. H. McClure,

Sellars, Ky.

There is a sanctity in suffering when meekly borne. Our duty, though set about by thorns, may still be made a staff, supporting even while it tortures. Cast it away, and, like the prophet's wand, it changes to a snake.

—*D. Jerrold.*

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OBSERVATIONS OF OUR TIMES

Pope Against Zionism

Of course, we do not think it will amount to anything either way, but the Pope has sent a letter to the League of Nations protesting against giving the Jews a favored position in the Holy Land. We do not think this will help or hinder the Jews.

The letter states that the proposed British mandate gives the Jews economic, administrative, and political authority over the other nationalities of Palestine. The Pope grants that the Jews ought to have equal rights with other people, but he does not like to see them rule over any one else there, especially Catholics. Moreover, he says that the mandate as now constructed violates Article 22 of the Versailles Treaty.

The Pope is trying to be a full-fledged ruler with diplomatic corps and representatives in all countries. Perhaps the United States is the only nation not having a representative at the Vatican, and we hope it never will have, for most Americans do not believe in the Pope's political activity at all and have little faith in him as a religious leader besides.

Prohibition Sentiment

The bishop of the Methodist Episcopal Church recently adopted a statement of their attitude toward the discussion going on in the press about the Eighteenth Amendment and the Volstead Act. They declared that the press of the United States must be made to see its "inescapable responsibility," to quote the Continent, "if its persistent caricature of the so-called temperance laws persuades 'the immature that law itself belongs really and only to the comic supplement.'"

It is time for the people of the country to let the newspaper editors know that they are tired of this caricature of prohibition by editorial writers, feature writers, and cartoonists. Their attitude is producing an attitude of cynical disregard for law, which will break down the moral fiber of the people.

Of course, law and law enforcement are not always concomitant, as law enforcement depends largely on public sentiment and opinion; but nevertheless, framers of public opinion, such as the newspapers are, should stand for law. In the matter of prohibition the newspapers, many of them, drag along in the gutter with the beer-guzzler; they follow the booze trail, the wake of the brewer and Johnnie Rednose. Poor company they keep! And this vociferous gang of whisky-guzzlers and beer-topers are greatly in the minority in most places.

If the newspapers do not want to lose the respect of decent citizenship in America, let them clean up their editorial pages and give the cartoonists a clean idea or two and come out straight for law. God give Christians moral stamina and backbone, and God give us true men for officials!

The Vacation Bible-School

We feel inclined to say more about the vacation Bible-school. The possibilities here are so great that every pastor and teacher should know them and prepare to embrace the opportunity.

Please note a few facts in relation to this work.

Summer is good growing weather for character as well as crops, but both need intensive cultivation.

Uncultivated fields grow weeds.

Unsupervised and idle hours grow selfishness, discontent, quarrels, fights, and bad habits and vice. Think of the vices learned by children in their idle hours!

What about the children of your community. How about the boys? Are they roaming around getting into mischief, learning bad habits, and training to be poor citizens? What about the girls?

The vacation Bible-school means to use three or four hours a day during school vacation to teach the boys and girls good things, to teach them the Bible, to supervise their play and help them form high and Christian ideals.

Every pastor should plan to start such a school. No special equipment is necessary, and an ordinary minister of tact can carry it on successfully with the help of a few young people. No attempt should be made to follow hard and fast rules, and frequent changes should be made to prevent the interest dying.

The daily school could begin with song and prayer, the children joining in unison in repeating some prayer. Then a good story, a Bible- or a missionary story, could be read. Next a lesson from the Bible with chalk-talks. Then a half-hour of play, supervised by the teachers. Next more study, songs, dialogs, readings, story-telling, etc. Now such a plan would without any doubt be excellent for children.

We have at the Gospel Trumpet office a book, The Community Daily Vacation Bible-School, that outlines the whole system thoroughly. We also have a book of missionary stories, by Kerr, that will be a great help,

both to form right ideals and also to create missionary zeal.

Let us do something more for the children than a short hour on Sunday.

Making Parasites in Mission Schools

It is a great problem to uplift a nation. The missionaries on African and Asian mission-fields, looking on at the illiteracy and backwardness of the people, yearned to bring to them some of the knowledge and learning of the homeland. So they established schools.

A missionary in China tells some of the results after fifteen years observation. He says:

Fifteen years ago I came to China and began teaching in a mission school. Reading, writing, and arithmetic were the subjects taught, besides some Bible and English. Our boys wore white suits, and we tried to teach them to be neat and clean. They did no manual work and they had no industrial training whatever. They studied hard, ate their rice, and were fast learning to be gentlemen.

During a vacation I visited some of these boys in their homes. They were wearing their white suits and shoes and sitting around letting father and mother and servants wait on them. Everybody was working but the boys who were being educated in our mission school. They were nothing but parasites in their homes, in many ways useless to society. A few exceptional students could become teachers eventually, but the great majority were sons of farmers and could never become teachers or preachers. The parents as well as the boys were becoming discontented. They were not satisfied with their "educated" sons, and the sons were discontented with things at home. Their teacher was as displeased as any one.

Well, of course, this led to installing some industrial work in the school so that the boys would have to work.

A missionary touring in Africa brought back the report that nobody wanted the mission boys over there because all they knew to do was to boss the rest of the black fellows.

It is all well to help the poor, but when one helps them up to a stage beyond what they can maintain themselves it is doing them an injury. It always has been the problem to help the poor without pauperizing them and making helpless dependents out of them. Another folly of mission boards is to furnish natives of mission lands with fine houses of worship entirely out of keeping with the native environment and making a self-supporting, self-propagating native church that much harder to found. But more and more boards are seeing their duty to the heathen in the proper light, and better results to the heathen are following.

British Peers Condemn Palestinian Mandate

The Zionist movement has hard sledding. It drags in several spots. Last summer a wind-tanned traveler from America on his way to visit the Holy Land stood on the deck of a ship outside a Palestinian port. A fellow traveler came up and said:

"What a marvelous fulfilment of prophecy, just look at all these Jews going back to their ancestral home. Wonderful fulfilment of prophecy."

The American traveler looked at these said-to-be Jews but a query framed itself against the walls of his brain and he decided he would ask a question. He went over to the captain of the ship and asked:

"Captain, who are those people over there?" pointing to the supposed-to-be Jews.

"Oh, they are a band of Syrians going up to Beirut or up along the Syrian coast somewhere."

Some of the Jews are leaving Palestine. They go for a while as a matter of patriotic duty, but leave as quickly as they can get away. Baron Rothchild, the noted Jewish banker, said that if Palestine became an independent state he should like to be appointed ambassador to London for life.

Just now the British peers are opposed to Britain holding the mandate over Palestine and by a vote of 60 to 29 condemned it. The attack was based on the ground that ratification of the mandate would make Britain responsible for a Zionist or Jewish government in which 90 per cent of the population was non-Jewish.

The Pre-millennial teachers make a great ado about the Jews. According to these dreamers the Jews are going to rule the nations yet from Jerusalem, though for a while at least they will, they say, form an alliance with Mr. Antichrist and go wrong. (But this will occur when the rapture is going on and so none of the saints will know anything about it. Perhaps they feel it is safe to predict what can not be determined by known facts.)

The Lord's full purpose of raising up the Jews was accomplished when Jesus Christ came of that race. From that day to this and on to the last day the Jews have no special place in God's economy. It was God's covenant with Abraham that made the Israelites, or the Jewish race, God's chosen people. That covenant had two parts, one literal, the other spiritual; the first part created the Jewish theocracy, the second part the Christian church; the first created Abraham's literal seed God's people, the second created Abraham's spiritual seed God's people. When Jesus told the Jews the kingdom of God should be taken from them and be given to the Gentiles he meant what he said. A Jew can be grafted into Christ if he believes on Christ, and that is his only hope.

—R. L. B.

Playing a Losing Game

BY FRED BRUFFETT

"It's hell to play a losing game." These words were spoken a few weeks ago by a Missouri banker who had wrecked the bank of which he was president. After taking four hundred thousand dollars of the bank's money by fraud, during the past years, he fled, leaving the depositors to their fate. For several months he was a fugitive from justice, but he finally yielded to the terrible lashing of a guilty conscience and decided to surrender. He spoke the words already quoted as he stepped from the train and surrendered to the sheriff, and added these, "I would rather spend the rest of my life in the penitentiary making friends with the convicts than hiding from town to town." Once more we are reminded of the old familiar text, "Whatsoever a man soweth that shall he also reap."

A Losing Game

Yes, sin, no matter what the form, is a losing game. We start losing the first play, and continue ever afterward. What men need to learn is that sin will ruin them and that they are absolutely no match for the devil; that the coming of Christ to this world to save them from sin, his life of suffering, his death on the cross, was no farce, but one of the most living realities of the world's history.

We need to know that sin in the very beginning is a product of hell, and continues to bear that relation to the end. Realization and remorse come to many only when they see the game is virtually lost. Back yonder when we begin is the time to consider the end. We should know that it is hell to commence evil, health-destroying habits, to satisfy fleshly desires; to follow the

ways of the world, with its pride, fashion, and entertainment; to be dishonest in dealing, whether we rob a bank, or the groceryman, or God; to harbor impure thoughts, that will lead to disgrace and shame, or to commence anything, for that matter, that bears the devil's stamp.

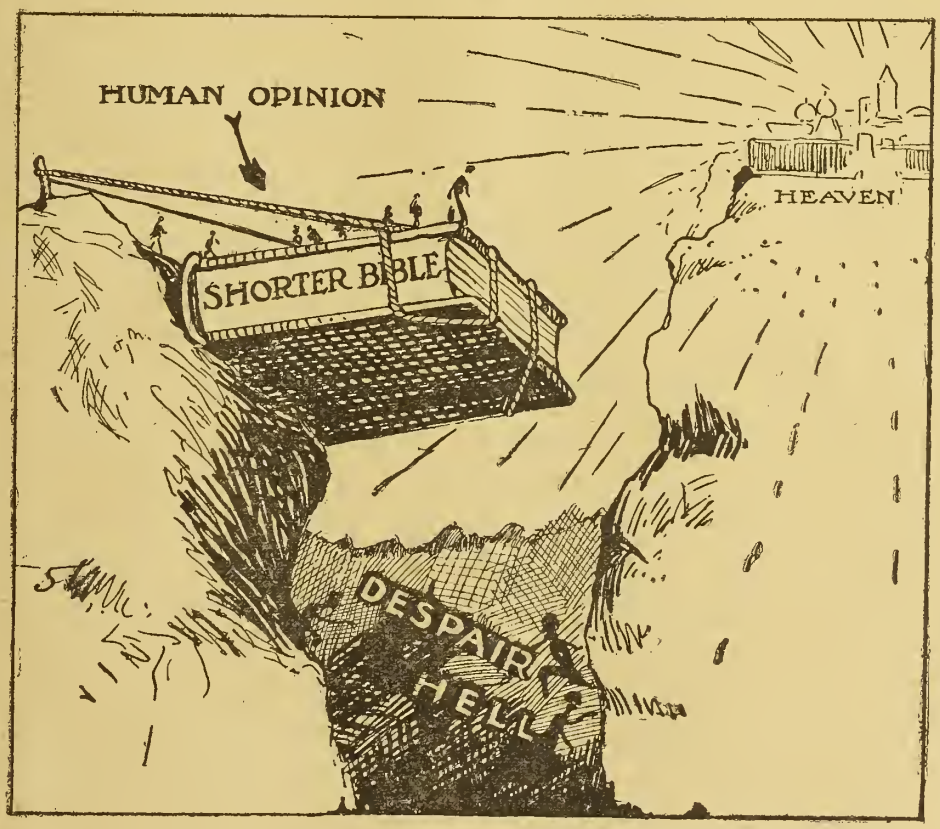
It is indeed wisdom to turn our backs upon a world corrupted with sin, and accept Christ, and his great salvation, and serve him with all our hearts.

May the sad example of those who are falling about us stand out boldly as a red light of warning, and drive a pungent conviction deep into the soul of every transgressor.

The Shorter Bible Is Too Short

BY R. L. BERRY

There are some things to be ignored and some things to be exposed and resisted. Sometimes things resisted grow faster than if ignored; but every "watchman" of Zion must do his duty or be held responsible for not doing it—and this is somewhat the case with regard to the "Shorter Bible," the product principally of Charles Foster Kent, professor of Biblical Literature of Yale University. Mr. Kent is what is called a higher critic. The Shorter Bible seems to be the result of his studies and follows a plan that he uses in his "Historical Bible," a work of several volumes. Mr. Kent deals pretty much as he pleases with the Bible in his Historical Bible, and it appears that he does the same with the Shorter Bible.



—Adapted from Sunday-School Times.

The Shorter Bible is the last word of the higher critics on Biblical revision. It leaves out about two thirds of the Old Testament and about one third of the New Testament. Its very name, Shorter Bible, discloses the design. While its preface says, "The Shorter Bible is not intended as a substitute for the complete text or the time-honored versions," yet it is a substitute, and in the minds of its authors a better Bible than the original, for it says further: "The effort is made in the Shorter Bible, by omitting these duplicates, by bringing together kindred parts, and by arranging the material in each group according to the nature of its contents or in the order in which it is written, to secure a clearer picture of the origin and development of Judaism and Christianity and of the work and teachings of their great social and spiritual leaders."

And this is exactly what is the matter with this Shorter Bible. It omits, it presumes to rearrange, and puts back together what is left how it should be according to the critics' idea.

First, the Omissions.—These omissions are vital. For instance: Leviticus is gone, clean gone, and Deuteronomy, that great oration of Moses, is cut down to four and one half pages. The Book of Joshua ends with the capture of Jericho. The prophets, as Isaiah, Jeremiah, etc., are mutilated badly, while Ezekiel's forty-eight chapters dwindle down to seven in this Shorter Bible. Daniel is reduced to an atom, almost; Zechariah has two verses left, and four complete books are omitted, 1 and 2 Chronicles, Obadiah, and Haggai.

Not only are the omissions themselves bad, but the quality of them or the choices made in them are significant. The Sunday-School Times says on this point:

> Not only the quantity of the omissions from this work, but the choice of material for omissions, is startlingly significant. In its review of the New Testament volume, The Sunday School Times (in the issue of April 26, 1919) called attention to a great number of passages omitted on the following precious fundamentals of the Christian faith: The inspiration, inviolability, and authority of the Bible the atonement, especially in its aspects of substitution and the shedding of blood; sin, guilt, and depravity; the peril of false teaching, and condemnation of false teachers; the Lord's second coming; the apostasy of the professing Christian church. And the authentication of the Old Testament in the New was noted as being omitted in the first volume of the Shorter Bible, there being thirty omissions of prominent references of this sort in the Gospels, and forty-five omissions in the Acts and the Epistles.

Turning back to Genesis, many entire chapters are gone, including chapter 14, which gives the account of Abraham's delivering Lot and the battle of the kings, and of Abraham's meeting with Melchisedec, a type of Christ as shown in Hebrews 7 (Hebrews 7 is also gone from the New Testament section). Chapter 15 is gone, which tells of the confirmation of the Abrahamic covenant; so also chapter 17 is gone, which gives the establishment of circumcision.

Dr. John Fox says of some of the omissions:

> What has become of the tabernacle, whose divinely revealed plan and divinely directed construction are described with

such picturesque circumstantiality, with all the web of dramatic events accompanying it? The last four chapters of Exodus are gone entirely, and of the last seventeen chapters, containing 568 verses, just 11 verses are left. We can imagine some unsophisticated reader saying to himself, "Moses, it seems now, never went up into the mountain and stayed there for forty days and nights, and never heard what we always have thought he heard. There was a tent of some kind, but not such a tent as we have always thought. The Shorter Bible always stops short when it comes to the parts which so affirm. There were ten commandments, but no stone tablets for him to break, no sin of the golden calf to be punished; Moses' face did not shine so that he had to put a veil over it, for the glory of the Lord which appeared as devouring fire in the mount is vanished. The Shorter Bible has the veil without the glory."

In that great chapter on the suffering, atoning Savior in Isaiah 53 these words are omitted: "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord will prosper in his hand. He shall see of the travail of his soul, and shall be satisfied." And Dr. Fox says this is a "dagger thrust" at the real heart of the Bible.

Second, the Translation.—It is the rule for higher critics and modernists of rationalistic bent to minimize sin, and the idea of expiation or atonement for sin by a sacrifice is considered crude and primitive. Hence, it appears that in the Shorter Bible the translation leans toward human sufficiency for salvation, as against divine, miraculous grace. For instance: in Genesis where God gave the promise to the woman that her seed should bruise the serpent's head, the Shorter Bible puts it: "I will establish enmity between you and the woman and between your descendants and her descendants. They shall bruise your head, and you shall bruise them on the heel." In the Bible it says, "*It* shall bruise," etc. The Shorter Bible makes it simply an enmity between the woman and her deseendants and serpents, while the Bible refers to the seed of the woman, which is Christ, as bruising the serpent's head.

According to the Shorter Bible, Solomon made "two winged bulls of olive-wood" to go in the oracle of the temple, instead of "two cherubims of olive-wood." Instead of "they piereed my hands and my feet," of Psa. 22:16, the Shorter Bible has it, "They gnaw my hands and my feet." Instead of Isaiah's magnifieent charaeterization of Christ in Isa. 9:6: "For unto us a child is born, unto us a son is given; and the government shall be on his shoulders: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace," the Shorter Bible has it: "Wonderful Counsellor, Godlike Hero, Father forever, Prince of Peace." Instead of the "mighty God," we have "Godlike Hero."

Perhaps the great Abrahamie eovenant does not amount to mueh in the eyes of the authors of the Shorter Bible. God promised Abraham, "In thee shall all families of the earth be blessed"; but the Shorter Bible has it: "All the families of the earth shall ask for themselves a blessing like your own." This rendering makes all the differenee in the world; the first makes it a covenant matter with God, the second a mere matter of people asking for it. All of Paul's argument in Romans and Galatians about God's promise to Abraham falls to the ground if the Shorter Bible is right.

Third, the Arrangement.—The Shorter Bible holds to the higher critics view of authorship for the Bible and so Isaiah is eut in two, part placed where it is in the Bible and the rest of it mueh later. Daniel also is eut in two. Parts of Exodus and Deuteronomy come after Nehemiah in the Shorter Bible, which means that its authors think these portions of the two books were not written by Moses but by some one hundreds of years after.

What we have said refers to the Old Testament. In the New Testament there is also amazing omissions, changes, and rearrangements. The Book of Revelation, for instance, has ehapters 6, 7, 8, 9, 10, 11, 12, 13, and 18 omitted from the Shorter Bible. There will be no chance to prove anything by prophecy if the Shorter Bible becomes the vogue. 1 Timothy is cut down to one short ehapter in the Shorter Bible, and 2 Peter is the same. Hebrews gets five pages, while the four gospels are reduced to about the size of two of them.

Fourth, the Chapter-Headings and Titles.—In the ehapter-headings and titles is clearly seen the hand of the evolutionist and the higher critie. This is perhaps more conspicuous in the Old than in the New Testament. The first chapter-heading in the Shorter Bible is, "STORIES AND HISTORIES." The history of ereation it calls, "THE POEM OF CREATION." The Abraham stories it calls, "THE ABRAHAM NARRATIVES" which may not be so far off, depending on what they call narrative.

The story of the dispersion the Shorter Bible ealls, "THE TRADITIONAL ORIGIN OF NATIONS AND LANGUAGES," inferring that it is tradition more than faet.

On the title-page of the Shorter Bible appears the names of the eollaborators of Charles Foster Kent; C. C. Torrey, of Yale University; Henry A. Sherman, head of the Department of Religious Literature of Chas. Scribner's Sons; Frederiek Harris, Senior Secretary of the Publication Department of International Committee of the Y. M. C. A., and Ethel Cutler, Religious Work Seeretary of the National Board of the Y. W. C. A.

Down in Texas a Y. W. C. A. organization of a Presbyterian eollege met and protested against the Shorter Bible, as follows:

Our protest is made for two reasons. The first objection we have to this "Shorter Bible" is the fact that four men and one woman have assumed to themselves the ability to choose from the inspired Word of God those portions "which are of vital interest and practical value to the present age." And yet we note that they have omitted the Great Commission as recorded by St. Matthew, the record of John the Baptist's testimony concerning Jesus, those comforting verses which begin, "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." And over 4,000 other verses from the New Testament alone. Are these of no "vital interest" or "practical value" to you?

For five people clamly to set aside the wisdom of the most able men of the past centuries and claim that their achievement is so great that no commentaries will be necessary from now on, seems to us an act of supreme conceit. We believe this to be a subtle method of the higher critics, "to seduce, if it were possible, even the elect."

We sincerely hope the Y. W. C. A. members throughout the whole country will join with us in open denunciation of this publication, and of all movements which seem to indicate that the leaders of the Association are drawing away from the Christian principles and purposes of the Association.

The Pennsylvania State Sunday-School Convention leaders went on record, aceording to the Sunday-School Times, against allowing the Shorter Bible to be sold at the Convention. Commenting further, the Times says, "These are solemn, tragie days in which we live."

The Shorter Bible is too short. Our cartoonist in the revised sketch presented herewith has shown very vividly just what is the matter with it. God's Bible eontains God's great plan of redemption. All of it from Genesis

to Revelation harmonizes too wonderfully to be the product of mere man; the types and shadows of the Old blend too beautifully into the realities of the New Testament to be the work of men, and all of it is too precious to be omitted.

God's Bible, believed and obeyed, makes a bridge from sin across to the kingdom of God. The Shorter Bible is too short.

The Things We Wanted to Do

There's a world of things we wanted to do
In the dear old days of yore,
When hope leaped high, to the very sky;
But today we gaze with a thoughtful sigh
Or tear, like a child whose toy so new,
Whose treasured darling Little Boy Blue,
Lies broken on the floor.

Ah, what has become of those fancied dreams,
Those glories that seemed so near?
We thought we could climb to their heights sublime
With very little of strength or time;
But alas! have faded the sun's bright gleams,
No more the gold from his goblet streams,
And closed is the evening drear.

Now, lo! in a ghostly vale we stand,
From our hopes far out of sight—
The mountain clear that seemed so near
Is hidden, and mingled grief and fear
Siezes our heart; and we reach for that Hand,
Oh, hope, blessed hope in a weary land,
That alone can guide in the night!

But we learn in this valley of dire despair
What we never dreamed could have been—
That mountain-tops gay are farther away
Than they look at the morn of life's buoyant day;
That the way is toilsome we thought were fair—
Our journey to bountiful beauties rare—
That there's many a thicket unseen.

But, blest is the man who can still look up,
And, led by that Hand divine,
Will onward go, though his feet be slow,
Though pierced is his bosom by many a woe,
Nor scorns to drink from a broken cup,
But giveth thanks for a sparkling sup,
Refusing to droop or pine.

Who can fold, as a faded coat, away,
His fancies and dreams of youth,
Can face earth's row as he finds it now,
With a steady heart and a faithful brow,
Nor stops to grieve for the vanished day,
Nor e'en for its beauties would pause to pray,
But cherishes duty and truth.

—Mary J. Helphingstine.

Lost Service

BY J. R. TACKETT

"Between dreaming of tomorrow and regretting yesterday, there is no time for doing anything now." Here is where many an opportunity is lost, many a cloudless day is squandered. This is a vortex in which many a promising vessel has been lost from sight. The young and inexperienced dream of tomorrow, the aged regret their yesterdays. Such is the beginning of many a heartache, many a sleepless night, many a joyless day. However brilliant our dream of the future may be, however pleasant our reveries, however great and noble our intentions, these will never answer for realities. The air-castles of the day-dreamer do not put a shelter over his head in the stormy day; the images of the spiritual idealist do not put lasting joy in the soul nor make valuable additions to the kingdom of God. Nor will regretting our yesterdays reverse the order of past blunders. Let the past remain in the past, and leave the future to unfold in its time.

We can not do today the work intended for tomorrow, nor can we do tomorrow that intended for today; therefore, the service we leave undone today is lost. If you would be truly happy, work now; if you would be your best in life by noble service, serve now. If you are going to serve God aright, you must do it today. If you want to have regrets on the morrow, just dream away your present moments; but if you would look back over life with pleasure and enjoy a share of heaven's peace and joy, take hold of life's realities *now*.

Christ Shall Come Again

BY A. Q. BRIDWELL

"So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the *second* time without sin unto salvation" (Heb. 9:28). "And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also" (John 14:3). Notice in the first text he says he is coming the second time. In John 14:3 he tells his disciples, "I will come again."

"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ (Titus 2:13); you notice in this text the writer said he was looking for the appearing—not *appearings*—of Christ. Some would have you to believe that Jesus will first appear to the saints only, and then a thousand years later the wicked will see him. But Paul tells us: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all that believe" (2 Thess. 1:7-10). So at the same time he comes to be glorified in his saints the wicked will receive their reward.

Reader, are you ready for the judgment? It is appointed unto men once to die, and after this the judgment. Remember, to be ready for death is to be ready for the judgment, and to be ready for the judgment is to be ready for the second coming of Christ. Are you looking for him? "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him, even so, Amen" (Rev. 1:7).

Success in Life

"Take earnestly hold of life, as capacitated for and destined to high and noble purpose. Study closely the mind's bent for labor or a profession. Adopt it early and pursue it steadily, never looking back to the turning furrow, but forward to the ground that ever remains to be broken. Means and ways are abundant to every man's success, if will and actions are rightly adapted to them.

"Our rich men and our great men have carved their paths to fortune, and by this eternal principle—a principle that can not fail to reward him who resolutely pursues it."

The Essence of Christian Living

BY C. W. NAYLOR

Coal-tar is a dark, sticky, unattractive substance of little apparent value. But by chemical processes a great number of different chemicals are extracted from it which are used for many purposes. Some make dyes, some flavors, and by properly combining others rich perfumes of various sorts are produced. Looking at the dark, unlovely coal-tar, we should not dream that it contained anything so desirable, but under the magic of the chemist's power many things are brought out of it to serve useful and varied purposes.

The human heart in its natural state is unlovely. It is like the coal-tar. But when the divine Chemist by his wisdom and power separates the evil from the good and makes Christians out of sinners, he produces a life-power within, so that we may live a life within and without that will have the same purpose and beauty as the lives of the angels in paradise. But Christian life is not a single thing. It is a compound. It is made up of a number of things. Four of these we shall notice.

The first element that goes to make up Christian living of the attractive and worth-while kind is living *near* to Christ. The Bible teaches that the Christian lives in a close relation with Christ. We are "no more foreigners and strangers," but children of the Most High. We are no more "afar off," but are "brought nigh by the blood of Christ." His invitation is, "Come unto me." So to live the kind of Christian life that will breathe out a fragrance to all those about us we must live *near* to Christ. It is our privilege to live near to him. There are too many who live too far away from him. To them he is "Lord and Master." He is enthroned in majesty, and seems all too unapproachable.

This is the Christ of the universe. This is our Christ. But it is only one side of his character; still it is the only side that some people seem to see. He is not alone Lord and Master. He is Brother, he is Savior, he is Keeper, he is Companion along the way. He dwells in our hearts. It is not his relation of Lord and Master which brings out in us the beauty of Christian character, but that more intimate relation of Brother and Friend. It is the Christ to whom we draw near in full assurance of faith without fear, and without shrinking, without timidity, and without a sense of his overpowering greatness.

Christ is our Lord and Master, but he condescends also to come down upon a level with us and lets us approach him in the same familiar way as Mary approached him when she sat at his feet, and as the disciples did in their daily intercourse, and as the children did in their play. Ah, yes, we can draw near him unafraid, unabashed by his greatness, or the sense of our weakness. We can live near him every day. We can be in the inner circle of his friends. We can have his presence with us. We can have with him that sweet sense of understanding that we have with our dearest and most-loved friends. Yea, he comes closer than even our dearest friends. He understands where they can not understand. He can help where they can not help.

So we need to come close to Christ, to live close to him. We need to cultivate that intimate relation, that union of soul which gives one a continued sense of his presence and friendship, and more than all, of his tender love. Without this intimate, personal sense of Christ's being with us and helping us, understanding us, and shedding the beneficent influence of his life over us, our life will lack one of the sweetest qualities of genuine Christianity. It is our blessed privilege to be near him. But to do this we must cultivate a nearness to him and a sense of nearness to him by daily drawing near to him, and communing with him, and pouring out our love to him. There is nothing that draws us to Christ like loving him. And love is cultivated by drawing near to him each day and many times a day and pouring out our soul's love and devotion to him. We can live near him even in the most troublous times. And when we live near him our lives will never be stale nor lack the sweet perfume of holiness.

A second element of Christian living is that we shall live *by* Christ. So many when they are asked if they are Christians say, "I am trying to do the best I can. I am trying to live right." But they realize their trying is in their own human strength. Try as we will in this way, we can only fail, for we are to live Christians *by* Christ. We are to draw from him the strength and grace which will supplement what things we have and will equip us to meet the difficulties of life and to overcome them. But it is only by drawing from Christ day by day the things that are needful, the counsel, the wisdom, the understanding, and such like, that we can live as we know we ought to live. But the grace of Christ is free, and we have but to come to him, draw upon that grace, and use it together with what strength we have, and we shall be, not simply trying, but accomplishing; not straining and struggling, but living natural and victorious lives.

It is only when we realize our own inability to live up to the Christian standard by our own efforts and strength that we feel the need of other help. How much we are conscious of this! But all too many who are thus conscious of their need fail to get their daily need supplied, because they do not take those steps that are necessary to draw from Christ the needed help. We must live by Christ. There must be the daily inflowing of divine grace. We must feel as did Paul, that we trust not in ourselves, but in the living God. Then we must go forward, drawing from Christ each day by seeking his help, by opening our hearts that they may be filled, by communion with him, by earnest seeking. Christ is our life, and by him we must live if we live at all as he would have us live. But there is no holding back on his part. He gives freely to those who ask him. He satisfieth the longing soul. But many are too careless or too occupied by other things to seek that daily portion of Christ that they must have to live successfully. For them life can not have the richness and usefulness that might be theirs for the seeking.

Another of the essentials of Christian living is that we live *for* Christ. To the extent that we are occupied with self and self-interests, to that extent we narrow the limits of Christian life. Life must be lived for Christ to be Christian life. It must be dedicated life. The language of our soul must be, "I'll live for him who died for me." The life of unselfish devotion to the interests of Christ is the life that shines with beauty and that has a sweet perfume. "Ye are not your own," says the apostle. The more we cast out selfishness, the less we seek our own, the more we yield ourselves to Christ and

his work, the more we live with the purpose of pleasing him—the deeper and richer will be the current of the joy of living and of his grace that flows through our soul. If our Christian life is not satisfactory, let us look into our hearts and see whether we are living for Christ or for self. To the extent we are living for self, to that extent we are robbing ourselves and robbing God. We are robbing ourselves of that blessedness that comes from whole-hearted devotion to his interests. We are robbing God of the service that we ought to give him and of the opportunities to work through us as he would. And this is the very secret of the dearth and emptiness in the lives of many professors of Christianity. They are living for self, not for Christ; and the happiness that comes from selfishness is the lowest of all forms of happiness.

When we live near Christ and by Christ and for Christ there will be a fourth element seen in our lives. We shall live *like* Christ. The characteristics that were seen in him will be seen in us. We shall bear the fruits of the Spirit. We shall not show hatred, bitterness, envy, malice, nor any of the thousand other evils that spring from the natural heart. We shall be able to live like him; then we can say, "For me to live is Christ," and with joy we can add, "To die is gain."

So let us join in our lives these four elements of Christian living, and we shall bear all the fruits of righteousness—and peace, joy, happiness, and contentment will be ours, and we shall lead natural, useful, and blessed Christian lives, and, no doubt, be the means of inspiring others to give their hearts to Christ.

Practical Religion

BY FRED BRUFFETT

"Which now of these three, thinkest thou, was neighbor unto him that fell among thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise" (Luke 10:36, 37).

These words were spoken at the conclusion of a discussion Christ had with a certain lawyer. The subject under consideration, a most vital one, was that of eternal life, how to inherit it. The illustration Christ gave was practical, and reveals what to his mind, is an essential thing connected with our service to God, a practical religion.

Standard of Christian Living

The Word of God lifts up a standard of practical teaching to govern our lives. James says, "Be ye doers of the word, and not hearers only," and closes his exhortation with these words, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

I want to quote James again to show clearly that God expects practical works to accompany our faith. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone." This scripture is clear. It needs no comment. But I wish to press this point. The practical side of our lives here will be the standard of evidence at the judgment, the evidence being measured by the opportunities the individual has.

Christ made this clear in his discourse on the judgment as recorded in Matthew. In giving his reasons for setting the sheep on his right hand, he said, "For I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." And in order that no misunderstanding may be had, and that we may know exactly where he expects the work to be done, he concluded with these words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The exact opposite was given as his reason for rejecting the goats.

We can see from these scriptures that a standard of practical Christian living is set, and that God expects us to come to it. Our profession of faith and our religious ceremonies amount to nothing unless they are backed up with practical results. Any individual or church that does not use his or their opportunities, and come up to this standard, will be weighed and found wanting.

The Lesson Christ Taught

Here was a man going down to Jericho from Jerusalem who had fallen among thieves. They stripped him of his clothing, and after seriously wounding him, left him half dead. His condition furnished a splendid opportunity to apply Christ's teaching. Along came a priest, who probably was returning to his abode, after completing his ceremonial work of offering sacrifices at Jerusalem. On first thought one would decide here was just the man to help the poor fellow out. He was a priest, and leader among the people, and of course he should do good. But to our great surprize, when he saw the unfortunate man he passed by on the other side. He did not so much as stop to look at him.

This man's conduct reveals the weakness of the Jewish system, with its strict law of outward ceremonies but not much real heart-service. And I shall add here that any other system that consists of nothing but dead, formal ceremonies is just as weak. Such would do this man no good. He needed help. Most lodges would fall down here. Unless this man had been a fully paid-up member, help would have been denied.

The next person to pass was a Levite. He was an assistant to the priest in the temple service, and was also a slave to formalism. He did a little better than the priest, he stopped long enough to look at the poor man, and then went his way, leaving the wounded man to his fate. We must reject his religion, too.

The next to pass by was a Samaritan. Of the three men considered this last one could have offered an excuse, at least, for refusing aid, and that was the national hatred between the Samaritans and Jews. But he had a heart. He looked over the difficulties and went to the rescue. He was far better than many religionists today, who sometimes will help one of their own clique or clan, but leave the other fellow out in the cold. May God give us the inspiration of the poet, and the heart to act it out:

"Then forgive and forget, for there's good in him yet,
Though he drinks his sorrows to drown;
Just lend him a hand and help him to stand,
Be kind to a man when he's down."

The Samaritan had compassion on the man by the way-

side, bound up his wounds, carried him to the inn, and cared for him until the next day. Upon leaving he gave orders to the host to care for him, and see him through, promising to settle the bill.

After Christ had questioned the lawyer and found that he had comprehended the lesson, he said bluntly, "Go, and do thou likewise."

The Need Today

There is just as great a need now for a practical religion as there was during Christ's time, and I am thankful that the principle Christ taught still lives. Only this kind of religion will pass inspection today, or stand at the judgment.

This man was robbed and beaten by literal robbers; but there are many other robbers of various kinds today that are destroying the very life and hope of the people.

Sickness, poverty, slander, injustice, failure, doubt, despair, sin all are doing their deadly work. In the midst of this sad condition God wants a practical religion. He wants individuals who will get out among their neighbors, and be neighbors to them. As people of God, let us not pass by on the other side, or look, and move on, but let us get down into the lives of the people in a way that will do them good.

We can be thankful that we are not cursed with formal ceremonies, or bound by rigid creed-rules, but that we can be a neighbor to a neighbor when we see the need.

God give us the old-time religion!

The Mote-Hunter and His Relatives

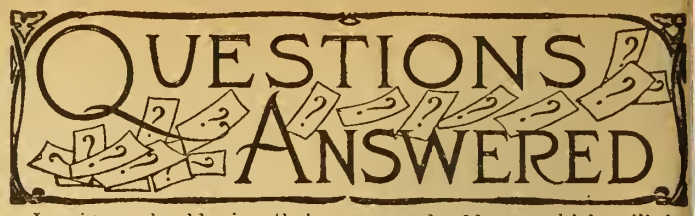
BY EMIL KREUTZ

The murmurer, complainer, and mote-hunter are all closely related. I think they are all first cousins. The Word of God warns us strongly against murmurings, and complainings. In fact, such are absolutely forbidden in Phil. 2:14, 15. To murmur is to grumble, to complain, to repine, to utter complaint in a low, half-articulated voice, to utter sullen discontent.

The children of Israel often murmured against Moses and Aaron and against God's dealings with them in their journeyings through the wilderness, instead of believing God and moving forward in God's order in obedience to his will and commands. They grumbled, and complained, and found fault with their leaders, till God destroyed many of them. All who left Egypt died in the wilderness (except Joshua and Caleb); they never reached the promised land, that flowed with milk and honey, to which they had started.

It is a dangerous and serious thing to murmur and complain against God's servants (Num. 16:1-3, 4), making a man an offender for a word and watching for iniquity. "For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught" (Isa. 29:20, 21).

I read in the Trumpet some time ago concerning the difference between the optimist and the pessimist—the optimist sees the doughnut, while the pessimist sees the hole. Dear reader, which are you? Are you optimistic or pessimistic concerning the work of the Lord? Let us be optimistic. "And above all things have fervent charity [love] among yourselves: for charity shall cover the multitude of sins" (1 Pet. 4:8; see also Rom. 14:10-13).



Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

Please explain 1 Cor. 12:31, latter part: "And yet show I unto you a more excellent way." A preacher used this, in connection with the 13th chapter, to show that miracles and healing are no more.

The words quoted refer to the way of charity (love) which the apostle is here introducing. In the next few verses he makes a comparison between the "gifts" of which he has just been speaking and "charity," and shows that the latter is greater, "more excellent," than the former. This does not mean, however, that the gifts do not have their worth, but that love far transcends them, for they as temporary things shall pass away, while love shall never fail. Nor is there any support here, or any reference to it whatever, for the idea that miracles and healing have been done away. Such an explanation would be fallacious.

Please explain who the beast is in Daniel 7, also what is meant in Revelation by the mark of the beast.

There are four beasts mentioned in Daniel 7, representing four successive world empires. The first was the Babylonian, the second the Medo-Persian, the third the Grecian, and the fourth the Roman. The fourth was especially striking and is doubtless the beast referred to in our inquiry. From among its ten horns arose a particular horn in which were the eyes of a man and a mouth speaking great things. This represents the papacy, the man of sin mentioned by Paul in 2 Thess. 2:3, 4. The mark of the beast, spoken of in Rev. 13:16 and 14:9, is the sectarian stamp imparted by education (in the forehead) and by association and fellowship (involving the right hand).

Explain briefly the Armageddon battle.

The word Armageddon means, literally, "the hill of Megiddo," which was once the scene of God's miraculous deliverance of his people under Deborah and Barak in Canaan. In Rev. 16:13, 14, 16 the name is applied to "the battle of that great day of God Almighty." Observe that this battle is God's and not that of his saints. The latter shall not be hurt. The opposing forces develop from three sources: (1) the dragon, representing heathenism and infidelity in the modern subtle forms of spiritualism, New Thought, Christian Science, and even higher criticism; (2) the beast, Roman Catholicism; and (3) the false prophet, Protestant forms of beast religion or man rule.

In Rev. 20:7-9 we have the same thing. Dating from the fourth century, the dragon of paganism (not Satan himself, but his personification, v. 2) was supplanted by Christianity in the Roman Empire and thereby restrained ("bound") from further activity for the long period called a thousand years. After Rome's restraining power was broken and relaxed, and particularly after the dissipation of Christianity in its Protestant form, the dragon element is again astir in the modern forms mentioned. Gog and Magog correspond respectively to the beast and false prophet in chapter 16.

These three forces comprise practically every form of

false religion. They are fast losing their antagonism to each other and are confederating against the truth, which, on the other hand, is developing the true church in unity. The conflict does not neeessarily involve the civil powers and is not represented as having a phase of physical persecution. It never reaches the stage of oppression and defeat for God's people. Armageddon will be simply all truth-opposing forces drawn up in array against the right to meet their final overthrow in the end of all things in this time world.

Will the time come again when the saints of God will be tortured and put to death by wicked men? Will the pope, or Roman Catholics, again have power over God's children?

While it is the common lot of God's children to be more or less persecuted by individuals, or by local religious opposition, any general persecution by the state, or civil power, is not to be expected in the Christian world. There may be such in heathen or Mohammedan countries. The panorama of the Revelation, which covers particularly the field of Christendom not the background of heathenism, reveals the great persecution periods as past history. So far as Roman Catholicism is concerned, we have nothing to fear. There is no question but that the papal power would persecute as formerly if it were in position to do so, for it possesses the same exclusive, intolerant spirit. But Rome has had her day, and it is not God's will that she should have it again. The Christian world has already come through the Dark Ages, and there is no turning back to such a period again, but on the other hand the world is destined to experience still more of the gospel and of enlightenment generally, which, of course, is an enduring antidote for Romanism. Instead of making any headway toward control of the nations, Rome has been constantly declining until she has lost her temporal power completely. The Christian nations that have gained their religious liberty, simply will not stand for any policy of Roman oppression. The very fabric of civil government since Rome's fall is prohibitive of her reinstatement. She now exists only in her spiritual phase, unable to persecute through any civil agency. Hear what prophecy says on this point: "But the judgment shall sit, and they shall take away his [the pope's] dominion, to consume and to destroy it unto the end" (Dan. 7:26). "And then shall that Wicked [the papacy] be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8). "And the ten horns which thou sawest upon the beast, these shall hate the whore [Catholicism], and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Rev. 17:16).

Please harmonize verses 2 and 5 of the sixth chapter of Galatians.

In the first place the word burden in verse 2 is translated from *baros,* meaning weight; while in verse 5 the word is from *phortion,* meaning a load to be borne. Now, taking the context we get the exact difference in meaning. Verse 1 guides us to the meaning of verse 2, which is that we should help others to bear (not their own load, but) the irregular weights of trial and trouble that may come upon them. Verse 5, on the other hand, refers to the load or responsibility which belongs to every man to bear himself. If, as in verse 4, every man tests his own work, "makes good" in that responsibility (burden) which is his own to bear, then he shall have cause for rejoicing for himself, etc. Thus, the verses do not conflict. Verse 2 means that we are to help others bear their weights of trouble, while verse 5 refers to that which is every man's duty and responsibility to bear for himself. —A. L. B.

"Joseph Died!"

Then the world can get on without its greatest and best men. This is very humiliating to some persons. Here is, for example, a man who has never been absent from his business for twenty years. You ask him to take a day's holiday, go to a church-opening or to a religious festival. He says, "My dear sir! Why, the very idea! The place would go to rack and ruin if I was away four and twenty hours." It comes to pass that God sends a most grievous disease upon the man—imprisons him in the darkened chamber for six months. When he gets up, at the end of six months, he finds the business has gone on pretty much as if he had been wearing out his body and soul for it all the time. Very humiliating to go and find things getting on without us! Who are we? The preacher may die, but the truth will be preached still. The minister perishes— the ministry is immortal. This ought to teach us, therefore, that we are not so important, after all; that our business is to work all the little hour that we have, and to remember that God can do quite as well without us as with us, and that he puts an honor upon us in asking us to touch the very lowest work in any province of the infinite empire of his truth and light. —*J. Parker.*

This Is the Finger of God

"Like Phidias, who in his image carved his own name, there is God engraven upon every creature." Not in characters of human writing is it written, but in the character of the work. Phidias needed not to have written the word "Phidias" in so many letters, for the master's hand had a cunning of its own which none could counterfeit. An instructed person had only to look at a statue and say at once, "Phidias." Believers have only to look either at creation, Providence, or the Divine Word, and they will cry instinctively, "This is the finger of God." Yet, alas, man has great powers of wilful blindness, and these are aided by the powers of darkness, so that, being both blind and in the dark, man is unable to see his God, though His presence is as clear as that of the sun in the heavens. —*C. H. Spurgeon.*

"Two painters were employed to fresco the walls of a magnifieent cathedral. Both stood on a rude scaffolding constructed for the purpose, some distance from the floor. One, so intent upon his work, forgetting where he was, stepped back slowly, surveying critically the work of his pencil, until he had neared the edge of the plank on which he stood. At this moment his companion, just perceiving his danger, seized a wet brush and flung it against the wall, spattering the picture with unsightly blotches of coloring. The painter flew forward, and turned upon his friend with fierce upbraidings. But later he blessed the hand that saved him. Just so, sometimes we get so absorbed with the pictures of the world, unconscious of our peril, when God in mercy dashes out the beautiful images, and draws us, at the time we are complaining of his dealings, into his outstretched arms of love."

A good laugh is sunshine in the house.

—*Thackeray.*

THE DEEPER LIFE

Why Was It?

BY ANNA KOGLIN

Perhaps Grandpa Dale wondered why, after having safely passed his three score and ten years, he should yet break his leg. Why should he have been so foolhardy as to ask to drive the frisky colts? He was a pious old man. He had served God humbly and devotedly for many years, nevertheless this accident had befallen him, and now he was lying on a bed of pain.

On his son's farm, where Grandpa Dale was visiting, was a young lad of sixteen years, who had been hired to help with the farm-work. He had come untutored in spiritual things from a large city. He had indeed heard of Christ, but of the work of Christ in the heart, he knew nothing. To him fell the care of the old man during the night hours.

A sorry Christian is he who keeps his light hidden under a bushel so that those who are nearest can not detect that he is of a heavenly order. But such a Christian was not Grandpa Dale. His heart was filled with such love for his Master that he could not refrain from telling the boy at his bedside of the Christ who died that we might be saved from our sins and live pleasing to God. Night after night the boy heard such gracious words from the lips of the old grandfather until the truth of the gospel penetrated his soul and he surrendered himself whole-heartedly to the Lord.

That was the beginning of the boy's experimental knowledge of God. But great things often have their root in small beginnings. The boy was only sixteen then, but just a few years later he entered active gospel work, and occupied a place of responsibility, and who can tell the souls that were and are being blessed by his labors?

Do you ask now why God permitted Grandpa Dale to break his leg? In no other way, perhaps, could the boy have been brought into such close contact with a godly spirit, and surely in no better way could he have seen the beauties of salvation exemplified. Who knows, perhaps there would be one minister less in the field, and fewer souls in heaven, if Grandpa Dale had not met with that accident!

* * * * * * * * *

Mrs. Brown was on her way to church, and, as was her custom, she carried her New Testament and hymn-book with her. But when she came to the place of worship, she discovered that her Testament was not with her hymn-book. She had lost it. She prized that Testament greatly because of its associations. Why must she lose it? She sought for it upon opportunity; but all efforts to recover it were in vain.

In a little town in one of our northern States lives a woman who knows why Mrs. Brown lost her New Testament. She was sweeping the sidewalk in front of her house when she found the little Book. And although she looked at it carefully and read several chapters, she did not know what the Book was; she was a Roman Catholic.

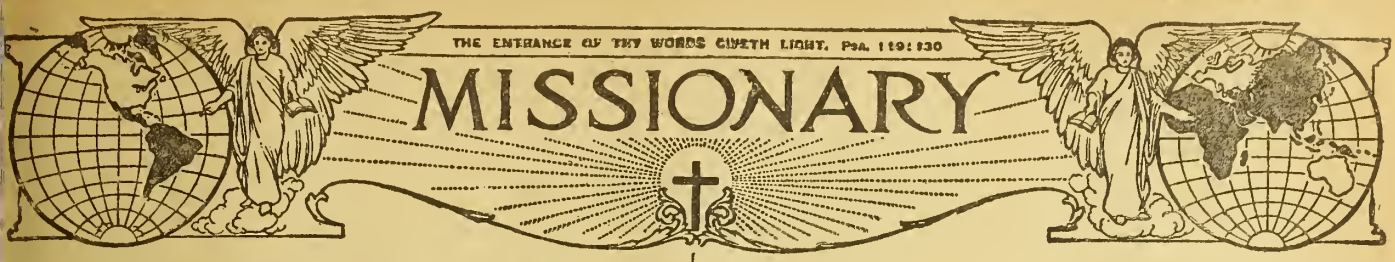
But even though she did not know it was the Word of God she was reading, the story of the gospel had its effect. A feeling of sinfulness and condemnation f her wrong-doing came over her. What was this Bo she was reading? she asked herself. Determined to g away from such feelings as the reading of the Book i duced, she put it away in a drawer. But her conscien had been awakened, and it would not rest. Again an again she brought forth the Book; but not understan ing its message fully, she continued to be troubled, an soon grew so emaciated that her friends were great astonished. To the question of one of her acquaintance why she had grown so thin and haggard, she confide that it was because of the reading of a book she ha found. This acquaintance, who was a woman of Chri tian character, asked to see the book and upon seeing explained to her that it was the New Testament, t Word of God. This led to her attendance at a revi and to her conversion. Her husband some time after w saved through his wife's example and her pleadings wi him to yield himself to God. Their neighbors also wer through the life of this couple, convinced of the pow of God to redeem from sin.

Why did Mrs. Brown lose her New Testament? B that question is superfluous. Why do some things ha pen in our lives? Such a question is perhaps to the poi We may never know. Neither did Mrs. Brown know w she lost her New Testament. But of this one thing may be sure, that if we love God and trust him f guidance, he will work out his glory in our lives. Wh does the Christian prefer to being instrumental in brin ing souls to God? But this takes sacrifice and pa sometimes. It was not pleasant for Grandpa Dale suffer the pain of a broken leg, but it resulted in t salvation of a precious soul, and who will say his su fering was not worth it? If you have asked God to ma you a blessing, do not be surprized if you should me with some losses, some disappointments. And if you ha had discouraging, painful experiences, be assured th God is working out his glory. Perhaps you shall nev in this life know why you were called upon to suffer, b know that God in his wise plan is working through yo

The Sense of Duty

There is no evil that we can not either face or fly fro but the consciousness of duty disregarded. A sense duty pursues us ever. It is omnipresent like the Deit If we take to ourselves the wings of the morning, a dwell in the uttermost parts of the sea, duty perform or duty violated is still with us, for our happiness or o misery. If we say, the darkness shall cover us—in t darkness, as in the light, our obligations are yet with u We can not escape their power nor fly from their pr ence. They are with us in this life, will be with us its close; and in that scene of inconceivable solemni which yet lies further onward, we shall still find ou selves surrounded by the consciousness of duty, to pa us wherever it has been violated, and to console us so f as God may have given us grace to perform it.

—*Webster.*



Can a Mohammedan Become a Christian?

BY AMY CHURCHILL

On a recent Sunday morning (July 9) at the Missionary Home in New York City, Mr. Barsoom, a Babylonian, born in Constantinople, gave his personal testimony, which follows:

Can a Mohammedan become a Christian? Some people will tell you, no he can not; but we know that with God all things are possible.

When a very young man, I left Constantinople to come to America. Before I left, my father came to me and, putting his hands on my shoulders and looking into my face very earnestly, said, "My son, remember you are going to a land of infidel Christians, who believe not that Mohammed is the one true prophet of Allah. Remember the teaching of your fathers and turn not to the religion of the Christians." I answered and said, "I will always stay a true Mohammedan, true to the religion of my fathers."

I arrived in New York City with my heart prejudiced against the Christian religion.

One day in an argument with a man on the subject of religion, I was stung to the heart by his saying that I was too ignorant to understand what he was talking about—me, with all my learning and Oriental training, ignorant! I vowed then and there that neither he nor any other man should call me ignorant and that I would get down to the very depths of this Christian religion. The very next morning I went to a bookstore and bought a Bible. Such a fearful feeling came over me when I started to read, and I soon found it was too deep for me.

Then for eight months I studied hard in one of your American seminaries. In my room one day I was looking through the window, my mental powers all concentrated on the one thought—religion. In my mind I saw the great prophet Mohammed in all his grandeur, dressed in his gorgeous robes, beckoning me to come, but in his hand was a sword and the sword was stained with blood. I shuddered to think of a religion that was based on the slaughter of the innocent. I turned away in disgust. As I reached out, my hand fell upon the Bible, and I beheld Jesus upon the cross of Calvary crying out in love, "Father, forgive them, for they know not what they do." There I determined in my heart to accept the religion based on love, the love that God had shown to the whole world, in that he sent his son to die for all men. I realized then that Jesus died, not only for Americans, but for four hundred million Mohammedans too.

When the news reached my home that I had accepted the Christian religion, my father ordered me home at once.

When I reached home my mother received me with open arms, saying, "Now all will be well." I told my mother that I had come back to tell them of the one true God, and that he had sent his only Son into the world that all men might be saved from their sins. My mother looked at me in alarm and said, "Hush, say nothing of this to your father." The door opened, and in came my father. He, too, approached me with outstretched arms, but I said, "Stay, listen to what I have to say first." I repeated what I had said to my mother. My father in anger pointed to the door and said, "You dog, how can you come back to your home with this infidel religion? Go! and leave this house forever."

The next morning I set sail for America, but my heart was broken. I went to California. Being a medical man, I became head of one of the largest laboratories in California.

I wrote to my mother, always sending quotations from the Bible, and all the literature I could obtain to give light on the Scriptures; and in time I received a letter saying that all my family, my five brothers and four sisters, all except my father, had been converted to the Christian religion. At this time war broke out and I received no communication from my family for a long time.

Finally, however, I received a letter from my mother telling me to pray for my father. I gathered from the letter how she was being persecuted from standing true to her new-found religion. Our prayers were answered; for some time after this I received a letter from my father himself, telling how he had found the true God. This may not sound like much to you Americans, but to a Mohammedan it means more than life itself. This was only too true, for soon after I received communication that my whole family, eleven members, mother, father, five brothers, and four sisters, had been massacred because they had stood true to their convictions.

Down on my knees before God I vowed I would not rest until I had brought eleven of the highest Mohammedan families, one family for each member of my family that had been massacred, down to the feet of Jesus.

Now I am on my way back to Constantinople to open up a Bible training-school, that young men may be trained to carry forth this glorious truth to those millions whom Jesus died to save, and who know it not.

Since being in California, I met with the people of the church of God. I determined whatever city in America I visited I would look up the church of God; that is why I am here this morning.

(The question with us is: What are **we** doing to help? Are **we** consecrated to go? Some one may say, "I will go if the Lord calls me"; always an "if." Let us leave out the "if's." Let this be our consecration, "Go, or send a substitute.")

If you have a word of encouragement, pass it on; it will become moth-eaten if stored away.

Listen for the voice of the Almighty, and answer, "Here am I," when he calls. —*Lillie M. Currier.*

And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. —Col. 3:23, 24.

No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye can not serve God and mammon. —Matt. 6:24.

"The Morning Cometh, and Will Also the Night?"

BY KARL KREUTZ

[Note.—The following facts concerning the present movements in China are gleaned from a speech by an observer recently returned from Asia. These tendencies are also said to be similar to changes now taking place in other parts of Asia, in Africa, and in South America.]

The Chinese people and their government are going through a period of rapid change. If this crisis be passed successfully, it will mean untold good for those millions in heathen night; but if the pendulum of change swings too far in the direction it is now going, then China's future can hold nothing but darkness fully as gross as now prevails. The outcome of this present crisis largely rests with those who profess the name of Christ.

Several years ago, the Christian world was made to rejoice when opium-smoking was forbidden in China. The abolition of this curse was hailed as a great forward step in Asiatic civilization. But since the Chinese masses have not lost their love for the drug, the actual results are not so far-reaching as might be supposed. Being a law which came from the ruling oligarchy, it is respected only during the occasional periods when the nation is in such a state of peace that the law can be enforced. Even then, with thousands of traders eager to grow rich through the sale of opium, its actual use is much greater than that of liquor in this country. In addition to this, many Chinese have become addicted to the use of tobacco, supplied to them by the "Christian nations." The great American Tobacco Company alone sells more cigarets in China than in the United States. How can missionaries hope to successfully teach against the use of tobacco, let alone stamp out the use of that other drug, as long as such conditions prevail?

The republican form of government is a start in the right direction. Were the Chinese people capable of making their republic a real democracy, the conditions could be greatly improved. But the present government is a superimposed oligarchy, or rule of the few, in which the people have but little voice. When elections are held, very few know whom or for what they are voting.

Notwithstanding this ignorance of government, a spirit of patriotism in China is growing. There is a sentiment favoring "China for the Chinese" much like our own "America for Americans" expressed in the Monroe Doctrine of a century ago. However, in their manifestations of this spirit, the Chinese, like all other awakening peoples, are likely to go to the opposite extreme from which they started. Since foreign aggression has been detrimental, then everything not native to China must be done away with. Herein lies one of the motives for the Boxer uprising, in which thousands of missionaries and foreigners were massacred. Furthermore, if that nation, containing one third of the earth's people, became so patriotic that they were trained into a vast fighting-machine, and then the leaders of the country followed the example of other nations in making room for their growing population, the result to the whole world would be beyond our imagination. This constitutes the so-called yellow peril. We Christians, through our missionaries and other representatives, must show the Chinese people that we are their friends, and that we want to bring them the glorious message of salvation. True Christianity alone can take the greed and selfishness out of the hearts of men.

At the head of the patriotic movement are the student classes. Upon different occasions, the Chinese students have so made their influence felt that unwholesome laws have been repealed. This has been accomplished largely by their going on strike, and by boycotting those tradesmen who did not at once support their program. At first thought, it seems highly commendable that the students should seek to better their country's conditions. Yes, this awakening to their responsibilities is to be praised, as long as the students do not abuse their newly found power. But already in some quarters they have been demanding things which should not be granted. Imagine the demoralizing effect when students undertake to pass judgment as to whether or not they will abide by the rules of any one or more of their instructors. In one school, there was a strike because examinations were too hard. And if these more intellectual classes take undue advantage of their powers of government, how much more would those who see less far into the future and who are more easily influenced be ready to go to any extremes that held promise of immediate betterment! Unless the arousing of a nation from centuries of sleep be softened and modified by the well balanced teaching of Christianity, a result similar to anarchism in France at the time of her revolution, or to bolshevism in Russia at the present time, will undoubtedly be the result. The religion of Jesus Christ supports freedom of government, but it is averse to the exaltation of any class of people at the expense of others. Asia needs this religion, and needs it badly.

Christian influences and contact with Western civilization have begun to break down the power of many old Chinese superstitions. The educated classes generally are coming to have no belief in charms, incantations, and the like. But when a person or a group of persons give up their old way of thinking, some new anchor for their minds must take its place. Sad to say, the modern Chinese thinkers are turning to skepticism and atheism. Indeed, when these beliefs are most prevalent in Western educational circles, it is not to be wondered at that materialistic tendencies should naturally result among the rising group of Chinese students who are looking to us as their guides. To take the evolutionary theory in the milder form which allows the existence of an over-ruling Providence, the philosophizing Oriental mind would soon carry it a step farther to the denial of any Deity. Then by adopting the corollary which implies that power justifies any means to the end of survival or self-improvement the inevitable result is just the same that Nietzsche arrived at: War, wholly justifiable War, whether national or individual. Should not we, as Christians, with a knowledge of God and his salvation, feel it our especial duty to send the gospel to the awakening peoples of the world? This opportunity comes to us now, while the need is so very apparent and while those millions of hearts are in a seeking, receptive attitude. "Now is the acceptable time" as never before. It may mean our blessing for obedience or our curse for neglect.

By forbidding the use of opium, in adopting a form of government looking toward democracy, through their growing patriotism, in the students' growing interest in public affairs, and because of breaking away from superstitions, the morning of a brighter day seems to be dawning for China. But can we allow another night to swiftly

overtake this dawn? The watchman, in the Book of Isaiah, said, "The morning cometh, and also the night." What now seems to be the dawning light of a new day may be turned to the darkness of night. Shall we idly permit it? Let us, by our prayers, by our influence, and by our contributions, help to make this awakening the morning of a brighter day. The responsibility is ours, is yours. Will you shoulder your part?

World-Wide Responsibilities

Report of a Conference of the Student Volunteers of Greater New York. Held at Bear Mountain on the Hudson

BY BERTHA ELSASER

Our speakers and leaders at the conference were men from many countries: some natives, others returned missionaries. Some were men of strong spiritual power; I wish I could pass on to you all the inspiration we received from their personalities as well as from the ideas they expressed.

I shall give first a few general thoughts which I jotted down in my notebook, and then a brief resume of some of the foreign speakers' messages.

There is no substitute for Christ.

After rebirth there must be rebuilding.

God has a will, not only for your character, but also for your career.

Make your mind the master of your body and your spirit the master of your mind.

Our aim is not to get things done, but to help people grow.

If you can not meet the needs of your classmates and friends in this country, you certainly can not meet the needs of men in India and China.

The important question is not so much whether or not we agree intellectually as whether or not we agree spiritually.

We are living in a time of inspiring solemnity—inspiring because God is carrying out his plan; solemn because of the opportunities and responsibilities.

We do not go to the missionary field to be loyal to a creed or to follow out a program, but to be loyal to Christ and to offer him as the Savior of the world.

South America—Speaker, Mr. Gacitua, of Chili

Three problems stand out—that of illiteracy, the sex problem, and the religious. The religious problem is especially difficult because there the Christian religion, in name at least, is not new. South America has had Roman Catholicism for so long and has found it so disappointing that the majority of people now receive Christian missionaries with little favor. The introduction of true Christianity is more difficult than if the religion were entirely new.

Africa—Speaker, Mr. J. Aggrey, Native Chieftain of the Gold Coast

The problems of the Orient are becoming increasingly popular in the West. It is a grand thing to be able to say, "I am a missionary to India," (or to China, or Japan); but if you say "to Africa," the saneness of your mind immediately becomes an object of suspicion.

But Africa was born during the War. There too we find signs of restlessness and life that must soon be reckoned with. Anthropology and sociology tell us that the black man fears the white man; but in "factology" it is not so. The only reason the Africans have not driven out the white race is because of their gratitude to the Christian missionary for the social uplift he has meant to their country. Of all missionaries the American is most welcome because, unlike the one from England or the Continent, he is free from all suspicion of malicious intent.

The only salvation Africa has is the Christian missionary. But do not bring us denominations—they are a bother to us. Bring us Christianity pure and simple. What we want is a God who is love, a Christ who will save us from witchcraft, superstition, and cruelty.

China—Speaker, Dr. Tsu

What of the problem of East and West? Three solutions have been suggested. The first is the exploded theory of the superiority of the white race. Other races are just wise enough to be dangerous; therefore, keep them down. The second, a little more modern, is the theory of cooperation. But this, if taken alone, will be equally unsuccessful. It will but aggravate the confusion; for what shall be the foundation, the basis for our cooperation? The answer we find in the third solution suggested, namely, in Christianity. In this East and West can meet on a common ground where in the spirit and ideals of its Founder together they can work out their problems.

Japan—Speaker, Mr. Kawabe

Christianity in a sense has failed in Japan. The message has been presented in too many various forms. Today we are suffering, not under heathenism, but under confusion of thought; we are fighting, not against paganism, but against agnosticism. Of the forty thousand university students in Tokyo a few are Buddhists, a few Christians, but the majority are nothing. Hundreds commit suicide in Japan every year because life has no meaning for them.

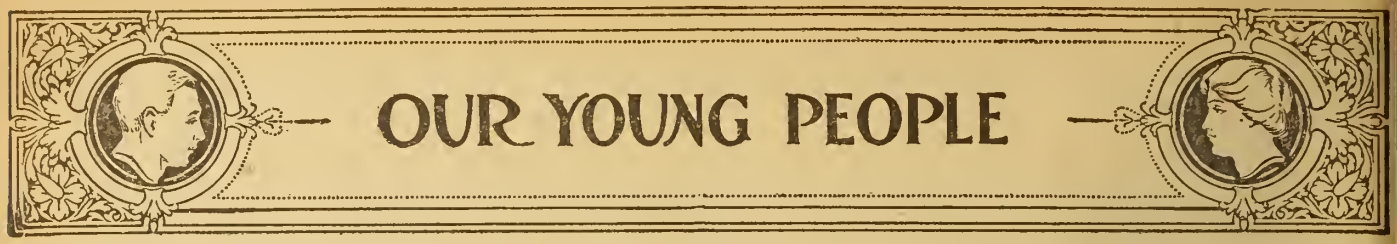
Japan needs Christianity presented in the sense of a personal religion. If it is only a system of ethics taught by a great man, Japan does not need it. What Japan needs emphasized is not so much the social aspects of Christianity, but it needs to hear the message in its individualistic sense, that in Christ the soul can find the peace for which it longs.

The central thought of all the speakers was expressed in the hope that in Christianity could be found the solution to all their countries' problems, both individual and social. One speaker voiced the popular sentiment when he said, "We are more ready to take Christ than you are to take him to us."

The key-note on the devotional side of our meetings was the necessity, or rather the beauty, of complete surrender of our wills to God.

> "Were the whole realm of nature mine,
> That were a present far too small;
> Love so amazing, so divine,
> Demands my life, my soul, my all,"

were the words that gained increasing favor in song throughout the conference.



Just "Folks"

BY A. T. ROWE

A minister was invited to visit another State. He had spent most of his life in the South, and hesitated about going to the North, feeling that perhaps they might have more education than he, and might not receive him cordially. He was assured that the people up north were just "folks," and on the strength of this assurance, journeyed northward, and found to his great joy that he had made no mistake.

There is an old story on this point, concerning an old Quaker, that I trust will help all of us to become just "folks," as we travel along the pathway of life.

The old Quaker was watering his horse one day at the village trough when a new neighbor paused, and with not over pleasant greeting inquired, "What kind of people live in this village?" "What kind of people didst thee live among before?" retorted the amicable old Quaker, affectionately patting the neck of his horse. "The people in the town I came from," answered the stranger, "were mean. They were narrow, were forever suspicious, and quick to take unfair advantage." "Then," said the Quaker, "I am sorry, for thee will find the same manner of people here." And the newcomer found it as the old Quaker had told him.

Again the Quaker chanced to be at the trough when another stranger came into the village. He, too, inquired about the temper of the populace, and to him as well the Quaker put the question, "What manner of people didst thee live among before?" A broad and cordial smile overspread the features of the stranger as he spoke. "Friend," he said, "there are none finer than the people I left behind. They were neighbors and I loved them all, but I had to journey on." The face of the old Quaker beamed with joy. "Be of good cheer, my neighbor," he said, "for thee will find the same good neighbors here." And again it was as the old Quaker said.

There is a scripture that says, "As a man thinketh in his heart so is he"; and how true that is in every particular! Be a good neighbor, and you will have good neighbors. Be just "folks," and you will meet just "folks." Tell me a little about *your* town and *your* neighbors, and I will tell you much about *you* and *your* business.

And why should we not be just "folks," anyway? What are we better than others? Wherein lies the difference? Wealth does not make us any better than others. Bright intellect does not make us any better than others. Education, family lineage, position do not elevate us above others. We are all just "folks," and "uppishness," or "offishness," are not signs of breeding, but rather lack of good breeding.

We can remember the young fellow in school whose parents indulged him by giving him a liberal supply of money. He had good clothing, wore a ring on his finger, had a gold watch-chain or -charm, parted his hair in the middle, chewed gum, flirted with the girls, and seemed to be very popular with them. He could hardly see his poor associates. He seemed to think that because of these possessions he was superior to those not so well situated. But he had made a fearful mistake. True manliness or womanliness is shown by being just "folks," no matter in what company we may be thrown; and this disposition will win friends for us everywhere we go. Young people, do not allow mere glitter to attract you or turn your head, for, "All is not gold that glitters" is an old maxim, and a true one. Let us all, old and young, rich and poor, literate and illiterate, be just "folks," and the great big world will be the better for our having lived in it, and we shall also be the better for it.

Are You Dependable?

BY WM. STRONG

A man who can be absolutely trusted has gained life's highest rank and won life's richest prize. Nothing counts for more in a man than the quality of dependableness. Some people lack it. There are some who pass for good, and who really are good in many ways, who yet continually fail those who trust them, and depend on them. There are some who are slack and careless in meeting their money obligations.

But there are other ways in which many people fail to be dependable. They make engagements with their friends and do not keep them. The worst of it is that the breaking of the engagement does not appear to trouble them. They make no apology to those they have disappointed and put to inconvenience. They seem to feel no sense of obligation to any one but themselves. It is important to calculate the amount of trouble they cause to those who depend upon them, and are made to suffer by their want of faithfulness. Then the effect upon their own name and reputation is more disastrous.

Any one may now and then find himself justifiably unable to do what he has promised to do. He should then instantly send his explanation and express his regret. With any reasonable person this will be satisfactory. But where no explanation is given and especially where the failure is repeated again and again it soon becomes evident that there is a flaw in the person's character. He is not a man of his word. He is not dependable.

The tradesman, the merchant, the professional man, the business man in any line who keeps his word is the one in whom people put their confidence and to whom they give their patronage. It is a splendid reputation, for example, for a store to get, that its goods may be absolutely depended upon, that its advertisements tell the truth, that its salespeople never misrepresent anything they are trying to sell, that a child or the most simple-minded person will be as honestly dealt with as the keenest-eyed purchaser who comes in. The way for any store to get such a reputation is always to be what it wants its patrons to believe it to be.

It is well that young people should from the first train themselves in all things to be absolutely dependable

Let them begin early in youth to keep every engagement however trivial it may seem! never to break a promise, though it be only for some smallest matter; never to exaggerate; never to misrepresent; never to disappoint any one's trust or confidence. A life that begins in this way and never deviates from the strictest faithfulness will gain at last a reputation worth more than gold. Better still, it will build itself up into a character strong and firm and abiding.

This lesson of dependableness is not learned in a day, nor is it something that comes in a revival-meeting. It is the work of years to get it wrought into the life, and the place where it is learned is out in the fields of duty, of struggle, of temptation. The workshop of character is every-day life. There is a story of a Welsh pastor who was about to baptize a shoemaker, and who thus addressed him, "Take care, John, that you wax the threads more carefully, that you draw the seams more closely, and that all your work is done more to the glory of God, to whom you now dedicate your life."

That is the way religion will show itself in our lives if we truly and fully follow Christ.

The Best Way to Backslide

Revised from a Sermon Preached in Young People's Meeting at Saskatoon, Sask.

BY EDGAR M. POWELL

We have just been singing, "I mean to go right on until the crown is won; I mean to fight the fight of faith till life on earth is done. I'll never more turn back, defeat I shall not know; for God will give me victory if onward I shall go." I am satisfied this is the intention of your hearts this afternoon. I remember that when I was saved as a boy it was my intention always to live for God, but I am sorry to say that I backslid a number of times before I became established in the grace of God's salvation. There are two underlying principles at the root of every backsliding, either of which will separate us from the grace and favor of God. We shall first consider



Edgar M. Powell

The Sins of Omission

The Bible tells us, "Him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). Now here, I believe, is the thing that causes more people to backslide than anything else. God reveals to us, by his Word, his Spirit, his ministry, and through our conscience and understanding, things we know we *ought* to do, but we neglect—just put off— until we have lost our victory, and our hold on God. Soon we find ourselves back in the world again. That is why some of you had to come to the altar of repentance in this meeting. Others have come because of positive transgressions of God's law. Some of you did what you knew to be wrong, others of you neglected to do what you knew to be right. Now to backslide we must cease to do the things required to be saved. We had to do something to get saved: we shall have to do something to keep saved. "Whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). Prayer is a key which opens the kingdom of God's grace. The surest way to backslide is to cease to use this key.

Omit Secret Prayer.—Prayer is essential to Christian life. Prayer is to the soul what breath is to the body. One needs only to stop breathing, and one will die; and a person needs only to cease praying, and the grace of God will leak out of his heart. All great men of the Bible were men of prayer. Daniel, a prisoner in Babylon, was a man of prayer, and the only fault his enemies could find in him was his devotion to God. He was permitted to be tried in the lions' den, but prayer shut the lions' mouths. Jesus Christ, the Son of God, was a man of much prayer. While others slept, he prayed earnestly until victory came. When he returned to them he said, 'Sleep on, I have the victory now.' Well may we listen to, and heed, the Master's voice, and watch and pray. Prayer will make us victorious men and women for God.

Omit Reading the Word of God, is a second certain step to spiritual ruin. If we did not have the Bible, none of us would know how to get saved. Oh, how we ought to appreciate God's Word! God's Word is to the soul what food is to the body. Worthy Job declares, "I have esteemed the words of his mouth more than my necessary food" (Job 23:12). If we do not feed our souls with his Word—the bread of life—we soon find ourselves backslidden, *starved to death.*

I have some texts I want to read to you. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy Word" (Psa. 119:9. "Now ye are clean through the word which I have spoken unto you" (John 15:3) . "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16, 17). These texts reveal that God's Word applied to our lives is a cleansing agent, and that when adhered to, it helps us to perfect our experience in him. Jeremiah caps the climax by saying, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15:16). We shall find times when we shall need to know what is written in the Word of God. In Matthew 4 we read where Christ was tempted of the devil. The first thing Satan says is, "If thou be the Son of God." It will not be long until he will be putting some question to you, and it will be a wonderful defense to be able to tell him, "It is written," and that what is written corresponds with the blessed experience within your heart. Again he said to Jesus, "Cast thyself down: for it is written, He shall give his angels charge concerning thee." The devil knows how to quote Scripture too. What would many souls now give had they been able, when the devil or his agents came around and perverted the Scriptures to them, to have said to him, "It is written"! Oh, how we need to know the Word of God! The third time the devil tries to tempt Christ into idolatry. 'Here,' he says, 'are all the kingdoms of the world. You can have them all if you will only serve and worship me.' The shameless liar! Oh, I say, we need to know what is written!

Do Not Go to Services, and you have taken the third step on the backsliders' trail. When one begins to neglect prayer, and the reading of the Word, he soon begins to look for somewhere else to go than the house of God. You show me a man or woman whose soul is prospering,

and I will show you one who likes to attend gospel meetings, and the place of prayer. They are actively engaged in God's work. You are saved because you attended services. It was there you heard the Word and believed it. It was there you repented and began to call on the Lord, and it has pleased the Lord through the foolishness of preaching to save those that believe. We find it necessary to assemble ourselves together to get food for our souls. Without the assembly it is difficult for us to be workers together with God, we feel ourselves pulling apart rather than being drawn together. Let us not forsake the assembling of ourselves together (Heb. 10:25).

Do not Do Anything for the Lord.—The devil will say, "There are others who can do it better than you can; just let them do it." Some one may be sick, and may want you, but you are so busy. Perhaps some one is in trouble, or discouraged, and the Lord lays it heavily on your heart to go and speak a kindly word to him, but you draw back hoping some one else will go. What is the result? Just this: when you go to pray you can not move the Lord. Others testify with shining faces of victories gained (possibly those who did what you should have done) and you go home with a heavy heart. Why? Because you refused to obey God. Oh, the bitter tears I have shed in life, trying to get hold of God! All because of neglected duty! Some people try to be secret disciples, and keep others from finding out just where they stand. Dear friends, it is going to be hard to have that fountain of living waters welling up in your soul without some one finding it out. Backsliders enlist in the enemies service and quit working for God. Let us boldly represent the Lord here; for, as the poet has said, "If you're ashamed of Jesus, He will be ashamed of you."

Do Not Testify for Christ.—The devil will say, "You know there are so many hypocritical professors. You are saved all right, but some one might laugh if you were to tell what God has done for you and class you with the hypocrites, so you just keep quiet. The devil would like to have us keep our light from shining. He knows it might be the means of leading some soul to God, or of strengthening it in God's cause. How miserable many souls have been because of suppressing a burning testimony God had laid upon their hearts when at meeting! They went away feeling depressed; feeling that the meeting was a failure, all because they did not witness for Christ. I trust none of you will fail to do your duty in this respect.

Do Not Sacrifice.—A special meeting is called and you are asked to help. "Oh," you say, "I have so much to do! I have to clean house"; or, "I have to go downtown and see a friend." Some people think they can serve God when it suits them and get along all right, especially those falling from grace; but, friends, Christian service calls for sacrifice. God does not require your idle time only. He does not ask for the pennies you will never miss. He does not want you to go to meeting only when there is nothing else you can do. Salvation is only possible for us through the great sacrifices of others. You are saved today because of the sacrifice of God, and of Christ, and of millions of faithful soldiers of the cross. God requires sacrifice from us.

The Sins of Commission

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 John 3:4). We have been considering the sins of neglect, we shall now consider the sins of wilful transgression. What is the first thing people do, when saved, that they know they ought not to do, and that causes them to backslide? We shall notice that often they do the following things:

Criticize Everybody, especially those professing salvation. I once heard of a man who claimed that his place in the body was to find the faults of others. I sincerely doubt it being a divine appointment. What causes one to criticize others, to peddle their faults and short-comings? Ah, it is just this: he recognizes the superiority of the other person, and wants to pull him down to elevate self. I am more fortunate than some people; we have a pair of twin babies at home—a girl and a boy. One day the little girl rose up and began to walk about the house. I could see the little boy's face cloud with jealousy, and finally he went crawling across the floor, and angrily pushed his sister down. Immediately I gave the little fellow a chastizement and placed him back on the floor. He sat there and pouted quite a while, and then I saw him begin to brace himself, and rise up, and in a short time he was walking everywhere his sister went. Was not that much better? Many spiritual children get jealous too. If they will only stay on their knees until God gives them grace and strength, they too can walk as well as the one envied. Instead of criticizing the other fellow, get up and do your best.

Many people backslide by

Trifling with Little Things.—Mote-hunters! Continually finding some little thing in the other fellow's life, but ignoring all the imperfections of their own lives! To such Jesus exclaims, "Hypocrites! . . . ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith." Such persons boast of their financial assistance, or point to their apparel in comparison with what they used to wear, etc., as a criterion of their spirituality. Some even boast of their humility; but the very moment people boast of their humility they have lost it. Well might the words of Paul be heeded here: "Study to be quiet, and to *do your own* business."

Mingle in Worldly Things.—Some people live as close to the world as they think they can without being called a worldling. She would not wear a transparent waist nor an "abbreviated" skirt, neither does she use cosmetics so elaborately as do others, but somehow she just likes to associate with those who do. He would not use the profanity, go to the same places, nor do the same things the worldling does, but somehow he just enjoys being with people of the world and hearing them relate their experiences, etc. Such persons are always in grave danger, and realize they are in danger of spiritual ruin. *Beware!*

A man once wanted a chauffeur. Several applied in answer to his advertisement, so he began to ask which could drive closest to the edge of a precipice and not fall off. Each man wanted the job, and the first tried to assert their ability by declaring how close they could drive to the edge. Finally the last man was asked. He said, "I want to keep as far from it as I can." Who do you suppose got the job? No man would enjoy risking his life in the hands of a daredevil! The last man got the position. Brother, sister, your soul is worth something to you; do not imperil it unnecessarily. Do not see how close you can live to the world and keep saved; but whether you eat or drink, or whatsoever you do, do all to the glory of God.

Compare Themselves with Others.—Some one says

this is a very little thing. Backsliders will invariably tell you they are living as good as So-and-so. The Spirit of Christ has leaked out, and like the moralist, he can only point to the things he does in comparison with what others do. The Bible says, "We dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise" (2 Cor. 10:12). The Christian standard is the Word of God. *Are you what God's Word requires of you?* Are you living like Christ or like the men about you?

Do Doubtful Things—things they really question in their own minds as being right, such as going to dances, shows, and other worldly affairs, wearing of gold and other superfluous adornments, using current slang, using drugs, prevaricating, etc. "He that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin" (Rom. 14:23).

Call Sin by Another Name.—"No," one will say, "I have not sinned; that is the modern way of doing business. Everybody is doing it!" Remember, dear friends, the great "Golden Rule" of the Bible. To take advantage of others is sin, no matter what you call it. Another says, "I must have recreation." Yes, young people must have recreation, but be sure it is recreation that God may be glorified in. Many a good girl has gone out for recreation, and come back ruined. Many a noble youth has sought for pleasure and come home with a poisoned mind and heart that soon caused his downfall. Some people call swearing, slang; licentiousness, weakness; stealing, finding; lying, a stretching of imagination; covetousness, a duty to the family. O friends. I urge you to recognize sin and call it by its rightful name, or it will be sure to drag your soul down to despair!

Now, how are we going to keep from backsliding? How are we to live for God and make sure of our eternal home? The future church depends upon the young men and women of today. In order to keep from backsliding, then, let me finally say, 'Do not omit doing what you know you ought to do, and do not do the things you know you ought not to do. We must fashion our lives according to God's Word. Thank God, it is possible for young people to live victorious Christian lives, and have God's approval upon them from day to day.

If a person lives straight, his reputation will take care of itself. —*Frank E. Wallace.*

The Way to Wealth

The way to wealth is as plain as the way to market. It depends chiefly on two words, industry and frugality; that is, waste neither time nor money, but make the best use of both.

Without industry and frugality, nothing will do, and with them everything. Sloth makes all things difficult, but industry all easy; and he who rises late must trot all day, and shall scarce overtake his business at night, while Laziness travels so slowly that Poverty soon overtakes him.

Industry need not wish, and he who lives upon hopes will die fasting. There are no gains without pains; then help, hands, for I have no lands; or if I have, they are smartly taxed.

If we are industrious, we shall never starve; for, at the working-man's house, hunger looks in, but dares not enter.

Employ thy time well, if thou meanest to gain leisure; and since thou art not sure of a minute, throw not an hour away. Leisure is time for doing something useful; this leisure the diligent man will obtain, but the lazy man never; for a life of leisure and a life of laziness are two things. —*Benjamin Franklin.*

When Men Would Escape from Sin

When Moses demanded from Pharaoh the liberation of the Hebrews, the tyrant increased their burdens; and in like manner, when the soul rises to expel evil from its domain, it then for the first time discovers the full bitterness of its bondage. Its earliest impulse thereon is to blame the truth which awakened it to a sense of its degradation, for causing the misery which it only revealed. The preacher is accounted cruel when he has been only faithful; and his hearer accuses him of personal malice when he has been only holding up a mirror wherein the angry one caught a glimpse of himself. But all these are hopeful signs. They are, indeed, when rightly regarded and fostered, the prophecies of a coming conversion. The docile slave, who is contented with his condition, is petted and made much of by his master; but if he tries to run away, he is immediately put into fetters. So, when we are roused to battle with sin, it is then that, most of all, we feel its power. Satan does his worst on the soul just as he is about to be expelled from its possession. —*W. M. Taylor.*

Set your affection on things above, not on things on the earth. —Col. 3:2.

WHAT WILL YOU DO WITH YOUR MONEY?

You can not take it with you when you leave this world. You may hoard it, but hoarded wealth does no good to others and brings no lasting pleasure to its possessor. You may spend it selfishly, but selfishness in no form can bring true happiness. Why not give it for the sending of the gospel to those hungry for the bread of life? This will make others happy in this life and throughout eternity, and you will be happy because you made others happy. If you can not give away millions as some multimillionaires have done, you can have the philanthropist's satisfaction anyway by using your money for a good cause.

One brother recently gave to Church Extension $200, another $250, another $300. How many hundreds of dollars will you give to save America's millions from sin?

Send all donations to the CHURCH EXTENSION BOARD, Anderson, Indiana.



The Power Behind the Throne

Including Sunday-School Lesson for August 13—Book of Esther

BY E. F. ADCOCK

O Fickleness, thou constant companion of earth's potentates! How long wilt thou be the director of nations' destinies? How long wilt thou disease the minds of rulers and render uncertain their will? Surely this might well be the lament of the ages. Occasionally above the surf of surging humanity rises the form of one who is a ruler just and true. But how often are those upon whom devolves the responsibility of directing nations actuated by mere whims, favoritism, selfishness, prudence, equity, and wisdom? Often in the latter case the one thus actuated ceases to be the director and becomes a mere puppet on the throne. Oh, pitiable the condition of such a—no not king—slave!

When Kings Obeyed

Look at King Ahab! pouting because he could not have his way. But Jezebel comes along and takes action whereby his whim might be satisfied. Ahab wore the royal robes—but who was ruler? No, Cleopatra never sat upon the imperial throne of Rome; but who can tell how much the "Serpent of the Nile" changed the history of that commonwealth by her seductive influence over Caesar and Antony? It was as a result of the influence of Seneca that the first few years of Nero's reign was characterized by moderation and equity. Who has not read, with a shudder, of how that monstrous tyrant, Catherine de Medici, swayed France during the reigns of her three sons? Then, I might mention Cardinal Richelieu, who through his ability and influence virtually ruled France for about eighteen years. These are but a few instances snatched from the pages of history. But we must not fail to notice the case of King Ahasuerus, who, though seemingly an able prince in some respects, was susceptible to court favoritism. In spite of the fact that he figures largely in changing the plot to favor the Jews, we can not admire this king. First he is bribed by Haman to allow a great offense against some of his subjects. Then the noble Esther changes his attitude and saves her people, but only after petting him into the proper humor by spreading for him a great banquet. So we see how much a consideration of right or wrong influenced his actions. But Esther—before her we remove the critic's glasses and kneel in admiration. It is for the Story of Esther that we read the book bearing her name. This is a book of contrasts and the illustrations of character are valuable.

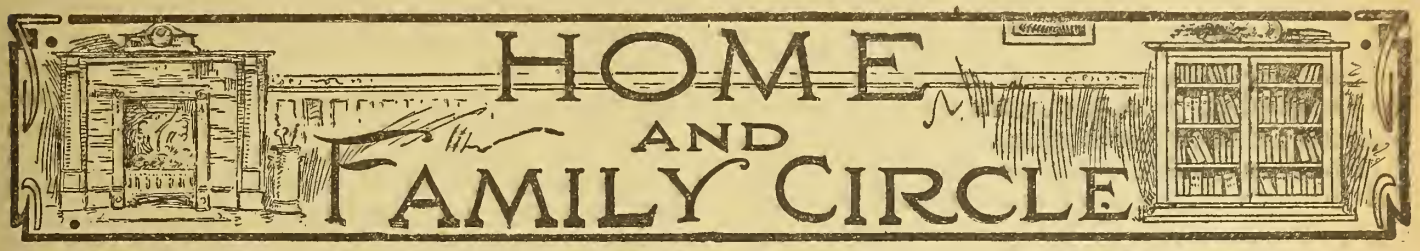
Queenly Qualities

In his essay Of Queens' Gardens, Ruskin produces some fine thoughts on the place and attainments of women. He likens every woman who reaches her natural place in life to a queen and speaks of the spheres or territories in which each reigns as "Queens' Gardens." And to Esther we come to learn some of the qualities of a true queen; not because she held that position as a result of being the king's wife, but because she was a queen by nature. Yet our judgment has been cast in a different mold from that of Ahasuerus'; he chose Esther to be his queen because of her physical beauty; we choose her as our queenly example because of her traits of character. In the first place she was obedient. Her guardian, Mordecai, charged her not to disclose her racial descent, and she readily followed out his advice. Nor did she consider herself above consulting with her less honored cousin. Haughtiness is never a quality of a true queen. Then Esther had self-control. She kept a proper balance even in that luxurious and licentious court. Here is where many people have their hardest battles—ruling themselves. Solomon said that ruling oneself is greater than taking a city. Then Esther was tactful: she did not present her request to the king until he was in the proper mood. I merely mention these qualities, and you who aspire to become queens—in your own lives—must apply them to your own experience. Study the life of Esther and the lives of those of similar mold and learn the secret of their greatness. In such a study you will find other qualities just as great as those I have mentioned. We must not fail to mention here, however, such characteristics of Esther's as devotion to her people, trust in God (which we easily infer from the account) and above all her bravery. Oh, that the world had more such queens! We need queens in every walk of life who will stand for the right and dare to say, "If I perish, I perish." Such individuals have power, are greater rulers than the haughty Babylonian King. In the essay already referred to, Ruskin declares, "There is not a war in the world, no, nor an injustice, but you women are answerable for it; not in that you have provoked, but in that you have not hindered." How much that statement needs to be qualified or explained, I shall not attempt to say, but it does contain a truth. Give us "queens" that we may have a better world!

True Power

The world is getting away from the idea that to be eligible for a throne one must come to that dignity by right of inheritance or by force of arms. We need leaders, great men and women, but we want the right kind; not those who are elevated by mere chance. Rule by right of royal robes, crowns, thrones, and scepters can not be other than arbitrary. The true power of leadership comes by right of inherent quality. In true greatness there are persons little known, perhaps unknown, to history who eclipse Napoleon and Alexander. We should all be kings and queens and rule in our sphere by principle of right, wisdom, and love. Love is a power never-failing, but often neglected. Prayer is a power the extent of which can not be realized. Think you that George Washington during that dreadful winter in Valley Forge spent time on his knees on the frozen ground merely as a pastime? Or would you say that Cromwell's invincible regiment just happened to be the one that always prayed before they went into battle? Queen Esther's fast of three days proves she did not trust merely to chance. Other qualities there are many,

and they all are needed. Let us aspire to be leaders. But remember, in every case real power to rule comes not by filling an office, but as a result of what we are. There is that "kingship of self-control" that must be the foundation for leadership. These things are the real power behind the throne. And if we apply them to our lives, we shall in reality, if not in name, be kings and queens, ruling in this life.



The Religious Experience of the Adolescent Child

BY MABEL HALE

The adolescent period, or that period between childhood and maturity, is one of many complexities. Each child is a problem in and of himself, and no general description can exactly fit any given case. Nevertheless, as a group the characteristics are very much the same, and a careful study of the adolescents as they are, not as we think they ought to be, will make us better able to understand them.

As Christian fathers and mothers we have a deep desire to see our children become earnest and consistent servants of God. For this we work and pray and hope. Yet many parents are either vaguely or definitely dissatisfied with the attempts which their adolescent boys and girls make in that service.

Compared with a lifetime, the adolescent period is short, yet there is no time in life when there are so many and varied changes. In the unconscious efforts of the child to keep acquainted with himself through that turbulent period, he becomes self-centered, developing plain selfishness, we call it. It would be good for us always to remember that were we to pass through such a season of change we too should become as self-centered as they are.

At this period the sexual nature is developed, the affections are awakened, a completely new sphere of life is revealed, and the child finds himself at the door of manhood with all the mysteries of life before him. And it is at this time that a new spiritual awakening takes place within him, and he begins to feel his need of God.

By far the greater majority of people make their first attempt at serving God during this period. There is something in the very chaotic condition of the young nature that makes the boy and girl of this age call on God for help.

What shall we expect from our adolescent who has in all sincerity started in the service of God? Let us rather consider what we should not expect. We should not expect adult judgment. Your boy and girl will yet look at things from their point of view, and will come to conclusions that are out of harmony with yours. And they will be loath to give over their judgment to yours; their rising individuality asks the right of exercising their own minds. They will not have strength to overcome every temptation, and they will show many weaknesses, and possibly do things that look entirely wrong to you. Remember that in their beings they are contending with numberless new and untried forces, and their inexperience makes them blunder. Be patient with them, and do not discourage them with your faultfinding and accusing. Do not, under any circumstances, thrust at them a doubt of their Christian experience. Possibly the boy or girl is keenly conscious of his failure to meet your approval, and his own also, and is deeply humiliated about it, and your thrust will be the dart that kills all courage to try.

So long as a child is trying, has even a feeble hold on God, he is far safer than when he has lost all hold. Be patient.

Some adolescent children become over religious. It is a freak of their development, and will pass away like other notions that are formed at this time. But while the freak is on they study and pray much, think they receive wonderful calls to religious work, and apparently are all devotion to God. Some will want to quit school and go to preaching; or others, if not going this far, will find much more pleasure in the prayer-meeting than in any childish sport. And where such a trait develops, the reaction is liable to take them too far the other way.

Some adolescents are extremely gay and thoughtless, seeming to have no room in their heads for anything serious or sober. Others are continually accusing themselves, and suffer agonies of spirit over their shortcomings and inability to serve God as they desire; in almost every case there is a lack of constancy that troubles them and keeps them making new starts and fresh endeavors: but let us not be discouraged, but very patient; in just a few years these boys and girls will be men and women as steady and earnest as we are now.

Through the adolescent period our children need, as never before, our guiding hand and prayerful help. While they come to God in all sincerity, their religious experience will not give them mature judgment, nor will it release us from our responsibility to them. Every day that the adolescent child seeks to serve God, he is gaining strength of character and is growing good ideals. Even though his efforts be weak and faltering, give him your hand of fellowship and encourage him on his way. Be able to overlook many weaknesses and to see in its brightest light every good thing in him.

Judged from the adult viewpoint, the religious experiences of many adolescents are unsatisfactory, but taken in consideration with the adolescents' changing natures and undeveloped experience, they are bright and hopeful for the future. Encourage them to hold on to God. If they blunder or falter, do not chide them, but help them to reach up and take a firmer hold.

In other articles we shall consider the personal experiences and outcome of a few adolescents.

Trust in the Lord with all thine heart; and lean not unto thine own understanding. —Prov. 3:5.

One word from the Lord is more weighty than all the weighty matters of this earth combined.

—*Lillie M. Currier.*

The Atonement

Article 6—The Governmental Theory (Continued)

BY J. J. M. NICHOLS-ROY

III. Defect in Making God's Justice Subject to Divine Love, and in Practically Denying Retributive Justice

This theory makes divine justice subject to divine love and compassion. Therefore, in this system divine justice does not get its perfect working, as it is triumphed over by divine compassion. Miley says: "And with no absolute necessity for the punishment of sin, it seems clear that but for the requirements of rectoral justice, compassion would triumph over the disposition of a purely retributive justice" (Vol. II, p. 178). This philosophy that shows that God's attributes do not get their perfect exercise in the plan of salvation is necessarily very defective and very unsatisfactory.

If retributive justice is thus triumphed over by divine compassion, then this justice is only in name and will never have any exercise. So it may as well be considered as non-existent. Then the question is: What about God's righteous nature and holiness? Will not these repel sin, will not these send away the sinners from his presence forevermore? Have these attributes of holiness and righteousness only the good of the subjects of God's moral government in view when sinners are expelled from God's presence—or do they have a nature in themselves that can not bear sin and that nature can not be changed? If the attributes of God in themselves or the nature of God in himself can not allow sin to dwell with him, then to say that retributive justice in God does not necessarily need to exact the penalty, but that its penalty is remissible, is to fall into the following erroneous conceptions: (1) the conception of God's retributive justice as an attribute which is limited as it is in a finite being, man; (2) the conception of retributive justice in God as apart from the attributes of holiness and righteousness—and as law not imbedded in his nature; (3) the conception of *penalty,* as a material *punishment,* but *not as a state of separation* from the source of all life, happiness, and blessedness.

The instance cited from the actual forgiveness of the sinner to prove that retributive justice may have its penalties remitted, or does not need to exact its penalties, does not prove the case; for the actual forgiveness of the sinner is affected by another method, viz., by the satisfaction of the whole nature of the divine Being in the vicarious atonement of Christ, who is himself the Deity.

IV. Defect in Making God's Law Rest on the Principle of Utility and Expediency Only

The theory also rests on a principle of *utility* and *expediency* as the ground of moral law, not on the will and nature of God himself. Penalties, therefore, will be inflicted according to the law of expediency. Miley says, "The law of *expediency* determines the measure of divine penalties within the demerit of sin." Yet in Vol. II, p. 170, he says, "Public justice is therefore no law of mere expediency, or of mere expedients." To rest *all* divine penalties on the law of expediency is to deny that there is such an attribute as retributive justice in God. And to deny retributive justice leads to the doctrine of Universalism—all will at last be saved. But we read in the Scriptures that God will render vengeance upon those who do not obey the gospel. If divine compassion triumphs now over retributive justice, why will it not triumph in eternity? We read that at the end Christ will come, not to take away sins, but to bring judgment, and to render vengeance upon the disobedient (Heb. 9:27, 28; 2 Thess. 1:8). Why will not divine compassion also triumph then? If it triumph then, we get the doctrine of Universalism. If it does not triumph then, how can we prove that it triumphs now?

V. Defect in Advocating "Substituted Sufferings" and Denying "Substituted Penalty"

In making the atonement of Christ to be, not substituted penalty, but substituted sufferings, the theory is open to grave difficulties. These are some of the difficulties:

1. What kind of sufferings were those of Jesus Christ when he suffered vicariously? To say that his sufferings were a sacrifice of a sweet smell in the same sense that the Jewish animal sacrifices were, is to lower the sufferings of Christ to the level of forced victims which knew nothing of the object or intent of their sufferings. Then what kind of sufferings were those? Were they only sympathetic sufferings? If they were, the theory will fall on the side of the theory of moral influence and will have the defects of that theory. But surely Christ's sufferings were not only sympathetic. They were sympathetic, but something much more than these. The governmental theory says they were "substituted sufferings." If they were substituted sufferings, they must then be sufferings in place of the sufferings of the sinners, or taken in substitution of the sufferings of the sinners. And the sufferings of sinners are penal sufferings.

2. Again, if it is said that the sufferings of Christ were for the sake of exhibiting the wrath of God, simply as a deterrent against sin, then they should not be called substituted sufferings; then also the cross becomes only a "passion play" and has no direct connection with the sins of men. And any such exhibition without a reality back of it is a mock tragedy. As Strong says: "Such a merely scenic representation can inspire respect for law, only so long as the essential unreality of it is unsuspected" (Sys, Theol., Vol. II., p. 742). And as Ashmore says: "If Christ was in no sense a substitute, or if he was not coresponsible with the sinner he represents, then God and Christ are participants in a real tragedy the most awful that ever darkened human history, simply for the sake of its effect on man to move their callous sensibilities—a stage-trick for the same effect" (Sys. Theol., Vol. II, p. 742).

3. Again, if it is said that his *sufferings* were only a substitution "for penalty" and were not substituted penalty, we say that the difference made is unnecessary, when we take into account the consciousness and the voluntariness of the substitute. This idea may be admissible if the substitute be conceived of as a certain something which has no *consciousness* regarding the sufferings. What was the consciousness in Christ when he suffered? Was he not conscious that his sufferings were for the sake of sinners. Was he not conscious that the sufferings of sinners are the results of condemnation upon their sins? Was he not conscious that that condemnation is a penalty in whatever sense this penalty may be conceived of? If he was, then to make the difference between a "substitution for penalty" and a "substituted

penalty'' is unnecessary, and such a difference made is based on the idea of a substitute having no consciousness as to the intent and object of the sufferings. Dr. Forsyth, of Cambridge, says: ''We are returning to see that what he bore was sin's condemnation, and not a mere sympathetic suffering. He did not indeed bear our guilt in the sense of a vicarious repentance. That for his holiness was impossible. He who was made sin for us could never be made sinful, nor being made a curse for us was he accursed. But yet what he bore was much more than the human travail; it was the condemnation of sin in the flesh.'' ''There is an atoning substitution and a penal; but a penitential there is not.'' ''It was penal to Christ's personality, to his consciousness, but not to his conscience.'' ''It was the consequence attached by God to sin—sin's penalty; and he so recognized it. It was judgment, and therefore penalty, and not mere pain or travail.''

4. The phrase ''substitute sufferings'' as used by the governmentalists is ambiguous. If there is at all an idea of substitution in the sufferings of Christ, it must be the sufferings taken in place of the sinners. Then it must be the sufferings of the innocent for the guilty. But the governmentalists consider that the principle of such suffering is not just, for they say that the innocent can not justly suffer in place of the guilty.

Moreover, what are these substituted sufferings for in relation to sinners? If they are not penal, are they only sympathetic? If they be sympathetic, then the theory falls on the side of the moral influence theory and has all the defects of that theory. Therefore, Christ's sufferings have nothing to do with God's wrath.

And what are these sufferings in relation to God? Are they only to exhibit God's wrath? Or do they satisfy the demand of divine justice so that the sinners can be set free on account of those sufferings? If they satisfy divine justice, then there is an idea of real substitution.

Dr. Miley says: ''The rectoral atonement is also the doctrine of satisfaction of divine justice.'' ''Justice, with its ends in moral government as paramount, and with penalties as the rightful means for their attainment; then the vicarious sufferings of Christ, as more effectually attaining the same ends, are the satisfaction of justice, while freely remitting its penalties'' (Vol. II., p. 184).

But the question here is: What is divine justice? Is it only rectoral justice? Or does it include exact, vindicatory, and retributive justice also? Dr. Miley seems to limit divine justice only to rectoral justice. But what about retributive justice?

But if it be said that *divine justice* means divine justice, i. e., it includes retributive justice and exact justice also, the theory of the governmentalists falls into the same principle of objection which they raise against the satisfaction theory, viz., that the *sufferings* once taken by a substitute can not be demanded any more. The sinner must necessarily be released from the *sufferings* of their sins. Of course, since, according to this theory, the sufferings were not penal the penalty can be inflicted upon the sinners, but there will be no more *sufferings,* as the sufferings have been taken by the substitute, Christ. This is impossible.

Again, if it be said that divine justice means only rectoral justice, then the sufferings of Christ have nothing to do with retributive and exact justice, which is included in divine justice, and therefore Dr Miley's use of *divine justice* is fallacious. (Vide Miley's Sys. Theol., Vol. II., p. 170.) The reasoning is almost like saying: Man is an animal, therefore an animal is a man. Rectoral justice is divine justice, therefore, divine justice is rectoral justice. This is a logical fallacy. *Divine justice* has a bigger circle than rectoral justice. It includes exact, retributive, and vindicatory justice also.

VI. Defect in Claiming Free Act of Grace for the Governmental Theory

The claim of the advocates of this theory, especially of Dr. Miley, that the ''great fact of grace is in full accord with the governmental theory'' (Sys. Theol., Vol. II, p. 193), while they say that the satisfaction theory ''denies to the Father a gracious forgiveness of sin'' (Vol. II, p. 193), is based on a wrong conception of ideas. Dr. Miley says also: ''Where there is no remission of penalty there can be no grace of forgiveness'' (Vol. II, p. 193).

The argument of Dr. Miley, if followed logically, leads one to the moral influence theory. In this theory there is no need of a *sacrificial atonement* for sins, for God can freely remit penalty without it. And this is a free act of God's love which is called grace.

To connect this free remission of sin with the sacrifice in atonement for sin, and yet to condemn the satisfaction theory as the one which ''denies to the Father a gracious forgiveness of sin,'' is inconsistent and illogical for these reasons:

1. Where an atonement of any kind is provided for the forgiveness of sin or for opening the way for the exercise of God's free act of grace, this act of grace is in providing such an atonement, and not in exercising a free act without any atonement. The governmental theory's atonement by substituted suffering is the medium through which God's act of grace is exercised. Hence to say that the governmental theory is in full accord with the free act of grace and that the satisfaction theory is not, is illogical, for both theories advocate atonement as the means of salvation or the means of forgiveness.

2. The grace of forgiveness taught in the Scriptures is not direct to the sinners without any medium—it is through the blood of Jesus Christ: ''He hath made us accepted in the *beloved. In whom* we have redemption *through his blood,* the forgiveness of sins, according to the riches of his grace'' (Eph. 1: 6, 7). It is by faith in the atonement of Christ that all spiritual blessings come to us. ''We are saved by grace through faith''—of course faith in Christ's atoning blood. The governmental theory does not deny this, but on the contrary claims for itself the only right to the full accord of these scriptures, though illogically, as stated above.

This claim of this theory is based on the supposition that the satisfaction theory does not allow any remission of sin, for as Dr. Miley says: ''Where there is no remission of penalty there can be no forgiveness of sin'' (Sys. Theol., Vol. II, p. 193. As the governmental theory advocates remission of sin by means of substituted suffering, the satisfaction theory also advocates remission by means of substituted penalty.

There is in reality a remission of penalty in the satisfaction theory if properly constructed. The remission is from the sinners upon whom the penalty ought to have been inflicted. The remitter is the One himself who is the punisher. And the method of remitting the sinners from the penalty is by laying that penalty upon the apple of His own eye, upon His very own heart—his

beloved Son. This grace of providing such a remission has a greater moral force than that supposed free act of grace conceived of without any such great medium. Hence there is hardly any difference in this respect between the satisfactionists and the governmentalists.

VII. Defect in Losing the Vital Connection Between Christ and the Believer

In making the forgiveness the free act of grace, as Dr. Miley does, and in making the suffering of Christ as the means only of exhibiting God's wrath against sin, the theory misses the link of vital connection between Christ and the individual believer which is the life of the whole Christian experience.

VIII. Defect in Not Being True to Experience

The theory can not be borne out by practical experience. No convicted sinner thinks about sinning against God's government; but he thinks about sinning against God himself—"Against thee, thee only, have I sinned."

They Who Pray Shall Obtain

BY NETTIE HOWARD

The pathway of divine life is paved with prayer. What riches there are to be obtained! And what blessings are bestowed in answer to a humble, fervent prayer! By prayer we can telephone from earth to glory.

Prayer consists of something more than merely repeating words. It is talking to God, or sending up petitions in faith, believing that God does hear and answer. We have Christ for our example. He prayed three times for the same thing. He prayed so earnestly that his sweat was as it were great drops of blood falling to the ground. James says the effectual fervent prayer of the righteous man availeth much.

We know that prayer is the mainspring of the Christian life. If you allow the mainspring in a clock to run down or cause it to break, the clock will stop running. So it is with the Christian life; if we neglect prayer we shall gradually lose our experience, and be dead before we hardly realize it. It is necessary then, if we desire to have power with God, that we be found in earnest, fervent prayer. It moves the mighty arm of God, and he manifests his power and shows his strength to those who trust him; and earnest petition sent to God in faith and confidence will bring deliverance in time of trouble.

When Peter was cast into prison and there with his chains and fetters bound in the inner prison, ready soon to be delivered into the hands of those who would take his life, the church met together in earnest prayer and prayed without ceasing (Acts 12:5). This prayer was not without effect. God answered their prayer and unlocked the prison doors.

Jesus says that those who come to him and ask shall receive; but he means that we should ask in faith believing and keep on asking until our faith reaches the point where we shall get an answer: sometimes it is necessary for us to fast and pray. Jesus says, "Seek, and ye shall find." This does not mean that we should hurriedly say a few words. No, it means that we seek diligently, that is, seek until we find. It is our privilege to wrestle with God until we get an answer; like Jacob of old, who wrestled with the angel until the break of day and then said, "I will not let thee go, except thou bless me." Jesus said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24). Jesus says men ought always to pray and not to faint (Luke 18:1). "Pray without ceasing" (1 Thess. 5:17). Now, God does not mean that we should be on our knees all the time praying. No, he means we should be in a praying attitude continually. (However, I think it is necessary, too, for us to humble ourselves on our knees sometimes in prayer, and sometimes to get on our faces also.) Even though we are busy at our daily work, our thoughts can go out to the Lord in prayer. A girl told me not long ago that when there was a discussion raised at the place where she worked she used to keep the victory by stepping aside into the closet to pray, and she said the Lord did bless her. But now she neglected that and was not keeping the victory so well. Even though we can not often get off by ourselves to pray, yet we can breathe a prayer to God even in the noisy places—even without so much as moving our lips—and God will hear and answer. We do not have to be off in a room somewhere every time we pray. Praise God for the privilege of prayer!

I have heard some say that they have so many trials it seems as if they have more than their share. God knows best, and he says that he would not have us to be tempted above what we can bear. I think many times God sees fit to let trials come upon us because we think we are getting along well, spiritually speaking, and are sailing along all right and therefore do not pray as much as we ought to. The next thing we know a trial is upon us which drives us to prayer. God knows how to bring us close to him, when he sees we are getting careless. Therefore, pray without ceasing.

God's Regard for His Own

Miss Gordon Cummings tells the following thrilling story of a Chinese convert at Oiong, whose piety had obtained for him the sobriquet of "Praise the Lord." Miss Cummings says: "A fire broke out in one of the streets of the town, and at first it was not expected to reach as far as where 'Praise the Lord' lived. As it spread, however, it neared the street where his house stood, and it was evident to the onlookers that all the buildings were doomed. His heathen neighbors hastily collected all their idols, and placed them as a barricade against the approaching flames. The zealous old Christian, seizing his mattock, and swinging it around him, soon reduced the gods of wood and clay to a mass of fragments. Then, having denounced the folly which could trust in senseless images, he lifted up his hands to heaven, and in the hearing of the already wildly excited mob he called upon the great Creator, the true God, his heavenly Father, to save the homes of himself and his neighbors from the threatening fire. It was not the first time that he had proved the promise, 'While they are yet speaking I will hear,' and now he looked for an immediate answer, which would show to the heathen that the God who could stay the fire was the true God. Nor was he disappointed; almost before they could note any physical reason for the change the flames seemed blown back upon themselves—the wind had suddenly veered around, and though many of the houses close by had been scorched, those of the old man and his neighbors escaped unharmed, and the marveling crowd saw the conflagration recede as swiftly as it had approached."

—*T. S. Millington.*

Be not overcome of evil, but overcome evil with good. —Rom. 12:21.

Boast not thyself of tomorrow; for thou knowest not what a day may bring forth. —Prov. 27:1.



Individual Responsibility in Healing

BY JOHN A. VANCE

God is usually more glorified in healing our afflictions than in permitting us to continue in them, so there is no need of our settling down with the belief that God wants us to suffer (unless he tells us so) and not becoming earnest and persistent in our efforts to touch the hem of his garment and be made whole. God enjoys granting us benefits, but he designs that we exercise our faith. If your faith is weak, he wants to increase it. We must be submissive to God's will and have an unwavering faith. 'Let not that man that wavereth think he should receive anything from the Lord.'

The secret of receiving the promised benefits is an unwavering faith in God. And the secret of being in an attitude of faith is having a heart free from condemnation walking in obedience to God's Word, doing the things that are pleasing in his sight. "Beloved, if our hearts condemn us not, then have we confidence toward God" (1 John 3:21). "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15). "Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight" (1 John 3:22).

Then let us not depend too much on the faith of others, but individually press our claim. And if when we ask, we get no answer, like the woman of Cana, let us keep asking and worshiping him until he is moved with compassion and grants our request. We can not expect others to bear the burden for us when we have light and understanding sufficient to make us individually responsible for ourselves except when our bodily afflictions render us incapable of exercising faith. In such cases God will come to our rescue by the faith of others and restore us, at least to a position where we shall be capable of exercising faith for ourselves to the extent of light we have received. In the exercise of our individual faith and responsibility our own soul is enriched and edified, and God glorified.

Healed of Deafness

Visalia, Cal.—I feel this morning that I should praise my Savior for his saving and healing power.

My ears had been bothering me for many years and I had been somewhat deaf from early childhood, but about ten years ago they began to get very much worse and had been failing so fast of late years that I felt it would not be long till I should be totally deaf. My deafness had become noticeable to all I came in contact with. The use of one ear was almost entirely gone, but I could hear some from the left. A general conversation was beyond me, and direct conversation was a task with some voices.

In meeting I could see the saints testify and pray, but could only hear a scattering word here and there and not enough of the sermons to get the connections. I could not enjoy the singing, as the sounds were so confusing.

I knew God's power to heal, but had never felt worthy to apply for the healing of my ears, although God had healed me of other afflictions many times. For the last several weeks God had been speaking to me on this line, but I was shrinking from paying the price. But one week ago I settled it for time and eternity to go through for God, live or die. I was anointed by Bro. Rufus Connolly, and the saints of God laid hands on me and prayed, and God did wonderfully answer prayer. My ears felt as though they were growing inside and I began to hear at once. The next morning I was awakened by a train-whistle. On Monday night as I was reading my Bible I became conscious of a continuous noise and I finally realized that I was hearing a clock tick once more. How my soul did rejoice in the Lord!

My ears are not normal yet, but all are confident that God has done a great deal for them and I am confident that he will do a perfect work.

My soul crys out for a closer walk with him and my whole desire is to glorify God by my daily life. Pray that God may ever keep me in his will.

Mrs. M. R. Chivers.

Healed of Cancer on the Head

Hickory, N. C.—I praise God today for his wonderful healing power. For nearly twenty years he has been our family physician. Many and varied have been our afflictions and sicknesses, but he has never failed us. About a year ago, two small white scalelike pimples appeared on my head on the right side. I paid no particular attention to them, supposing it was some disorder of the skin which would soon go away. Last spring they began to assume a reddish appearance and to burn and sting; at times it seemed as though they were full of burning fiery needles. I bathed the place in hot water trying to allay the irritation, but it seemed only to increase it. It was impossible for me to comb my hair without bruising the sore place. In April, after we came to this place, they began to grow, until they were the size of two peas. One morning I found they had filled with pus during the night. I removed that, only to have them filled with fresh blood. The trouble seemed to spread under the skin, until the redness reached my right eye. I became somewhat alarmed at this and decided to consult a doctor to see if he could tell me the cause of it. I did not, however, see a doctor for two days.

I consulted one of the leading doctors at this place, and he pronounced it a cancer of the skin, and advised me to go to Baltimore, Md., and have the radium treatment applied and, as he expressed it, "At once, madam, do not wait another week; in three months it will be too late. It will then be grown to the skull, and you will suffer untold agony." I thanked him for his information, and left the office.

The following week I visited Baltimore, but did not go

to the hospital as I had been advised. I said nothing to any one, but told my husband what I had been advised to do. We talked the matter over and decided to put the case in the hands of the Lord. As we had trusted him so many years, we felt we could yet trust him. We returned home and had some saints agree with us in earnest prayer. We also prayed, and trusted in God completely. And today there is no trace or sign of a red spot on my head. God has completely healed me. Praise his name forever! The skin is its natural color and there is no sign of a pimple, sore, or any skin disorder; I am completely healed. God has all the glory.

Mrs. G. H. Pye.

A Wonderful Healing to Me

Billings, Mont.—On the morning of January 17, I was taken with a stubborn spell of hiccups, which lasted three days, growing steadily worse until the evening of the third day. Then I was also taken with violent cramp-ings, and I realized I was in a critical condition and must have help. We had been praying, but for some reason the healing did not come. About nine o'clock of the third night, January 19, we sent for brother Chapman to come and anoint me. He anointed me and offered the prayer of faith, and in a moment's time the hiccups stopped, my body relaxed, and the glory of the Lord filled my soul. And it was as when he spoke peace to the raging sea, there was a great calm.

This may seem a small thing to some, but to me it is a real miracle. J. L. Green.

Biltmore, N. C.—Eight years ago last June the Lord called after me and I opened my heart's door and let the dear Savior in. My husband and I were both saved the same night. Oh, what joy and peace came to our souls!

I was very weak in body; I had nervous prostration and was on the verge of insanity, but, praises be to the great Physician, he healed me every whit.

Another time I accidentally jumped onto a rusty spike and ran it nearly through my foot. This was on Sunday night. I asked my husband to pray for me, and Monday we called for Bro. Guy E. Foote, of Grand Junction (the place where we lived then), and they laid on hands and prayed the prayer of faith. Praise the Lord, He healed me insomuch that by Thursday I walked and did my work and went to town, and did not even limp.

Our children have been healed many times in answer to prayer. One little girl was healed of summer com-plaint. My husband has been healed many times also.

A year ago last spring I was taken with rheumatism. It became so bad that I could not move any part of my body except my head. Bros. Chas. Eldridge and Johnnie Weaver were called, and they anointed me many times, but I did not get help sufficient to enable me to be up for nearly six weeks. Yet the Lord came to my rescue and healed me (not instantly, but gradually) and today I am strong. To assure you that I am healed I might tell you that Monday I walked about six or seven miles, Tuesday I walked seven miles, Wednesday eight miles, Friday about five miles, and today about six. I have no pains or aches caused from rheumatism. Praise our God! Dear sufferer, whoever you are, do not get discouraged because you do not get healed the first time you are prayed for, but ask the Lord again; he is able and willing to help every one. Rosa Wraight.

When She Became Willing to Trust God

Veedersburg, Ind.—It has been seventeen years since God saved my poor soul. He took my feet from the miry clay of sin and placed them on the rock, even Jesus Christ the righteous, and placed a new song in my mouth, even praises to our God. And I am still on the old ship of Zion making my way heavenward. Praise the dear Lord for his goodness to me who am so unworthy.

I have trusted the Lord for both soul and body for seventeen years, and his grace has always been sufficient for me. A year ago last March our daughter took in-flammatory rheumatism. It affected her heart very much. My wife called the doctor, and he made three visits to see her. She took his medicine for three weeks, but she seemed to grow worse. We had to turn her in bed and had to feed her at times, as she could not use her hands, and when she would try to stand on her feet she would take fainting-spells and we would have to carry her to bed where she could lie down. Her con-dition got serious. So on April 18 as I was out at the barn in the morning my wife got her up and she started to walk out of the room but fainted away. My wife called me and we carried her and laid her on a couch and I went back to the barn to finish my feeding. When I came back to the house she called me in the house and said that she wanted me to pray for her, for she was not going to take any more medicine, as it had done her no good and she was going to trust God for her healing. I said, "Amen, that is the thing to do." So I prayed for her and also asked the church at Decatur to pray for her.

And from the time I first prayed for her she never had another fainting-spell and she began to amend. From that time she had me pray for her two or three times a day. On April 20 just before she went to bed as we had her sitting in a chair we had prayer for her and I asked her if she could walk to the bed by faith in the promises of God. She said, "I believe I can." She walked to the bed alone, and went on in the bedroom and pretty soon she came back in the room where we were and walked over the room saying, "Praise the Lord; just see how good I can walk." And today she is feeling fine. I believe if our daughter had not been willing to trust the Lord she would have been dead, but when she got to where she was willing to trust God and God only she began to amend.

J. H. Campbell.

Malden, Mass.—I feel it my Christian duty to tell what God did for me during a severe sickness last summer. On August 23 I was poisoned by eating candy, and imme-diately I got very sick. For a night and a day no one thought I would recover. We sent a telegram to the Trumpet Office for special prayer, also asked a Reformed Church minister if he would pray the prayer of faith according to Jas. 5:14. As soon as prayer was offered, all near my bedside felt I was going to be well again. However, I was very sick for over a week and had a num-ber of sinking spells, one every day for five days. My sister also wrote to E. E. Byrum for prayer. If it had not been for the many sincere prayers that were offered in behalf of me, I should not be here today. The poison also gave me severe stomach trouble. The doctor said I should have trouble all my life; but, thanks be to God He has healed that too. If I had not put myself in God's care, I should not be here to testify; he was my great Physician. I give God all the glory.

Mrs. Normandy.

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.



A meeting to be held at Jester, Okla., by Bro. J. D. Harmon, will begin August 25.

Bro. Jesse L. Ruefenacht, formerly assistant pastor at Rushville, Ind., is now in charge of the work at Jasonville, Ind.—address, 608 E. Main St.

Glad news comes from Brother Blaney regarding the Wescosville (Pa.) camp-meeting; twice as many were in attendance as were at first expected.

A recent letter from Bro. R. H. Owens says, "I am here at Wyatt, La., in a good meeting. The outlook is good for a harvest of souls. From here I go to Ida, Okla."

News comes from Vanduser, Mo., that Sister DeLay held a few days' meeting there among her old friends and brethren. Vanduser is the place where Sister DeLay was raised up in the Lord's work.

Bro. M. M. Akers writes: "Bro. L. L. Cathcart, a young minister from Guymon, Okla., helped us in a four weeks' revival here at Amorita, Okla., in the chapel. Six souls found pardon of sin. Then immediately afterward he and I went to 'Little Jog Schoolhouse,' five and one half miles southeast of Amorita. We held a three weeks' meeting there, during which God poured out the blessed Holy Spirit upon us. Twenty-six found God in the pardoning of their sins and sixteen accepted the sanctifying grace of God, twenty-five following the Lord in baptism. A Sunday-school was organized with an enrolment of sixty-eight.

From Gary, Ind., comes the following: "We have had some wonderful cases of healing. First, was one of the deacons, C. L. Brown, who was very low with dropsy. Next Bro. Norton Miner was very ill. Next W. M. Miner, who was very low, and the doctors said they would say no more when they saw he was raised up and healed without the aid of medicine. Next the writer, Charley McDonald, was at death's door. Praises to our dear Lord, he has healed all of us, and others in this little congregation. So we have good reasons to believe that God has a few faithful and tried people here. To our Lord we assign all of the praises and glory. Sister Etter Alexander is pastor."

An attractive handbill from Mexico, Ind., states that a meeting is being held there by Bro. A. T. Rowe and company. The meeting will continue every night till August 6.

I closed my doors on June 1, 1922, and there went out a large number of intelligent, consecrated, Spirit-filled young men and young women. These men and women are now breaking the bread of life to famishing souls. This fall five of them will sail for foreign fields to tell the good news to those who know it not. Some of these young men and women are now pastors and Sunday-school workers. Some are evangelists and singers. I am proud of my children and hope, in the future, to send hundreds more into the vineyard of the Lord.

I AM THE
ANDERSON BIBLE TRAINING-SCHOOL

If you are anywhere within reach, you should not fail to attend the northern Indiana camp-meeting, to be held at Yellow Lake (Claypool) August 11-20. This is one of the important camp-meetings of the year. A special divine-healing service is held daily in a tent, in charge of Bro. David Leininger and others. There will be many ministers present from Indiana, and some from other States, who will deliver the word in its purity. A special effort will be made to make it pleasant for all who may attend. If you are isolated, you should arrange to attend. It may be that an arrangement can be made to open up the work in your section. Anyway, the brethren desire to get acquainted with you. Expenses will be kept to the minimum. "This camp-meeting is growing in interest and attendance each season, and we look this year for the largest crowds ever in attendance. We will do our very best to take care of you. Come," writes A. T. Rowe.

Sunday, June 25, was a high day in Zion at Moccasin, Ill. Some were baptized. Three deacons were selected by the church, viz., W. O. Smith, T. B. Doty, John Clessen. Five were sanctified.

At Ramsaytown, Pa., both the church and Sunday-school are on the increase for God. The Sunday-school enrolled 140. The church rejoiced in a privilege of holding an all-day meeting July 16. Sixteen were baptized and about forty partook of the ordinances of feet-washing and the Lord's Supper. The church there is striving for a sweeter fellowship with each other and a closer walk with God.

Sister L. Reed, of New Kensington, Pa., reports that she recently came from the Southeastern States, where she has spent all winter, and that she will hold some meetings in the State of Ohio. Before the West Middlesex (Pa.) camp-meeting, she will be in Cincinnati and Middletown and Columbus. She says that she regretted very much missing the feast at the Anderson camp-meeting this year. She expects to be at the coming camp-meeting at West Middlesex.

"The dedication of our new chapel at Rochester, Ind., was a complete success. Bro. J. T. Wilson preached the dedicatory sermon at 2 P. M. July 2, to a capacity crowd. It was well received, and we are certain the effect will be to win souls to the truth. In the appeal for funds the debt was reduced to about $1,200, and about $150 additional donations have been received since dedication. The new chapel is at the corner of Second and Main Streets, is of brick construction, flat-roof type, seating about three hundred, with basement for Sunday-school rooms. The total cost of ground and building is about $9,000. In the evening Sisters Barwick and Moors, after singing a very appealing missionary song, told of their call to India, after which Sister E. Faith Stewart gave a very interesting talk on India, to a very interested congregation. A. T. Rowe is pastor, John R. Good assistant pastor, and the following com-

pose the board of trustees: Eli Woodcox, John R. Good, W. S. Haldeman, E. H. Hassenplug and Emma Good. The completion of this chapel opens up a large and ripe field, and we plan to hold tent-meetings during the summer as near as possible to Rochester. We feel that the work in this entire field is prospering, though not without conflict. The enemy is busy, but we believe we are not only holding our own, but are gaining. Were it not for the able assistance of local ministers, David Leininger, R. N. Gast, W. S. Haldeman, Daniel Slaybaugh, John R. Good, and the loyal cooperation of the various congregations, it would be physically impossible for any one man to care for such a large and scattered field. We plan to keep up the fight as long as our strength holds out," writes A. T. Rowe.

Feed the flock of God, which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucer, but of a ready mind.
—*Rev. 5:2.*



The Bindery is receiving a new coat of paint.

Sisters Stewart and Barwick are in Anderson.

J. T. Wilson, our general manager, is on a business trip to St. Paul Park, Minn.

F. G. Smith is attending the Palmyra (N. Y.) camp-meeting. This is the home of Bro. F. C. Martin.

A few new workers were recently taken on in the Bindery because of that department having so much work to do in connection with the making of new mottos.

Several large camp-meeting consignments have gone out recently. The literature sold during the camp-meetings plays an important part in spreading and establishing the truth.

Oscar Flynt and family just came back from a two-weeks' visit with his parents in Virginia. It was his first visit home in five years. The church there (Glebe Point) are building a meeting-house.

Inez McCollum, assistant sales manager, went to Kansas City recently to take charge of the Branch House there while H. C. Hawkins and family take a couple of months off, resting, preaching, and getting up vim and enthusiasm for a big winter's business.

Grace Alexander left Anderson Monday, July 25, for Vancouver and the Western Coast. She will visit in the State of Washington and will attend the Edmonds (Wash.) camp-meeting, before sailing for Japan, August 10, on the Empress of Asia. A large crowd was at the station to bid her farewell.

The Sales Department gathered at the home of J. A. Morrison on the evening of July 15 and had a surprize on R. L. Berry. It was his birthday. After they had spent a pleasant time and refreshments had been served, Brother Morrison presented Brother Berry with a suitable memento of the occasion of his birthday.

Several of our workers are at present having their vacations. Some of them have gone away to visit relatives or friends, some to a quiet place for rest and recreation, and others are doing some work for themselves. Especially for office-workers these periods of relief from the strain of regular mental work have been found valuable for preserving health.

Two representatives from the Trumpet Office will conduct bookstores at the Claypool, Springfield, and Emlenton camp-meetings. J. R. Tallen will be at the Claypool meeting and William Bowser will handle the Springfield (Ohio) and Emlenton (Pa.) meetings. We are sure the Pennsylvanians will welcome Brother Bowser, as he is a native of the Keystone State; and as for Brother Tallen, we feel sure everybody will like him. We are praying daily for all the camp-meetings that they may be powerful under God for the salvation of the lost and the healing of the sick.

A manuscript that is of great interest to fathers and mothers, and the kiddies too, is now being prepared for publication. It is written by Elsie E. Egermeier, whose writings are liked by all. It is to be called Bible-Story Book and will be one of the finest Bible-story books on the market today. It covers the whole Bible in one book and will make a large volume of around five or six hundred pages. There will be several beautifully colored pictures and hundreds of other illustrations, and the whole will be a book to be prized in every home in the land. Every home will want a copy, but please do not order until announcement is made of its publication.



Wanted in New Mexico

I should be so glad if a minister o the whole truth could stop here at Logan, N. Mex., to preach. The people here think it strange for a person to believe in divine healing. If you can not get the Baptist Church, you may use my house, four miles west of Logan.
Mrs. R. P. Fowler.

The Birmingham (Ala.) Camp-Meeting

Do not forget the date of the Alabama State camp-meeting—August 11-21.

Fred Bruffett, of Kansas City, Mo. with other able ministers, will be present to preach the Word.

Meals will be served on the cafeteria system, also a bookstore will be operated on the grounds. All should bring bedding such as quilts, sheets, and pillows other equipment for bedding and tents can be secured on the grounds.

How to reach the grounds from Birmingham: get the North Bessemer car get off at Hamilton Station, and go one block north to camp-ground; or take South Ensley car, get off at Helen Station, and go two blocks south to camp-ground. Those coming to Bessemer, get North Bessemer car, get off a Hamilton Station.

For further information address J. I Mitchell, 1300 Hayes Ave., Birmingham, Ala. (Phone No. West End 544-J or the writer. W. S. Best.
R. D. 1, Box 170,
Bessemer, Ala.

Nebraska, Your Attention!

I desire very much to call the attention of all the dear saints who purposed last year for our camp-meeting The time has come when this purpose should be in the treasury. There is considerable expense attached to a meeting of this kind, and the meeting must be supported or fail. Order your tent now, if you desire one. Otherwise you may have trouble in getting quarters near. God loves the cheerful giver if you can not come, send your purpose and we assure you it will be used to the glory of God. I remain yours for service, Mrs. J. C. Bishop, *treasurer.*
1823 Platte Ave.,
York, Nebr.

I shall be glad to receive unsoiled copies of the Gospel Trumpet, Young People's Friend, or Shining Light from any of the brethren who have them, f

free distribution in this city and the surrounding territory. The truth has not been extensively preached here. We are holding prayer-meetings in Jesus' name at four different points. Pray for the cause here. R. I. Grant.

Box 86, High Point, N. C.

A Good Slogan

"Each subscriber seeking one more" is suggested by Thomas G. Norris, of Cincinnati, as a good slogan for the Gospel Trumpet, English, Spanish, Swedish, or German. We second the motion, and hope it may be adopted by every Trumpet reader.

It would mean a wonderful increase in our power for doing good if every one of our present subscribers would get one more every year.

Have you not some one to whom you could send the Gospel Trumpet a year, some one who might be led into God's marvelous light? Spread the truth! Push it far and near! God increase our zeal! Woe unto us if we preach not the gospel nor scatter its pure message far and wide.

"EACH SUBSCRIBER SEEKING ONE MORE."

Oklahoma State Camp-Meeting

The seventeenth annual State camp-meeting of Oklahoma will be held August 11-21 at Corner D and Harvey, Capitol Hill. Take any car to terminal and transfer to either Capitol Hill or Central Avenue car, which passes camp-ground. We are expecting this to be the best meeting ever held on these grounds. Begin now to make preparation to be here. If you are sick or afflicted, come expecting God to heal you. If you are in sin, come expecting God to save you. If you are discouraged, come. God can surely set the joy-bells ringing in your soul again.

We need a representation from every corner of the State, so if you can not come, help some one else to be here—especially the ministers. Able ministers, among them Bro. E. G. Masters, formerly of Boise, Idaho, will be present to deliver to us the old-time doctrines of the Bible. Meals will be served at the lowest possible price; free to ministers. Those not able to care for themselves will be cared for. Tents and rooms will be available. Please write and let us know your needs before you come. Be sure to bring your own bedding. Straw will be furnished free. Those coming by automobile will find plenty of room to camp.

Let every one who possibly can send in a donation for this meeting, either of money or something to eat; we can use anything that you use on your table. Send all contributions to

Luther Porterfield.
2915 South Harvey,
Oklahoma City, Okla.

The Kansas City Bible Training-School

The Kansas City Bible Training-School directors met in annual session and elected R. L. Berry president and H. A. Swecker secretary. Brother Swecker was reelected superintendent.

The past year was the best year so far and the School closed without debt and with bright prospects for the future. The studies the coming year will be arranged to correspond with the other schools, so that credit will be given for whatever studies the student takes.

An effort is being made to create an Endowment Fund for the Kansas City Bible Training-School. To this end the School will incorporate. We pray God to move upon those with means to give or will some to this School. To create an Endowment Fund means to put the School upon a sound basis, and so not be dependent entirely for running expenses on current gifts. Endowments must be used and invested by the Board of Directors according to the State laws governing such funds, hence are safeguarded.

Extensive repairs are necessary for the coming year, as the heating-plant has been in use since Bro. Jas. B. Peterman built it, and it must be renewed. Please make this a matter of prayer. Send donations to the Superintendent.

Time to Enroll

Those who desire to attend the Kansas City Bible Training-School should file their applications at once with H. A. Swecker, 5816 E. 13th St., Kansas City, Mo.

Pray for us. Yours for souls,
R. L. Berry.

Mt. Olive, Ill.—I am so thankful for what God has done for me, for I know he has saved me from my sins and a drunkard's grave. I am fifty-three years old. I used tobacco all my life and had an awful habit of swearing up till about six years ago, but the Lord got hold of my heart and took away all sin and saved my soul. Bless his holy name! I am now happy in the Lord. Your saved brother,

Joseph Crites.
R. D. 2, Box 80.

"Modesty and self-distrust generally go with true greatness and exalted virtue."

Drive On

The best advice to the young man just setting out in the world is to "drive on." In other words, live energetically. Whatever you undertake, do it with a will; and do it well. Do it as far as possible in the completest manner. Do not be reckless, but keep digging, always bearing in mind to do nothing dishonorable or disreputable.

Do not whine. It is no use, for life is pretty much as you take it and make it.

If you are poor, thank God and take courage, for poverty is one of the best tests of human quality in existence. A triumph over it is like graduating with honor at Harvard. It demonstrates stuff and stamina. Do not sit down and give up at little setbacks, but "pitch in," drive on, and you will come out all right in the end. It may be a long way, but perseverance will be sure to bring you out successfully. —*Selected.*

Knowledge and timber shouldn't be much used until they are seasoned.
—*Holmes.*

REQUESTS FOR PRAYER

Please agree in special prayer for the complete healing of my body.
Miss B. Heflin.

Will you please have an earnest agreement in prayer for the healing of my daughter? Mrs. H. C. Studebaker.

Will all of you please pray for my complete recovery? I do not yet feel strong in body.
Mrs. M. Borcherding.

Will all the Trumpet readers please pray for Sarah Polk, who is afflicted with high blood-pressure and a paralytic stroke? Alta Polk.

Will some good evangelist come to Rolla and hold a meeting? We need the true gospel of Christ here. Please come, whoever can.
Rolla, Mo. Miss B. Heflin.

I have four girl friends in a sanatarium here who are afflicted with tuberculosis. They believe the Lord will heal them and therefore request the prayers of the saints of God. Please pray earnestly for them.
Miss Ella Rawie.

I again want to ask God's people to pray earnestly that I may be healed of all my afflictions and be made strong and well, that I may be able to care for my little children and to do all I can here in this world for the Lord.
Minnie Marr.

The incredulous are the most credulous. They believe the miracles of Vespasian, in order not to believe those of Moses. —*Pascal.*

If the Lord is chastising you be of good courage, it is evident that you are still his child. (See Heb. 12: 5-13).
—*Wm. H. McLendon.*

PULPIT and PREACHER

Preparation for a Revival

BY CHARLES C. MANSFIELD

That the material is on the ground before the builder is called, should be a foregone conclusion. It would indeed be fallacious to employ skilled masons and carpenters to convey the material from the market to the building-site. This, one can readily see, would be a waste of time and money.

Our competitive age calls for the highest efficiency in every branch of commerce and art. The world demands specialists who are uncommonly adept in their line of work. Before the mechanics are called the building-site is cleared. All necessary excavating is done and preparatory operations finished. Then, and not before, does the master mechanic arrive.

Would it not be well for us to carry a few of these business principles over into the great work of the Lord? Indeed we are in the "building business."

There seems to be a prevalent theory —perhaps no one knows from whence it came—that an evangelist must be sent for to revive the church. All are fully aware that a "warming-up time" should and must precede salvation work. But the time for the arrival of such *"warm-ups"* has, by common sentiment, been about ten days to two weeks after the arrival of the evangelist. God's people should *constantly* be on *fire* for him.

Before the evangelist is called the revival fire should be burning. If such is not the case, there may be disappointment as to results, even after he does arrive. The spiritual ground must be cleared. At least ten days' or two weeks' prayer services should precede the arrival of the evangelist. These services should be scattered throughout the community so the greatest number of people can come in contact with their influence. Grave mistakes are often made by waiting till the second week of a protracted effort before starting the prayer-meetings. This is both a loss of time and means.

We must not forget that the Holy Spirit is the mainspring of our work. Let us endeavor to line up with his plans. Give him absolute control. Then watch for phenomenal results. The Spirit who moved upon the face of the waters and said, "Let there be light," can do wonders yet—if we prayerfully employ him.

My Experience in Getting Into the Ministry

BY C. H. FEATHERSTON

I was saved at the age of seventeen. I did not join a denomination, but at once began to read the Bible, and soon felt my call to the work of the ministry. Having been deprived of an education, I hesitated at first; but the more I read the Bible the more I could hear the Spirit saying, "Preach the word." The devil has tried to discourage me many times and tell me perhaps I was mistaken in my calling, and would point to me and say that if I would let up and go to school I would be of more use to the Lord. To go to school is something I should like to do if it were convenient, and I were able to go. I am a believer in schooling. Thank God for the young brothers and sisters in our training-schools. But let me say a word here to the God-called man who can not attend such a school: Don't get discouraged. I would not take anything for my nine years' experience in the ministry. I can say truly the Lord will help that man who leans heavily upon His arm.



C. H. Featherston

I started in evangelistic work with Bro. W. T. Seaton. God bless him! I as a young minister was encouraged to know some of the older brethren were interested in me and were willing to take me along with them. Permit me to say that I firmly believe we have some men among us now who would be able preachers in a few years if some of the older brethren would take them into their confidence, and say as Brother Seaton did to me when I was considering going along with him. Of course, being young and not having gained much influence, I naturally studied about how I should get through financially. While I was studying about the matter, Brother Seaton stepped up to me and said, "Well, Brother Featherston, if you walk I will too." I shall never forget that. I say again, God bless him!

I have been going nine years and have not had to walk yet. The Lord has abundantly supplied my needs. My first labor as a pastor was at St. Elmo, Ill., where I labored four years. I had some hard battles, but the Lord blessed and helped us to gain favor with the people and we succeeded in getting a good chapel and parsonage and a nice little congregation. On January 16, 1919, I moved to Bloomington, Ill., as pastor. The Lord has abundantly blessed and added to the work since our coming. Almost every Sunday night we have some one saved. On a recent Sunday night three were saved and the saints were made to shout the praises of God. I loved the work of the Lord, and the saints at Bloomington. However, because of my health failing and some other circumstances I considered going to other fields of labor.

Experience of Sacrifice Worth More than Dollars

BY G. M. BYRD

For the encouragement of young preachers, I will give a bit of my experience in the beginning of our work in Kentucky.

I was saved in the year 1896 and began to move out as a helper in song, prayer, and testimony. Very well do I remember the day of small things. The first five years I preached week-ends and in revivals in the fall and winter seasons, traveling horse-back from fifty to one hundred miles, and I received only a fifteen-cent spur.

Then a few years later I received as much as $2.50 for a ten days' meeting. We still continued to preach and work till our receipts were increased to five dollars for a week's meeting. So I was encouraged to continue in the good work. About ten years ago we sold our farm, giving all our time to the work.

One reason for our not receiving more was the fact that some brethren would preach, "We are not after your money," and most assuredly we did not get it. One thing we then decided to do, and that was to preach and practise the whole gospel of Jesus Christ, and today as we look back over twenty-six years we have no complaint to make. This experience of service and sacrifice and trust has been worth more to us than cold dollars and cents.

Inspiration is more than education.
—*Mackay.*

"The first Psalm begins with blessing and the last one ends with praise. Let everything we undertake be the same and our lives will not be a failure even if some varied experiences do come in between."

That great mystery of Time, were there no other; the illimitable, silent, never-resting thing called Time, rolling, rushing on, swift, silent, like an all-embracing ocean-tide, on which we and all the universe swim like exhalations, like apparitions which are and then are not. This is forever very literally a miracle—a thing to strike us dumb; for we have no word to speak about it."
—*Carlyle.*

Meeting Notices

ALABAMA

Bessemer, Ala.—The camp-meeting of the church of God (colored) will be held August 25—September 3. Ministers expected, W. W. Naylor and Luther Hill. For further information write M. T. Hiill, Pastor.
2005 S. 20th St., Phone, Bess. 429W.

ARKANSAS

Deanyville, Ark.—Revival at the church of God building, one and one half miles northeast of Deanyville, Ark., beginning August 4, to continue indefinitely. The meeting will be held by G. W. Johnson, of California. If there are any isolated saints or Trumpet readers living close, come to this meeting. W. H. Brooks.
Deanyville, Ark.

Hot Springs, Ark.—The Arkansas State camp-meeting, July 28—August 6. Trains will be met on Thursday, Friday, Saturday, and Sunday; those coming later than these days may write and we will meet the train. In going from depots to camp-ground take South Hot Springs car to Ward Ave., walk one block west to chapel, which will be our kitchen and dining-room. Rooms can be rented at $1.00 and up, for the meeting. A. Q. Bridwell is expected. F. L. Hurst.
309—4th St.

Hope, Ark.—State camp-meeting (colored) August 3-13. We expect all colored ministers in this State to attend this meeting. First two days is ministers' meeting, especially. All are welcome to come. A. Scott, of Eldorado, Ark., is the evangelist.
Hope, Ark. H. H. Stuart.

COLORADO

Greeley, Colo.—Annual State camp-meeting will be held in Island Grove Park, Greeley, Colo., August 4-13. N. S. Duncan is expected. We urge that all isolated saints attend, and especially all of the ministers and workers of the State. For further information write Marshall Mercer, 3951 King St., Denver, Colo. W. F. Coy.

GEORGIA

Damascus, Ga.—Protracted meeting, July 28—August 6, at Pleasant View Church, 9 miles east of Damascus and 18 miles west of Newton. The meeting will be held by W. O. Moon and colaborers.
S. S. Mathis.

Edgehill, Ga.—State camp-meeting July 28—August 6. Six and one-half miles south of Gibson and Mitchell, nearest railroad points or stations. G. B. Walters, his wife, and other gospel workers will have charge of the meeting. Meals and lodging may be had on the grounds at very reasonable rates. Conveyance from and to railroad furnished free upon application.
Gibson, Ga. C. H. Dixon.

ILLINOIS

Bloomington, Ill.—Central Illinois assembly, August 25—September 3. We hope to make this the best meeting ever held in central Illinois. Let all the congregations in this territory send in their contributions as quickly as possible. W. E. Monk, of Louisville, Ky., will be the evangelist. Sister Phoebe Rediger, of Hoopeston, will have charge of the young people's meetings, and Sister Ruth Marquiss will have charge of the primary work.
E. N. Reedy, Pastor.

Bushnell, Ill.—Annual tabernacle-meeting, July 16—August 6. We are expecting R. O. Marsh, of Union City, Ind., as evangelist. A. Lanham.
694 Rile St.

West Frankfort, Ill.—Southern Illinois camp-meeting, August 4-13. Meals will be served on the cafeteria plan. There will also be a lunch-room on the grounds. Free lodging can be obtained at the dormitories, and in the homes of the saints. Bring your bedding. Let every saint in reach of this camp-meeting plan to attend without fail. Urge your minister and the evangelists to come. Special rates to ministers. The worthy poor will be provided for. For further information write to E. L. Voigt, Box 395, Mount Vernon, Ill. E. L. Voigt.

INDIANA

Yellow Lake, Ind.—Camp-meeting August 11-20. For information in regard to the meeting write R. N. Gast, Akron, Ind.
R. N. Gast.

Bedford, Ind.—Southern Indiana Camp-Meeting will be held at Bedford, Ind., August 18-28. We are expecting a large attendance of saints. Bring bedding if possible; do not forget this. You can rent a tent and camp on grounds if you like; tent for two beds will not cost over $6.00; whatever we can rent them at, that is what it will cost you. We shall have straw here. Meals will be served at a very reasonable price. We shall make it as easy as we can for all, so come; get all you can to come. Ask your agent the best way to get here, or drive through in machine. Ministers giving all their time will be cared for free, so will the poor. L. F. Robold.
Bedford, Ind.

IOWA

Madrid, Iowa.—The Iowa annual State camp-meeting will be held at Madrid, Iowa, August 19-27. Able ministers will be present. We will meet trains if notified. Baggage hauled free. Meals served on cafeteria plan, free to all ministers and worthy poor. Beds will be furnished in private homes near camp-ground at 25 cents a night. For further particulars write Frank Bengston, Madrid, Iowa. Emil Kreutz.

KANSAS

Anthony, Kans.—State camp-meeting, August 3-13. W. E. Monk, from Louisville, Ky., will be the visiting minister.
C. A. Hoffman.
615 E. Main St.,
Anthony, Kans.

Almena, Kans.—The general Almena camp-meeting this year will be from August 18 to September 3. The first part will be given to evangelistic services, and the last ten days to the regular camp-meeting. We are planning for a larger and better camp this year. C. C. Mansfield, of Oklahoma City, will be the main speaker. Others will also be present to preach the gospel. This meeting will be run as in previous years. Ministers and their families and worthy poor will be cared for free. Meals will be served on grounds. Tents may be rented; put order in immediately. For further particulars write, A. G. Lovell, or
R. C. Smith.

Palco, Kans. — Tent-meeting beginning August 18 to last indefinitely. Chas. C. Mansfield, of Oklahoma City, is expected to be with us. The tent will be pitched in the Beecher Grove, seven miles west and two south of Palco. Let all the brethren within reach prepare to be with us. We expect to have a few tents to rent so that if any should want to come and camp they can do so, but such will be expected to bring bedding for themselves. Everybody invited.
J. G. Gordon.

KENTUCKY

Winchester, Ky. — State camp-meeting, August 18-28. W. H. Hunt.

LOUISIANA

Bonita, La.—North Louisiana camp-meeting, August 10-20. Bro. A. Q. Bridwell is the minister in charge, but we invite all the ministers of the State and adjoining States to come and be with us in this meeting Provide yourselves with tents and bedding and come prepared to care for yourselves. Ministers will be cared for by the church, also as much help be extended to others as it is possible. This meeting will be held on the church of God camp-ground, four miles southwest of Oak Grove, and four miles northwest of Forest. For further information write the pastor, D. M. Green, Oak Grove, La., or I. J. Fair, Forest, La., or the writer. M. S. Ward.
Bonita, La., R. D. 1, Box 89.

Forest, La.—A protracted meeting of the church of God will commence at Pioneer, La., August 25, and continue over two Sundays. To any one who would like to come and camp on the ground, we will say that you will find all of the conveniences you need, and a courteous people to stay with. R. H. Owens, of Mt. Pleasant, La., and J. M. Kelley, of Quitman, La., will preach the word. Everybody invited. For further particulars write us. I. J. Fair.
Forest, La.

Palmetto, La.—State camp-meeting (colored) September 22—October 1. All ministers in the State are expected. Ministers from other States are invited.
Ogden Fontenat.

Sharp, La.—Camp-meeting, July 28—August 6. J. T. McNeill will be the evangelist.
Simpson, La. J. D. Ferrill.

MARYLAND

Ellwood, Md.—Camp-meeting July 28 to August 6. Bros. J. W. Lykins and A. G. Riddle are expected. Lodging and board provided on the ground. Bring pillows and covering if you can.
Emma C. Coulbourn.
Hurlock, Md.

MASSACHUSETTS

Pittsfield, Mass., — Northeastern camp-meeting of the church of God, August 3-13. The meeting will be held at Pontoosuc Lake, Pittsfield, Mass. I. S. McCoy, C. J. Blewitt, Earl L. Martin, and other ministers and gospel workers will be present. Meals will be served on the ground at reasonable rates. Those desiring to secure cottages for certain dates should write the undersigned at once. Ticks filled with straw will be provided free to all, but each individual must bring sufficient bedding for himself. Further information gladly given upon request. R. W. Potter.
48 Harris Street,
Pittsfield, Mass.

MICHIGAN

Benton Harbor, Mich. — Tent-meeting, August 13-23. All isolated saints within reach are welcome. Come praying for a good meeting. Jacob Wiens.
819 Port St., St. Joseph, Mich.

Burlington, Mich.—Camp-meeting will be held at the grounds one mile east of Burlington and one mile north of Burlington station August 25—September 3. This date was found most favorable last year, as other camp-meetings near by were over, giving a better attendance on that account. Burlington is on the Air Line Division of the Michigan Central Railroad, with two trains each way daily. It is also on the main road between Detroit and Chicago, this being one of the best automobile roads in the State. Board is furnished on the free-offering plan. Lodging provided free; plenty of straw-ticks; but to be sure of bedding you should bring some with you, as we can not agree to furnish bedding except to ministers and workers. If you have been to this meeting, we should like to have you come again; if not, we should be glad to have you come. Any train will be met if we are notified. Bro. R. O. Marsh, of Union City, Ind., expects to be at this meeting. For information address Wm. Eldridge.
Burlington, Mich.

Charlevoix, Mich.—Camp-meeting, August 4-13. A. J. Winters.

Grand Junction, Mich.—Camp-meeting on the old camp-grounds, July 28—August 6.

St. Louis, Mich.—Central Michigan camp-meeting, August 17-27. F. G. Smith, J. A. Morrison, and other able ministers will be present. Grounds two miles east of St. Louis. Those coming by the Ann Arbor Railroad take the buss from Alma to St. Louis, where the E. M. Wagner Taxi Company will convey to grounds for 25 cents. Taxi will also meet all Pere Marquette trains. Be sure to take Wagner taxi. Meals furnished at reasonable cost. Ministers will be cared for. Lodging free to all, but bring bedding. Those who have tents be sure to bring them. Those desiring further information write E. C. Grice, St. Louis, Mich. E. C. Grice.

MISSISSIPPI

Louisville, Miss.—Tent-meeting (colored), beginning August 4, to continue indefinitely. For further information concerning this meeting write A. G. Drane, Center, Miss., or J. P. Jackson, Carthage, Miss.

Millville, Miss.—Camp-meeting (colored), August 25—September 3. A. G. Drane.
Center, Miss.

Union, Miss.—Camp-meeting at Dixon camp-ground, August 11-20. Ministerial help expected. Those coming to camp, bring straw-ticks and quilts. Meals served as usual. All desiring to be met at train write S. H. Benson, Union, Miss., R. D. 1.
Union, Miss., R. D. 1. W. P. Germany.

MISSOURI

Brice, Mo.—July 30 to August 6. Brice, Mo., is 12½ miles northwest from Lebanon, Mo. Come prepared to take care of yourself as far as possible, as there is no camp-meeting boarding-house nor sleeping department at Brice, Mo. For further particulars address Paul M. Bennett, Brice, Mo.
Paul M. Bennett.

Doniphan, Mo.—Camp-meeting, July 28—August 8. J. A. Morrison, of Anderson, Ind., will be the evangelist. Bro. W. T. Seaton, of St. Louis, will also be present. You can reach Doniphan by the Missouri Pacific Railroad, changing at Nulyville, or by the Frisco, changing at Naylor. F. C. Weir.
Box 102.

Flat, Mo.—Camp-meeting, August 11-20, will be held on the old camp-ground near Flat, Mo., twenty miles from Rolla, and fifteen miles from Newburg, Mo., both on Frisco Railroad. Reached by hack line. J. A. Morrison, of Anderson, Ind., and E. A. Odell, with local ministers, will be in charge. Bring bedding. Meals served at reasonable rates at dining-hall. Address N. E. Jackson, Edgar Springs, Mo., or J. A. Vance, Flat, Mo., for particulars.

Kansas City, Mo.—Missouri Valley Camp-meeting, August 18-27. To be held in a big tent on the lots purchased for that purpose last year. Meals served on the cafeteria plan. Ministers half-rates. Rooms at reasonable rates close to meeting. Bro. E. G. Masters visiting minister. A goodly number of State and local ministers expected. Take a downtown car at Union Station, transfer to either 12th- or 15th-Street car going east, get off at Topping Avenue, and walk a short distance to the Missionary Home. For further information write, Fred Bruffett,
Chairman of Committee.
5903 E. 13th St., Kansas City, Mo.

Mountain Grove, Mo.—Our camp-meeting will be held August 10-20. Bro. J. H. Ball, of Paragould, Ark., will be with us and our home ministers. All in reach of Mountain Grove please come and help enjoy a feast of good things. Bring bedding with you if you can. Straw will be on the camp-ground. J. W. Mason, Pastor.

Vichy, Mo.—Camp-meeting, August 17-27. St. James, Mo. Frank Schneider.

NEBRASKA

York, Nebr.—State camp-meeting August 18-28, to be held on the Chautauqua grounds. Mrs. J. C. Bishop.

NORTH CAROLINA

Charlotte, N. C.—Our annual State camp-meeting (colored) begins August 25, to last ten days or more. Able ministers expected. All congregations in the State are urged to attend. Everybody invited.
P. O. Box 721 . H. F. Lee, Pastor.

Hickory, N. C.—Camp-meeting for North and South Carolina, July 28—August 6. All efforts are being put forth to make this the best meeting ever held on the grounds. Do not fail to bring bed-ticks, sheets, and quilts, if possible, as the committee is very short of these necessary articles. The dining-room will be run on the cafeteria plan, also a lunch-room will provide lunches at reasonable rates. For further information write G. H. Pye, Hickory, N. C., or H. L. Pendleton, Hickory, N. C.
G. H. Pye.

OHIO

Payne, Ohio.—Camp-meeting, August 18-28. Bros. Geo. Lorton, S. L. Wingert, and other ministers expected. Tents for all desiring them. For information write to Ira N. Kilpatrick, Payne, Ohio.

Springfield, Ohio.—State camp-meeting, August 4-14. W. F. Chappel expected. For information write S. L. Wingert, Lima, Ohio, or C. E. Byers, 1418 Maiden Lane, Springfield, Ohio. C. E. Byers.

OKLAHOMA

Ida, Okla.—Revival beginning July 22, to last indefinitely. R. H. Owens, of Mount Pleasant, La., is holding the meeting. All are welcome. Address W. J. Tew.
Ida, Okla.

Oklahoma City, Okla.—Camp-meeting, August 11-21, on the old ground, Capitol Hill. E. G. Masters.
2817 S. Harvey.

Pryor, Okla.—General meeting for eastern Oklahoma will be held at Pryor, beginning August 18. Let all saints in the eastern part of the State arrange to attend. The Minkler evangelistic company will be here with large tabernacle; also other able ministers will be present.
Pryor, Okla., Box 322. Grant Teter.

PENNSYLVANIA

Emlenton, Pa.—Camp-meeting, August 18-27, at White Hall grounds, two miles north of Emlenton, Pa. Can be reached over the main line of the Pennsylvania Railroad, running from Pittsburg, Pa., to Buffalo, N. Y. Tents can be had for a small sum, but bedding can not be furnished. Meals will be served on the cafeteria plan. Let all the saints within reach prepare to attend this great meeting. J. W. Lykins, of Charleston, W. Va., will be our visiting minister. Able ministers and missionaries are expected.
J. Grant Anderson.
9 Gilfilan St.,
Franklin, Pa.

Westmiddlesex, Pa.—Camp-meeting, August 25—September 3. R. J. Smith.

TENNESSEE

Greeneville, Tenn.—Camp-meeting, August 12-20. Brother and Sister H. F. Wilson, J. Lee Collins, and other ministerial brethren expected. Meals served on the cafeteria plan. All who are expecting to come write me as early as possible.
W. A. Sutherland.
201 Carson St.

Tullahoma, Tenn.—Meeting at the church of God chapel, four miles south of Tullahoma, will begin August 18, and continue over two Sundays. O. W. Sidener is expected. W. A. Robertson.

TEXAS

Girard, Tex.—Revival, beginning August 14, to continue two weeks. We should be glad to have all those near by to come. The meeting will be held by W. T. Wallace. For further information write Mrs. Mamie Johnson, or C. Phipps, Girard, Tex., Box 157.

Gorman, Tex.—Texas State camp-meeting August 4-13. Further announcement will be made later. M. E. Rone.
Box 494, Gorman, Tex.

Hallettsville, Tex.—Camp-meeting (colored) July 28—August 6. All ministers in the State are expected. Ministers from other States are invited. All saints near by bring bedding if possible.
C. G. Eason and Wife.
Shiner, Tex., R. D. 1, Box 27.

Wiergate, Tex.—Revival (colored) beginning August 30 to continue indefinitely. Bro. David Scott, of Bayou Goula, La., expected. For information write J. E. Shankle, Wiergate, Tex., B. 586.
Jones Inman.

WASHINGTON

Edmonds, Wash.—Puget Sound camp-meeting, August 3-13. Meals will be served on the ticket plan. Lunch-stand on ground. Bring bedding and straw-tick. Tents and springs will be furnished at a reasonable price. Let every saint in reach of this camp-meeting plan to attend without fail. Able ministers will be in attendance. Camp-ground overlooking the sound.
Seattle, Wash. Geo. H. Sharon.

WEST VIRGINIA

Oak Hill, W. Va.—State camp-meeting, August 4-12. Bring your bedding such as you may need; straw will be furnished as reasonably as possible to fill ticks. Board will be furnished at a reasonable price. All will be expected to care for themselves, except the worthy poor. Ministers will be cared for free. We urge that each congregation in the State send in a donation to help bear the expense of this meeting. Send all donations to I. W. Kinzer, Oak Hill, W. Va. I. W. Kinzer.

WISCONSIN

Ableman, Wis.—State camp-meeting, August 18-28. The State ministry and possibly others will be present. Free lodging in the dormitory. Bring bedding if possible. Meals will be served by free-will-offering plan. Those desiring to rent tents, to be met at station, or to obtain any other information, write to Arthur A. Meyer, Ableman, Wis.
Arthur A. Meyer.

TESTIMONIAL

I have been saved sixteen years and I am now sixty-nine years old, and I am glad to tell you I am encouraged to press on for God. I was healed of chills and fever. Once I was poisoned by canned apples. I was cold up to my elbows. My daughter prayed the prayer of faith, and the Lord raised me up. I know he has been good to me in my old days. I truly praise the good Lord for saving my soul from the sins and habits of this world.
M. E. Alderman.

Providence, Ky.—In 1911 Mr. Dave Harper, a friend of ours, while living at Mortons Gap, Ky., subscribed for the Gospel Trumpet for eight weeks for us. I enjoyed reading it so well that I could hardly wait for my paper to come. It certainly has been food for my soul. I could not praise the Gospel Trumpet enough. And I feel that the Lord has a great reward for Mr. Harper for having the paper sent to us.

I certainly love the Lord and mean to serve him the rest of my days. Let my days be few or many, I have no desire to turn back to the world, for there is nothing to turn back to. My mind is set on heaven and heavenly things. I have been living close to Mortonville, where I could go to meeting and could be with the church but June 21 we moved down close to Providence. I have not had any meetings to

;o to nor any of the brethren to be with ;ere, so I am lonely, and I have to en- lure persecution; but by the help of God am expecting to go all the way through. He has promised to be with me no matter ow hard the storm may be. Oh, how I o love the good Lord and how I enjoy beying his commandments. If you are in with God you are out with the world, and if you are in with the world you are out with God. You can not be a friend of both; you can not love God and the world. So I am glad I am one who is out with the world. My blessed Savior is my all in all.

Fanny Blackburn.

FROM THE FIELD

CALIFORNIA

Pomona, Cal., July 15.—The Southern alifornia camp-meeting, held in Pomona, losed last Sunday night. It was the first f its kind held here, and the results were leasing. The spirit of unity prevailed, nd all those who attended expressed them- elves as being well repaid for the ef- ort put forth. The large tent used each ear at Reedley, together with the small nts, was erected on the school-grounds t Seventh and Garey, only five blocks rom the business center of the city.

Ministers and laymen from, not only outhern California, but cities as far north s Lodi, attended, and the tent was filled ach night; but on Saturday night and all ay the last Sunday the tent was not only lled, but automobiles surrounded the nt in several rows and these were also lled with listeners. Ministers present ere, Hubbard Knight, Skull Valley, Ariz.; scar Lewis and A. J. Ellison, Whittier; ora Hunter, San Diego; L. W. Guilford nd wife, D. O. Teasley, and H. H. Dillard, os Angeles; L. E. Neal, Dinuba; J. W. yers and wife, Fresno; E. J. Axup, Lodi; . J. Kimbel, Long Beach; Harry Neal nd wife, Parlier; Martin Wright, Reed- y; W. Thos. Carter, Riverside; Harry yler, Tulare; Amanda Brown, San Ber- ardino; G. T. Neal, Tacoma, Wash.; and ohn D. Crose, A. B. Stanberry, and J. F. arter, of Pomona.

The early morning services, conducted y J. W. Byers, were given over to in- ructions on Christian living and divine ealing. There were several cases of def- nite healing; other persons were greatly rengthened in faith. The meeting roughout was one of general benefit to he church, some of whom had never be- ore attended a camp-meeting. The good d-fashioned gospel of full salvation, sanc- fication, and practical Christianity was reached. On Saturday night L. W. Guil- ord showed ninety slides from W. J. ryan's lecture Back to God and gave a orceful blow to the Darwinian theory of volution. The tent was filled and many ould not even get inside. G. T. Neal gave he Sunday morning address to what is hought to be the largest congregation of aints assembled in Southern California on ow the World Is Watching the Christian. splendid sermon on The Church in Its Morning and Evening Glory, by John D. rose, in the afternoon was full of the oly Spirit and power. Harry Tyler closed he camp-meeting by the evening address o the banner crowd of the meeting. The inister of the Nazarene Church closed heir evening service, so his congregation ould attend the camp-meeting, and many f the townspeople just began to be in- erested when the meeting ended. It was the general opinion that Pomona is the logical place for a Southern California camp-meeting each year. While there were no great visible results, yet much prejudice was broken down and the saints were much benefited.

Wm. A. Bixler.

ILLINOIS

Chicago, Ill., July 17.—Dear Brethren: Since our last report the brethren have returned from the Anderson camp-meeting all fired up and ready to start anew the warfare against the devil and all his powers. They report to us, who could not go, that it was the best meeting ever held in Anderson.

We were very glad to have in our midst a goodly number of our sisters and brothers, who came through here from the camp-meeting in their cars and stayed a few days, motoring around the city and also meeting the saints here. Likewise we were rejoiced to have Brother Hirt, of Atlanta, Ga., and Brother Holman, of Orangeburg, S. C., visit us and preach for us. Brother Holman left for Evanston, Ill., where he helped to open up a tent-meeting.

We had a most interesting lecture on Africa given us by Brother Kramer a few evenings ago, during which he used the screen with appropriate pictures to better explain himself. We pray that Brother Kramer's and Brother Joiner's work, over in Africa, will be crowned with success.

A few Sundays ago we observed the ordinances, during which we had about eight candidates for baptism and a host for feet-washing and the Lord's Supper.

The Lord has seen fit to let death visit our assembly twice during the last few weeks. He called home our dear Brother Davis, a real Sunday-school scholar, faithful to his post and dutiful to attend service. We shall miss his presence, but rejoice that he has reached glory. Sister Seales also has gone home. She was one of our most faithful Bible-school pupils and a regular attendant at services. We shall certainly miss her also, but are glad that she too has run her race successfully.

Although the devil has, in the last few weeks, tried to carry the church here through a severe test, we are still praying and have faith to believe that we shall overcome and that all will be blessed and encouraged to fight the battle to a finish.

Let the church in general pray for us here in Chicago, that the workers may go forth conquering and to conquer. We can not afford to stop; we must fight on. The devil never takes a vacation, so we can not afford to stop watching him. We can never tell just which side he will attack next. We mean never to give up, but to go on to victory. Yours in Christ,

S. P. Dunn, pastor.
Lucile E. Pitts, reporter.

INDIANA

Indianapolis, Ind.—By reason of having overworked, both the physical and mental man, I have been shut in for some days, and only by forcing myself to do so have I been able to accomplish anything worth while, which accounts for the delay of the report of my work for some weeks past.

Having a desire to meet the people of my former charge at Canton, Ohio, again I visited them in May and found the work growing under the pastoral oversight of Bro. H. W. Miller. After preaching for some nights in the chapel, and once on the street, I said good-by to a company of people who are, according to my conception, striving to live for God and humanity as few congregations are.

From Canton I went to Wheeling, W. Va., and from there to Elm Grove, where I preached twice. Then I visited the church at Martins Ferry, Ohio, and preached once. Returning to Elm Grove, I felt impressed to go to Moundsville, W. Va., where I was cared for in the home of Brother and Sister J. C. Moore. I preached several times to the church and once on the street at Moundsville. My messages there were intended to strengthen and encourage the church, as it was without a pastor, and, seemingly, discouraged. While in that part of West Virginia I visited the McMechen congregation and preached once; also visited a small congregation at Proctor and delivered two messages to the people, who urged me to stay longer. I found several congregations in the part of the Ohio Valley through which I passed without pastors—Martins Ferry, Ohio, Elm Grove, and Moundsville—while South Wheeling and Proctor are cared for by Brother McCurdy, a local preacher and business man of Wheeling, and the McMechen church is under the oversight of Brother Oliver, a coal-miner, now on a strike.

From Proctor I went to Parkersburg, W. Va., where I found the pastor, Sister Laura Dulin, was preparing to leave for the Anderson camp-meeting. She asked me to preach, but fearing it might interfere with her preparation to leave for Anderson, I declined to do so.

Then going south, I stopped over a night, both at Huntington and Charleston, W. Va., but failing to find the pastors, I went on to Richmond, Va. There I failed to find the pastor, Brother Tucker, who had started for Anderson before my arrival. I did find some warm-hearted brethren and sisters, who entertained me and insisted that I should preach, which I did several times, but I left Richmond sooner than I had expected, fearing the railroad strike might cause me to fail to return home when I desired to do so.

My visit to Richmond, Va., brought to my mind some sad recollections and bitter experiences of sixty years ago. It was near there, at Gaines Mill, in 1862, that the comrades with whom I slept fell, as sacrifices to a cruel war. It was there, with flesh torn and bleeding—from arm, shoulder, and body—and a rib shot away from the spine, that I lay two days and nights on the ground with dead and wounded men. Afterward I was sent to Richmond to an old tobacco-factory, where men were dying all around me. The doctors acted as though there was no hope of my recovery. But there, sixty years ago last month, I vowed to God that if he would spare my life, should I ever get out of that war, I would preach. Fifty-two

years ago I preached my first sermon, and I desire to finish my course with joy by being obedient to the covenaut I entered into in 1862.

Correspondents can address me at 2126 Ashland Ave., Indianapolis, Ind. I am now ready to assist pastors or pastorless churches in special evangelistic meetings. In His service, W. J. Price.

MINNESOTA

Montevideo, Minn., July 14.—The congregation at this place is one of which it can be said that the saints all help their pastor. The attendance at church services is almost 100 per cent. The attendance at prayer-meeting is about the same as at the Sunday services. Almost every member prays in public. The Sunday-school is increasing in numbers and interest. The young people are spiritual and resourceful, hence their meetings are well planned and helpful; the old folks want to attend the young people's meetings, and the young folks like to have them there. In addition to the regular services at the chapel, open-air meetings are held by the young workers, in their efforts to get the gospel to others, each week and one service in a schoolhouse or at some town near by. Mrs. D. E. Nelson.

NEBRASKA

Albion, Nebr., July 11, 1922.—Today finds us rejoicing in God's love. Immediately after the Anderson camp-meeting we came to this town to engage in active ministerial work. We found a band of faithful saints of God here, zealous in the service of the Master. For several years they have been without a pastor, but they have regularly met together in the church-building. This church-building is located in town and is entirely paid for.

Although few in number, the saints here have undertaken to support us financially in our work, and we by God's grace claim Albion for him. This town of two thousand people contains nine churches. Its population is largely retired farmers, and there are the necessary stores and trades usual at a county-seat. There are a number of towns within a radius of twelve miles, and we intend to work out into these towns and the surrounding country later.

We had some difficulty in locating a suitable dwelling, but in answer to prayer, we secured one of the best corner residence lots in town, with a good house, at a remarkably low figure. In many other ways God has shown us his sweet smile of approval, and we know we are in the center of his will.

It is our intention with God's help to build up a solid, substantial work for him in this place that will be an inspiration both spiritually and materially to the State of Nebraska and the general interests of the church. Nebraska needs wholehearted, whole-souled, capable leaders and we are praying God that more faithful ministers will enter the harvest-fields of the Lord in Nebraska. Pray for us, for the 'battle is not ours but God's.' Your humble servant, W. Burgess McCreary.

OKLAHOMA

Vinita, Okla., July 10.—We are glad, after some delay, to again greet the dear saints and readers of the Gospel Trumpet. We read with much pleasure the reports from the field; in fact, we enjoy all the Trumpet and think it gets better all the time. We do not understand how any saint—not to mention ministers—that has read the Trumpet can get along without it.

We left Keystone, Okla., the 17th of October, and went to Pryor, Okla., to assist in the work. There is a good little work at Keystone. Bro. Tip McCarty has the oversight there.

We witnessed a real growth in the work at Pryor during the eight months we worked there. The work had run down until shortly before we arrived, when it began to build up under the labors of Brother and Sister Teter.

Sisters O. L. Smith and Hellen Howe were conducting a revival at the time we arrived. Many became interested in the truth as a result of this meeting. Bro. Ross Minkler and his brother and two sisters held two meetings after this one, in which several were saved. Most of them were young people. Some of them promise to be efficient workers if they stay true to God.

We have been visiting the congregation here at Vinita once a month since Bro. A. D. Seaton left in February. We moved here July 1 to take charge of the work. The congregation here is small, but alive for God and ready to do their part to push the work. The condition of the work bears witness that Brother Seaton's aim was quality and not quantity. The junior young people's class is one of the most promising classes I have seen anywhere. They have an excellent leader.

We plan to hold some meetings in the country around town. This is a ripe field, and we believe God is going to help us raise up a good work. Our greatest drawback is the lack of a suitable place of worship. The one we have is too small and is far out in the edge of town, but we anticipate better things in the future. Pray for us and the work here.

Any of God's true ministers or saints passing through Vinita will find a welcome at our place, 305 N. Brown St. Yours in Christ, Vere Williams and Wife.

WASHINGTON

Colfax, Wash.—The Colfax camp-meeting has come and gone, and will long be remembered for the refreshing seasons of grace and glory poured upon God's precious saints. Victory prevailed from the first to the last service, and God's divine approval rested upon each service. About all the ministers of eastern Washington and northern Idaho were present, with Brothers Clark and Ahrendt and Mundell as visiting brethren. These visitors rendered valuable service in the meeting. A sweet spirit of love and unity prevailed all the way through among the ministry and the entire assembly. A goodly number were saved and several sought for and received the infilling of the Holy Spirit. The Sunday-school day was enjoyed by all. Several speakers, Sister Nettie L. Berghouse, of Chicago, being among them, addressed the audience on different themes vital to a good Sunday-school. Their addresses were all very instructive, and were appreciated and enjoyed by everybody. We plan a Sunday-school convention for camp-meeting, embracing all schools in eastern Washington and northern Idaho. The Missionary Day that was given over to Sisters Maiden and Watson was surely a feast of good things, as they told us of their experiences and labors in China and of the interesting Chinese people and their queer customs. Surely there is a large field of labor in dark China. One service was given over especially to home extension work, as the need is great. A movement was set on foot that will help to push this work faster than heretofore if all will cooperate. All who were at the camp-meeting took hold enthusiastically. The young people's meeting was also very profitable. One thing that was very noticeable was the marked good behavior and spirituality of the young people and children. Altogether the work in these parts is on the forward move, and we expect to see it move faster in the future, as there is a deeper flow of spirituality, a closer cooperation, and deeper unity among the brethren than ever before.

Hooper, Wash. S. H. Eddings.

Hand It to Your Friends

BY BESSIE L. CHUTE

I love the Gospel Trumpet, and always speak a good word for it to my friends. If only all the Trumpet readers would hand out their papers, after reading them, to friends and neighbors, how soon they too would be subscribers, and would learn to love it. The mother of one of my new subscribers was at first opposed to the Gospel Trumpet, but, after it had visited her home a few weeks, it so won her love that she invited the saints to hold meetings at her home.

Dear Trumpet readers, let us be encouraged to work to get the glorious God-sent messages of the Gospel Trumpet to our friends.

Do you take his word to your friends? The Trumpet's message is for them too. When you have read your Trumpet, do not lay it upon a shelf. Take it over to your neighbor. If the Trumpet helps and encourages us, it will do the same for our friends.

Let us work as we never did before to get the Gospel Trumpet to our friends.

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OBSERVATIONS OF OUR TIMES

Where Delinquent Children Come From

Judge Garesche, of the Juvenile Court in St. Louis, says:

"There is a definite relation between delinquent children and broken homes. Many of the children who come before the Juvenile Court have parents who are separated or divorced, or the mother has simply been abandoned. The best guarantee a child can have against delinquency is a home in which harmony exists between the parents. There are many other factors, of course, entering into juvenile delinquency, but friction, quarreling and indifference between parents is at the foundation of much of the trouble."

The Judge of the Juvenile Court attempts reconciliation of parents seeking divorce, especially if there are children. Yet in spite of these efforts and because the law grants divorce he granted last year 673 divorces. The Circuit Court granted 1,283, a total of 1,956 in one year, or over six for each working-day of the year. That is breaking up possible homes pretty fast.

The Fight on Prohibition

"A man was undressing for bed in the dressing-room of a Pullman when a fellow passenger asked if he would like a drink before retiring, saying that he had something whose origin was absolutely reliable. They took the drink, and both retired. Some hours later the man who had accepted the hospitality awoke, feeling peculiarly wretched. He tried to switch on the light in his berth, but was unable to do so, and, calling the porter, directed him to do it.

"'Why Boss,' replied the porter in amazement, 'de light's on now!'

"'My God! I'm blind,' exclaimed the passenger. And it was a fact.

"'Whah did you git dat licker, Boss?' asked the porter.

"'From the gentleman in No. 9,' was the reply.

"The porter went to lower 9, turned on the light, and found the passenger dead."

This is a true story told by Commissioner Haynes. Of course, it is too bad such things happen and the anti-prohibition forces point to such tragedies as a great argument against prohibition. Why, they say, if it were not for prohibition these men could buy good whisky cheap. That is a one-sided view of the matter, however, for they overlook the terrible destruction wrought by liquor, both upon the users and their innocent families.

The Clipsheet of the Board of Temperance of the Methodist Church gives a review of an article by Mr. Welliver which appeared in the American Review of Reviews. Certain points stand out in this article, points which go to prove that prohibition is not a failure.

First, police records show a great decrease in the number of arrests for every cause including drunkenness. These decreases were as high as 50 and 75 per cent of the former number during saloon days.

Second, in spite of bootlegging, which commissioner Haynes says is not as great as the noise about it might indicate, the consumption of whisky and beer fell off from over twenty-two gallons a person in the United States to a little over three gallons per capita.

Third, commercialized vice has fallen off greatly since the saloons were put out of business. On this point we quote:

The Committee finds that the chief cause of the downfall of women and girls is the close connection between alcoholic drink and commercialized vice (Wisconsin Legislative Committee on Vice).

'The Commission's investigation of the social evil found the most conspicuous and important element next to the house of prostitution itself was the saloon; and the most important financial interest, the liquor interest. As a contributory influence to immorality there is no other interest so dangerous. Many of the disorderly saloons are under the control of the brewery interests which have gone on record as opposed to the sale of liquor in connection with prostitution. Dr. Pickett, commenting on the foregoing, said: "The brewers controlled from 75 per cent to 85 per cent of the saloons in all the larger cities; and yet the relations between the saloons and the business of prostitution became closer and closer until prohibition came" (The Chicago Vice Commission).

Viewed as a whole, the new aspects of the problem of sexual immorality in the United States clearly reveal enormous benefits as the result of prohibition (Deets Pickett).

These are important gains.

But here comes the Antiprohibition Association and the Sanity League of America saying that prohibition "has proved to be the most colossal failure of any law in any civilized nation." And Hon. Julius Kahn, Representative from California, writes a letter to the Sanity League in which he says:

"Nobody wants the saloon to come back, but all right thinking men and women believe that light wines and beer taken in moderation, as done in some of the countries of Europe, would be very helpful to the American people."

In the Platform of the Sanity League of America we find this:

"The Volstead Act, as now drawn, can not be enforced, and is making law-breakers of millions. It is flooding the country with spurious liquors, causing untold sickness and death. We propose to so modify this law that it will reflect the will of the majority of the people, and thus be enforcible without a special

army of men and $100,000,000 annually which must come out of the pockets of the taxpayers."

Do not take this $100,000,000 seriously, they may be largely imaginative.

You will note that they say they do not want the saloon back. Oh, no, but what is the crowd that want wine and beer back? Is it not about the same ones that fought to prevent prohibition from ever putting the saloons out of business?

But the Sanity League of America is sending out its agents and circulating petitions for the repeal of the Volstead Law. Good men must be wide awake and the good women must know the wet or dry sentiments of candidates for office. Huge combinations of capital are fighting to start the distilleries and the breweries.

God! look on us in pity!

America Agrees to Help Investigate Armenian Massacres

The League of Nations wanted the American Government to accept a mandate of Armenia, which meant to administer her affairs for the good of the Armenians and protect them from outside aggression. The Congress, perhaps moved by a sentiment of aloofness from other people's troubles, refused to accept any responsibility in Armenia. Let somebody else do it.

Since the war closed the Armenians have continued to suffer. The Turks keep harassing them, until an Armenian is probably feeling as if he is a man without a country.

Repeated requests have come from Europe and Asia for America to assist in stopping the ravages of the Turks, but until recently our Government refused to concern itself about it. Now, however, Secretary Hughes has signified his willingness to help investigate conditions over there. What will come of it is yet to be seen.

Adrift

A certain good man was superintendent of a union Sunday-school out in front of the Rocky Mountains a few miles south of Denver. He was a member of one of the larger denominations at this time, though prior to this he had been a member of a smaller but more spiritually minded church. Associated with him in this Sunday-school was a Mormon. Of course, the question of working with a Mormon in a Sunday-school came up. What should he do? What attitude was right in the matter? He settled it this way: this Mormon is a *believer* —he professes a faith in Christ—I do not know very much about Mormonism; therefore, since he is a believer, I must worship and work with him.

A certain good woman lived in one of the large towns of the West. She was converted early, or at least she had joined the church early in life. She married a non-professor, a tobacco-user, a beer- and whisky-drinker, a man who despised Christ and Christianity. Of course, this dissimilarity of tastes and desires made life hard for both of them. As this woman could not keep up regular attendance and could not engage in regular church work, she naturally drifted about. A divine-healer, a pretender advertising himself as such, put up near her residence. His advertising was most blatant and the egotism and unchristlikeness of it was apparent, yet this woman of whom we write said of him:

"There is a man in my neighborhood claiming to heal the sick. I enclose one of his bills. It does not sound just right to me, but I am not to judge. He may be all right. I am sure I do not know."

Another case of being adrift comes to mind. A noble young woman of the highest moral attainments and the keenest intuition of evil early professed Christianity and joined one of the larger denominations. No finer character could be found than she. She was admired by all and especially was her unfailing sense of right and propriety much sought after by persons seeking advice. She was altruistic both by nature and by choice, and a spirit of sacrificial service characterized her short life.

A few years before the end of her life she was brought into contact with the doctrine of divine healing, that is, the true Bible doctrine of healing by the power of God through prayer and faith. After a while she was afflicted. She had, as I say, come in touch with true divine healing, but she had not embraced it; however, she lost faith in doctors and drugs and in a vague way believed in the power of God to heal. When a Christian Science practitioner told her that she believed in healing and could help her the woman yielded. She paid for or procured the Key which the Scientists sell for money and which all those who want help are expected to get and engaged the practitioner to "give her treatment," whatever that is. Now to a Scientist there is no disease or death, so this woman was not sick; she thought she was, however, and the Scientist's business was to make her quit thinking it. But notwithstanding it all she died, died believing she was not sick, with a Scientist supporting that insane idea.

Thousands of similar cases could be told. Men and women come up to the truth, but they will not embrace it, they will not plant their feet solidly on it. They drift. Oh, a soul adrift is about the most pitiful thing living! Tossed and torn, trying to be good and hurt nobody by challenging his belief. What if Jesus had done that way! What if Paul had seen much good in the heathen worship! What if Luther had seen so much good in Catholicism that his pen would refuse to charge it with its gross idolatry!

Men must believe something and believe it strong if they are to stand. The feet must be planted solidly down on God's truth and no compromise be made for policy, friendship, peace, or anything else. 'If ye know the truth,' said Jesus, 'the truth shall set you free.' Paul said he was set "for the defense of the gospel," and we feel the same way. —R. L. B.

Never go on a journey of moral service without God. Especially if you are a minister of the gospel, take the rod on your journey to Egypt. (1) It will keep you humble. It will remind you of your humble occupation in the desert, when you are tempted to pride, in the great service to which God has called you. Every Christian worker needs to have something within his soul to inspire humility. (2) It will make you happy. When you are despondent and sad, when the work does not open up to your efforts as you would wish, the rod will remind you of the vision at the bush, and of the miracles wrought at the commencement of the mission. The reason why there are so many unhappy workers in the church, is because they have left the rod at home. (3) It will make you powerful. With this rod Moses was to work miracles. So if Christian workers had the rod of God in their hand, they would be able to show to the world much more effectively than they do, the holy tokens of their mission.

—*J. S. Exell.*

The Why and How of the Present Reform

Why this talk of a present reform? Is it not mere propaganda to give prestige to an insignificant movement? And is not the movement itself born of misdirected zeal? and will it not prove to be all a mistake? These and similar questions are disturbing the minds of some.

BY A. F. GRAY

A Fulfilment of Prophecy

The present movement is not the work of the enthusiast nor of the iconoclast. It is not born of a desire for fame; no man can claim the honor of starting it. It did not come by human effort, but by the working of God's Spirit in fulfilment of prophecy. The Scriptures clearly predict the great apostasy and also the restoration: "At evening time it shall be light." As certainly as there has been a falling away there must be a reform, for God's Word predicts both. The doubts of unbelievers and opposition of enemies can never prevent it, for it is God's work.

It Is a Necessity

The present movement does not rest solely upon prophecy. If there were no predictions which could be construed with any certainty as referring to the present reform, yet we have strong reason for expecting such a movement, for it is a necessity and God supplies all our needs. A few are content to let things remain as they are, but a great host of earnest Christians and religious leaders feel the need of a radical change. "What is wrong with our churches?" is a question frequently asked and not infrequently answered, at least in part. There is a wide-spread realization that division is ruining the power of the church. Men are calling for unity and more power with God. The present trend of Christian thought is toward a closer union of Christian people. It is plainly evident that division, the curse of Protestantism, is doomed. Sectarian strife can never again claim the respect of the people. That sectarianism is wrong and must be remedied—a truth this reform has proclaimed for more than forty years—is quite universally acknowledged. The question remaining is

How Is It to Be Done?

As this movement is to be the work of God in fulfilment of prophecy, it takes no argument to show that it is not man's work. Earnest efforts have been made and are still being made to effect a union, federation, or something of that order, to bring the desired result. No doubt God has blessed such efforts to such extent as he can, but this is not his way of reform. The consolidation of sects may eliminate competition and effect a financial saving, but it can no more cure the disease of sectism than the union of trusts into a large merger can destroy the principle of trusts. Division is a fruit of sectism. The roots must be removed.

Sectism is based on two fundamental errors: (1) the substitution of human creeds for the Word of God; (2) the intrusion of human government into spiritual affairs. The merger idea offers as a remedy for the first error, a creed that is broad enough to include all, yet weak enough to be offensive to none. Instead of curing the second error it only aggravates it by laying the basis of an ecclesiastical "machine." The surrender of creeds and the adoption of "no creed" is not the cure but a return to the simple though definite teachings of the Word of God. The obscure things of Scripture furnish no warrant for division, but leave room for research and growth. There is sufficient plain, definite truth to furnish a solid basis for a thorough unity of God's people.

The small amount of human authority in the early church, despite the fact that in it were divinely inspired apostles, commissioned personally by Christ, is a severe rebuke to present-day ecclesiasticism. Is not the Holy Spirit present today? and will he not still operate effectually among his people? The preaching of the simple gospel, accompanied by the Holy Spirit, was sufficient to make of the chaotic mass of Jews, Greeks, Barbarians, and Samaritans, a united body of Christians. No humanly devised creed nor self-constituted authority can ever command the respect of all Christians. But the divine authority of God's Word and the convictions of the Holy Spirit are moral forces sufficiently strong to secure the obedience of every real child of God. These forces alone can effect the unity of God's people.

Who Is to Do It?

Does it not seem presumptive to think that the small number who have attained to the Bible standard of unity will reach the many millions who have not? This appears improbable, but with God's help 'one shall chase a thousand, and two put ten thousand to flight.' Nevertheless, it is not the task of a few thousand people, but of God.

Recently I ascended a mountain and found a small patch of snow on top. One might have asked, "Can this small bank of snow be spread out to cover the whole mountain?" A strong wind arose and soon the sky was filled with clouds. In a few hours the entire range was covered with a blanket of white that reached far down into the valleys. The snow that had fallen came from the same source as what I had seen and differed in no respect from it. The breath of the Spirit of God blown upon the hearts of men and the showers of truth from his Word are sufficient to effect glorious unity. It is not necessary that this truth proceed exclusively through those who have attained unto the standard of Bible unity, but it must be the same truth from the same Source; and if it be carried forward by the same Holy Spirit, the result can not be different.

Let us who possess this glorious truth proclaim it far and wide. This movement can not fail; it is not ours, but God's.

There is always room for a man of force.—*Emerson.*

"Many people are waiting for a ship to come in that has never been launched."

"People are near playing the fool when they think themselves wise."

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. —Phil. 4:8.

Sin Leads to Ruin

BY J. GRANT ANDERSON

There is an unborn desire on the part of all men to escape from the power and effects of sin, but most people instead of taking the easy way out of sin—God's way—attempt to find a way out of it which generally makes matters worse. The message that comes from God contains a candle of hope to every lost soul, and has a clear white light directing men towards eternal light and life. Sin always leads to loss. Lost wealth may be regained by industry and economy; lost knowledge by study; lost health by careful living; but time that is lost in living a life of sin is lost forever.

Sin Is Small at the Beginning

A big storm once blew down the largest tree in my father's orchard, and I wondered at it until I examined the tree when the storm had passed. It looked sound on the outside, but was decayed in the heart. That tree was the pride of the orchard, but its downfall came suddenly and with a crash.

Once I traveled with a good man in my early ministry, and I looked up to him as a child would look unto his father. Time passed on and one day I was amazed and bewildered when the news came that he had fallen into an awful sin. I hurried to his rescue, and he met me coldly and stated that he was innocent, and that time would reveal that he had been mistreated and wrongfully accused. Years passed and the man never recovered.

A few days ago I received a letter from him stating that he was guilty of the crime of which he was accused, that he had wilfully falsified to me at the time I had tried to assist him out of trouble, and that his trouble and downfall had its beginning in a very little event, which could have been easily resisted at the time. Today he looks backward with awful regrets.

The Progress of Sin Is Sure

One might as well try to hold back the rushing torrents of mighty Niagara, or to stop the tides of the ocean, as to try to stop the progress of sin without help from God. A brother who recently returned from Africa told me that in that land of sunshine there are certain little ants which eat their way into the timbers of great buildings, and that they bore so many holes that, while the building seems strong, it remains as a matter of fact that ofttimes it is not only weak, but dangerously so. It is thus in sin. Its progress may be slow, but its work is sure. Slowly but surely it progresses until there comes a fall. If the beginning of sin is small and its progress sure, then there is a perfect description of the one thus affected in the words of Paul when he declared: "O wretched man that I am! who shall deliver me from the body of this death?"

We Can Not Escape from the Effects of Sin

Adam, Cain, Solomon, Samson, David, Judas, Ananias, and millions of others have tried to hide themselves away from the eyes of God, and to outrun the law of cause and effect, but all have failed. Written on the pages of history is the handwriting of the Eternal, stating in terms plainly understood that "The wages of sin is death."

The God of heaven has made certain statements regarding sin which have never changed, and men will do well to stop and consider them well. There are no exceptions to the rule that men reap what they sow.

> Sorrow, trouble, and evil deeds
> Are the ripened fruit of evil seeds,
> Sown by men on that fatal day
> When they thought wild oats would make good hay.

A Mistake to Cover Sin

The Lord has spoken, and all history has verified the statement that he that covers his sins shall not prosper. Men may hide their evil deeds from the eyes of the world for a time, but like the internal cancer, in time it will eat its way to the surface and be seen. It is an awful fact that the deeds done in darkness will some day be shouted aloud from the housetop.

Judas was a thief at heart while still attempting to preach the gospel, but his sin soon found him out, and thus he died—and was lost. Cain allowed jealousy to remain in his heart and it led to misery, infamy, and awful loss. Remember Achan.

To Ignore Sin Will Not Give Relief

One can not reason darkness out of a room, or a fact out of existence. The truth that Christ came into the world to save sinners proves beyond a reasonable doubt that sin exists.

We met a man one time who claimed to be an infidel. He had prepared himself with arguments complete. Instead of raising a question, we asked him suddenly what sin he was trying to cover, and he turned pale and confessed that he had been instrumental in causing the death of a number of people on the Isthmus of Panama a number of years ago, and declared he had been haunted for the crime ever since. The average skeptic is not honest, but generally attempts to cover some crime, or smoother the lashings of a conscience which speaks of God's honesty, sin, and a life beyond the grave.

It Is Best to Acknowledge Sin

Sin began to work havoc in the mind of David of Bible fame and so he cried out, "I acknowledge my transgressions; and my sin is ever before me" (Psa. 51:3). Sin unrepented of leads to sorrow and death. Adam sidestepped the issue and lost his holy estate. Cain sneered at sin and was driven from home and God. Ananias lied and dropped dead. Achan stole and was stoned to death. Judas acted a hypocrite and became a suicide. Yet David committed a sin, in some respects, greater than them all, in the light of the fact that he was a teacher of morals and a great king, but he repented and acknowledged his great crime, and God forgave and took him back into his open arms of love.

God will freely forgive every sin in the catalog but blasphemy against the Holy Ghost, but men must repent, forgive, restore, and believe in order to be saved from the power and guilt of sin.

"What you do when you have nothing to do—really shows what you are."

"If you want a thing hard enough, it's as good as yours."

"If you are going to make good, you'll have to do it now."

If people will go to your church services, it is a sign that they have at least some confidence in you.

—*Frank E. Wallace.*

If Ye Forgive

BY C. W. NAYLOR

One of the most striking things that Jesus taught was that we should forgive our enemies, and not only forgive them, but also adopt an attitude toward them that indicates a complete change of feeling toward them. He came to break down the middle wall of partition, not merely between the Jews and Gentiles in the national sense or in the religious sense, but also in the personal sense he breaks down all walls that have been built up to separate the hearts of people. The mercy that God shows in forgiving us puts us under the most solemn obligation to forgive others. Many people find this the hardest of all things to do. But God tells us plainly that if we will not forgive others we can not be forgiven. If we will not forgive men, he will not forgive us. Forgiveness, therefore, is a part of true repentance, and repentance is not complete until the heart adopts the forgiving attitude toward every enemy; and not only forgives because it feels it must, but also because it is disposed to forgive when it once has been forgiven and the love of God has come into the heart.

God is disposed to forgive his enemies. He is so much disposed to do it that he sought a means whereby he could safely do so. He was so disposed to forgive a trespass against himself that he gave his Son so that he might forgive transgressors. He was disposed to forgive so that he would make any sacrifice in order to be able to forgive, and not have his forgiveness turn out badly. He sent his Son into the world to make forgiveness possible with safety by changing the heart of the individual forgiven. But we can not take any such precaution. That is quite beyond our power. More than that, there is no need of such action on our part, for God has already through his Son done all that is necessary. So he teaches us to forgive and leave all consequences in his hand.

Many persons say, "I just can not forgive." This is true even to professors of religion. And many of them, though they do say so, do not really forgive, for the thing still rankles in their hearts. How different is their attitude from God's! He *wants* to forgive. They will hardly forgive even under strong pressure, then many times their forgiveness is only from the lips. We find many professors of religion who are prejudiced against people. This prejudice is manifested in a disposition to believe evil of them, or to put an unfavorable construction upon what they do or say. A lack of fairness is shown, and not unfrequently a disposition to be rather elated when anything unpleasant happens to them. Back of such a prejudice lies a wrong attitude of heart, an unchristian attitude.

It matters not what an individual has done or said about us, nor what their attitude is toward us. If we hold the Christian attitude toward them, we shall feel a disposition to be perfectly fair with them. Perhaps we have a cause of complaint against them. Perhaps their conduct has not been and is not what it should be toward us. But if we have a forgiving spirit clear down to the depths of our hearts, we will hold that same attitude of kindness and pity that Jesus held toward those who did wrong toward him, and that he holds toward sinners now. While we hate their evil-doing, we nevertheless feel no animosity toward them. But if we are prejudiced against them, if we will not give them a fair show, then we have reason to question the genuineness of our disposition to forgive.

Sometimes this lack of forgiving disposition is manifested in the home. There is ill feeling, unpleasantness, a disposition toward criticism and faultfinding. The members of the same family, who ought to love and feel a real tenderness toward each other, are often alienated. Sometimes that alienation grows until it rankles in the heart. But notwithstanding this, the individuals may consider themselves very good Christians. Perhaps they throw all the blame upon the other one, but the old saying is, "It takes two to make a quarrel." In the same way it takes two to make ill feeling between two persons. "Charity suffereth long and is kind." That divine charity or love that is shed abroad in our hearts issues invariably in a disposition to be forgiving. What is needed in many families is forgiveness. Feelings will be hurt, supposed rights will be trampled upon, consciously or unconsciously, offense will be given sometimes. The question is, Will we forgive these things, or will we let them start a canker in our hearts? We need to take antiseptic precautions for our heart as well as for our body, to protect ourselves against the germs of evil as we try to protect ourselves against the germs of disease. But brother, sister, the question comes up square to face us: Do we forgive in our home circle?

As there are family troubles, so there are church troubles. I have been in numerous congregations where people had lost confidence in each other. Not a few times I have found hardness and bitterness against some one or more in the same congregation. Traced to their source most of these things come from real or fancied transgressions of the rights and privileges of the person or his friends. Perhaps a congregation will be divided into rival factions, each side not having confidence in the other. Perhaps effort after effort has been made to settle the affair. Perhaps it has been thought that everything was settled. But presently up it comes again, and is as bad as ever. What is the trouble? Simply a lack of forgiveness. The forgiveness that has been spoken by the lips has not been real. Jesus taught us that we should forgive from the heart. Only this kind of forgiveness is genuine. And when we forgive this way we forgive just as Jesus did when he forgave our sins, that is, to remember them no more against us forever. Our relations with him are just as sweet and tender, or more so than they could have been had we never offended against him. So when we were forgiven we were brought into a precious relationship with him.

If there is a reconciliation between parties who have been at enmity, that reconciliation is based on forgiveness, and when the forgiveness is genuine there is a complete restoration of friendship and unity between the parties. Where such restoration does not come as the result of the attempt to right matters there is only one reason why it does not. That reason is, there has been no forgiveness. Where people really forgive each other there is nothing that remains to be taken out of the way. There is nothing rankling in the heart, there is nothing to push the other off, there is none of that "keep your distance" air, there is no feeling of coldness. An unforgiving disposition is at the bottom of almost all church troubles, and it is of no use to attempt to talk such things

out of the way. People can not be talked together, they can not be argued together; there is only one thing that will bring them together, and that is for all to show a genuinely forgiving spirit. This leaves nothing to be a source of disturbance.

Why is it that people will not forgive? Is it because others have treated them wrongfully? Is it because their attitude toward them is not proper? No, it is nothing like this, though all this may have occurred. It is not what the other fellow has done; it is what is in our hearts that prevents forgiveness. If we will not forgive, it is because we are proud, stubborn, and self-willed. It is never hard to forgive when our own hearts adopt a proper attitude. Like God, then we *desire* to forgive. But do not overlook this one thing: Forgiveness issues in peace, at least in a peaceful heart for the one who forgives, and in a Christlike attitude toward the wrongdoer. Where this Christlike attitude does not exist there is no forgiveness. In the church where things are settled and then come up again to trouble, or where coldness, indifference, and lack of love are manifested, forgiveness is the one thing needed in the hearts of those who hold such an attitude.

A good lesson was impressed upon my mind when I looked in my concordance to see what was said in the Bible on this subject. I found the word forgave, then after it the word forget, and on a little way the word forgive. As forget stood right in the midst of forgiveness in my concordance, so it stands in the human heart. Forget is right in the heart of forgive; and if it is not that way in our hearts and minds, it is because the right attitude is not in our hearts.

If it is so hard for some to forgive once, how do they expect to carry out Christ's injunction to forgive seventy times seven? Let us examine our hearts. Let us inquire whether we have a forgiving spirit, remembering the while that a forgiving spirit does not abide in the same heart with hatred, bitterness, hardness and prejudice against people. When we forgive people it softens our hearts toward them. When we are reconciled to God, what blessedness it brings! When we are reconciled to our enemies, we partake of that same blessedness in our own hearts that we have when we are reconciled to Christ. But if we forgive not we shall not be forgiven, and our hearts will be fertile soil to receive all the seeds of evil that Satan would sow therein.

Tobacco

Tobacco is one of the most filthy, coarse, disease-producing, poverty-aiding, public-insulting, aristocratic hogs that the world has ever known.

It crowds out wheat and corn from land, labor, transportation, housing, and markets and is an economic waste of billions.

It gathers money by unrestrainable force in unbelievably huge sums. It saps vitality, reduces intellect, burns up possible libraries, and fritters away clearness of thought in smoke and slobbers.

It is a universal foe everywhere, warned against by 'no smoking' signs in warehouses, cars, docks, ships. railway-stations, service stations, oil-fields, livery-stables, planing-mills, etc., etc.

Its fire toll is incredible. Man kisses it, crowns it with his affection, and gives it honor, place, time, and money above and beyond church, Christianity, and God.

—*T. Marcellus Marshall, in Moral Welfare.*

We Need to Watch and Pray

BY HAZEL G. NEAL

Jesus said, "Watch and pray, that ye enter not into temptation." These words were uttered to Peter; however, Jesus also said, "I say unto all, Watch." In these conspicuously perilous days the church of God must "*watch* and *pray*." Are we? It is either the one or the other—pray with watchfulness, or enter into temptation. The church—you and I and every true saint, who constitute the church of God in the world—must heed the call to *prayer;* not cold, formal, indifferent prayer, but fervent, effectual prayers. It was the praying Paul who turned the world upside down. It took the prayers of Knox to defeat the enemy in Scotland. And it will take the true, effectual prayers of the church of Jesus to overthrow the works of Satan today. When our prayer-life, whether individual or collective, is gone our power with God is gone. Then let us pray, pray, pray!

Dangers are here. Temptations assail us as the body of Christ. What are they?

Temptation to drift—drift towards the world. The church of God never was worldly and never will be if we as God's people will watch and pray. Jesus said of his disciples, "They are not of the world, even as I am not of the world." God's people who keep prayed up will not want to dress immodestly and worldly. It is a great temptation to many nowadays to dress like the world, but, dear reader, if you want to let your light shine and keep it shining, dress as becometh saints. Professional women though they are unsaved dress plain and neat, for they well know it becomes their profession. It talks. Plain dressing says, "You see my heart and mind is on something else besides fine clothes." There is no greater and nobler profession than that of sainthood; therefore, we should and ought to dress becoming to our profession of godliness. Let our plain, becoming dress speak for us and say, "My mind is on higher things."

Too, there is the danger of drifting along other lines, such as attending places of pleasure—movies, worldly entertainments, etc. And then there is the reading of cheap literature. These things do not tend to spirituality. Yes, there is the temptation for God's true church to be careless along these lines; therefore, we must watch and pray lest we enter into temptation, thereby losing our influence with God and men.

Temptation to substitute works and benevolences for spirituality.—"Be filled with the Spirit," is the command of God. God will work with a spiritual people. The main thing then is spirituality. When we are spiritual we will work for God; but there are many people who do many good things and work for God who have lost out spiritually. The temptation in these days of subtle tests is to let God go out of the heart and yet retain him intellectually. Oh, beloved saints, may we ever keep Jesus in our hearts, "For with the heart man believeth unto righteousness." The doctrine of the church of God from the beginning has been a "heart-religion"; therefore, let us pray that our service may always be a heart-service unto the Lord. It is one thing to put our heart into a thing and it is quite another thing to keep it there. Many a couple has stepped to the sacred altar of marriage and given one another their hearts and soon afterward taken them back. Dear church of God, we are the bride of Christ. Our very hearts are his. Therefore, may we continue to worship the Lord in spirit and in truth.

Temptation to look lightly upon the necessity of a sanctified church.—God wants a *sanctified church today* just as much as he did at Pentecost. It was necessary that the church be sanctified—filled with the Holy Ghost—in the morning-time, and it is absolutely as essential today. Every saint today ought to be baptized with the Holy Ghost. Without the second definite experience of holiness, the church will be like a locomotive without steam. Many dear saints are sanctified, but God wants his church as a *whole* to have the experience. You, dear child of God, owe God, yourself, and the world this experience. Without it you are handicapped. Paul said that God means to sanctify the church "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." We need to look more upon this experience as the most necessary and needful thing today.

Temptation to look upon the church of God as a sect.—Some saints may become sectish and some congregations or even ministers may become sectish, but the church of God never was sectish and never will be, because the *church of God* is God's only church and there never will be any other. Now we understand that the church of God is God's people throughout the world, and the true people of God are opposed to sectism and a sectish spirit. They are one in spirit and one in doctrine. The salvation of the world and the unifying of God's people is their aim. The making of creeds is not in their line of work. Therefore, if you are a child of God, you are in the church that Jesus built and not in a sect.

Temptation to disrespect the ministers, the servants of God.—Perhaps this is due to the spirit of Bolshevism in the world today. There is a spirit prevalent to be independent, insubordinate, to let everybody do as they please regardless of law and government. Unless we as the church watch and pray this spirit may take hold of us and we, too, will disregard church law and order. God has chosen the ministry to watch for our souls. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." A true pastor watches ever so closely for your soul, probably much more so than you were ever aware. God's church has laws and a government, and we must abide by them. Let us not become unruly, but be humble and submissive at all times. Let us pray for our ministers and ask God to make them good messengers and shepherds. It is better to pray for them than to criticize and become disrespectful of them. It may be a temptation to look disapprovingly upon the office of the ministry because some have desecrated the position, nevertheless the Bible says, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine."

An Appeal to Isolated Saints

BY F. C. MARTIN

Every *true* saint is interested, or at least should be, in spreading the truths of this present glorious reform throughout his or her own immediate neighborhood, and this is a wonderful privilege, an opportunity of which every one interested in eternity-bound souls should avail themselves.

In times past there has been a tendency on the part of most saints toward either near-sightedness or far-sightedness, or both; by which we mean that they have seen and have been interested in nothing but their own immediate section or else they have felt no great interest in any field except the far-off foreign missionary-field, or, again, they may have been greatly interested in both their own immediate neighborhood and the foreign field.

We are glad for the interest in both these fields and are certain that a lack of such interest would have kept the present truth from spreading to those various fields where it is now planted, and we trust and pray every one may continue to hold this same vision.

The normal or healthy eye is neither near- nor far-sighted, but we may say is a go-between and at the same time is capable of being focused on objects real close or at a long distance from the observer; hence, it is quite apt to behold the *whole* field. God's church is the body of Christ and if any body needs to be in a perfectly healthy and normal condition, it is Christ's body. This body includes sight and vision as well as its various other organisms; then may we not expect it to behold the fields between the immediate neighborhood and the foreign land? We believe reason and common sense answer in the affirmative.

We are informed by those connected with the Truth Extension Board who are in a position to know that appeals are being made from every quarter of the United States and Canada for aid and means with which to carry the glorious truth into surrounding towns and cities. This, to our minds, is an indication of the returning of normal sight, a getting-away from the immediate neighborhood and a reaching-out to surrounding territory, the middle field. Of course, many selfish appeals will also be made by those who can see nothing but "me and mine," but we believe these will be few.

Of late we hear much about strengthening the home base, and all because wise heads begin to realize the future depends much on such strengthening. A wise general does not send a handful of trusty soldiers to the immediate battle-front without backing them up by many others, or, in other words, by keeping the whole field well guarded, from the front back to the home base. By this method he considers "safety first."

Should he fail to do this, the final result would very evidently be failure, for two important reasons: (1) Those on the front would have no means of getting supplies and would be dependent upon themselves. (2) Should they be compelled to retreat, the withdrawal would be so complete and swift that the enemy in close pursuit would inevitably gain such impetus and headway that the home base could not resist the force of the impact; which means that the enemy would go crashing through the home base, thereby carrying away the last hope the retreating army ever had to gaining the battle and overcoming the enemy.

Now, we ask, is not this just what the whole church has been doing? Again, will this not bring us to certain ruin?

To make plain our point: last year we raised nearly $125,000 for foreign missions, while during the same period but about $4,000 was collected for extension in

neglected fields in the homeland. This means that the church at home is practically standing still when she should be growing rapidly and branching out in every direction and *from every center*. Unless this result is accomplished the Foreign Missionary Budget will eventually break down of its own weight, which at the same time will react on the home base to such an extent that we shall find discouragement and discontent on every hand.

We would not be misunderstood as being in favor of doing away with the foreign Budget or even curtailing it one cent, but we do believe the home church must push into new fields in order to strengthen the home base so that the foreign field will be safe.

Isolated saints everywhere are calling for aid. Of course, it is expected that the Church Extension Board will be unable to reach every call at once, and may never do so unless there is a hearty response to their appeal for means with which to carry on the work in new fields.

From observation and inquiry I have learned that many isolated saints are giving either very little or absolutely nothing for the cause. Beloved, this ought not to be, for *distance* from an established congregation and lack of the privilege of *regular* attendance do not excuse any one from financial obligations so far as God is concerned. If the congregation should sacrifice, so should the isolated saint.

Now did we hear you say, dear isolated saint, "come over into Macedonia and help us"? Well, that is excellent, so we suggest that you at once begin to sacrifice, *all of you*, and either send regular donations to the Extension Board, who may eventually send a man to your immediate field, or else, better still, a number of you get together and raise means enough to support that faithful minister a few miles from you who at present is compelled to work with his hands in order to support his faithful companion and children, thereby releasing him so he may give his full time to ministering, not only to your spiritual needs, but also to those thousands of your surrounding territory.

We think we hear every isolated saint saying, "This seems to be the solution of our problem; therefore, you may depend on me to be a faithful and regular contributor to the pastor nearest or the Extension Board." If such is the case, the $50,000 Budget for Church Extension will be easily raised.

Love in the Threatenings

A shepherd, foreseeing a snow-storm that will drift deep in the hollows of the hill, where the silly sheep seeking refuge would find a grave, prepares shelter in a safe spot, and opens its doors. Then he sends his dog after the wandering flock to frighten them into the fold. The bark of the dog behind them is a terror to the timid sheep, but it is at once the sure means of their safety and the mark of the shepherd's care. Without it the prepared fold and the open entrance might have proved of no avail. The terror which the shepherd sent into the flock gave the finishing-touch to his tender care and effect to all that has gone before. Such, precisely, in design and effect are the terrible things of God's Word; not one of them indicates that he is unwilling to receive sinners. They are the overflowings of divine compassion. They are sent by the Good Shepherd to surround triflers on the brink of perdition, and compel them to come into the provided refuge ere its doors be shut. The terrors of the Lord are not the salvation of men, but they have driven many to the Savior. No part of the Bible could be wanted. A man shall live by every word that proceedeth out of the mouth of God. —*Arnot.*

It Is Clear to Her Now

Kansas City, Mo.—I am praising the Lord and telling the good news of what he has done for me. I was a member of a man-made church for thirty-two years, but I never felt satisfied as any one should feel in trying to serve God. I had such a longing in my heart for soul-food! I often wanted to testify what the Lord had done for me, but as it was against the rules of the church, I simply had to sit still and quench the Spirit. This passage of Scripture would always come to my mind, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church" (1 Cor. 14:34, 35). This passage of Scripture placed me in a very serious position. What was I to do? May God have mercy on those that are situated just as I was. To ask my husband at home would not enlighten me at all, for he is a worldly man. He never reads the Bible. My sincere desire has always been for the inspiration of God, the true plan of salvation.

Last October a revival was being conducted at the church of God chapel and one of my neighbors asked me to go to church with her. She invited me several times before I decided to go. The first night I got interested. The second night I raised my hand for prayer. The evangelist came to me and asked me what I wanted. I told him I wanted prayer. He advised me to come to the altar. I went to the altar. I was sanctified, and healed. Praise the holy name of Jesus! I thank God every day for the light he has given me. I do not have to be persuaded to go to the church of God services any more.

I attended the revival from that night till services closed. This meeting meant much to me. Still I did not feel satisfied, nor did I understand about the women keeping silence in the church; so I asked Brother Bruffett, our pastor, and he explained it to me in a perfectly satisfactory manner. I understand it clearly now. Praise God! "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." For the Scripture saith, "Whosoever believeth on him shall not be ashamed."

I ask the prayers of the saints that God may give me boldness and open my understanding to all things pertaining to God and his wonderful work and keep me always in his service. I expect to worship with the church of God the remainder of my life. Your sister in the one body, Mrs. W. E. Wood.

"Character is power—is influence. It makes friends, creates funds, draws patronage and support, and opens an easy way to wealth, honor, happiness, success."

Work Thou For Pleasure

Work thou for pleasure; paint or sing or carve
The thing thou lovest, though the body starve.
Who works for glory misses oft the goal;
Who works for money coins his very soul.
Work for work's sake then, and it well may be
That these things shall be added unto thee.

—Cox.

THE DEEPER LIFE

"Give Us This Day Our Daily Bread"

BY G. Q. COPLIN

The prayer which Jesus taught his disciples to pray reveals the universal need of mankind. Although the human body is fearfully and wonderfully made, yet there is a constant wearing-out of tissues and an expenditure of forces that must be replenished.

The Infinite mind which created the body with its various organs and functions, has also made provision for the needs of that body. This provision is bread. We need bread and we need it every day. Our physical strength must be nourished or we weaken and die. There are various things which contribute to our physical well-being, such as exercise, rest, and recreation, but these do not take the place of bread. Real nourishment is indispensable. We must have it. Experience has demonstrated that we can go for a certain length of time without food. But as one continues fasting the bodily forces weaken; and if the abstinence be sufficiently prolonged, death is inevitable. If a man deprive himself of all food, he will die in a remarkably short time.

Now, the Word of God teaches us that man is a dual being. There is an outer man and an inner man. Man possesses, not only a body, but a soul as well. The soul possesses functions corresponding to those of the physical man. The soul has appetite. It hungers and thirsts. It is capable of being fed. When properly fed the soul is satisfied. If starved, it grows faint and languishes and if deprived of food too long, it dies. "Daily bread," then, is necessary not only for the physical man, but for the spiritual man as well. I would emphasize the word "daily." As far as we know all people make a practise of eating every day. The average American gets along on about three square meals a day. The custom in some countries is to eat five times a day. We all eat and do not think much about it. In fact, most of us eat too much. There is nothing that will create more anxiety and alarm than a shortage of food-supplies. Did you ever get into a place where you could not procure food? I know a man who was unfortunately placed in a position of that kind and he was not at all indifferent to his surroundings. He soon became almost desperate. If people would not sell him food, he was going to take it anyway.

Strange, indeed, how concerned we are about our bodies and how forgetful about our souls! If the body requires food daily, should not the soul be fed daily also? Is not the spiritual life of more value than the life of the body? We usually find plenty of time to eat three meals a day, but how often we hear people excusing themselves by saying that they just can not find time for prayer! Those folks who can not find time for prayer invariably find plenty of time in which to eat, sleep, and to perform the ordinary duties of life. The fact is, we all have time in which to pray if we make use of it. The reason people do not pray is because they do not see the importance of prayer. Spiritual things are lost sight of and the mind becomes darkened.

Some go to church on Sunday hoping to receive enough spiritual food to last them the whole week. Such a thing is absolutely impossible. Your soul needs food every day. Manna fell every night in the camp of Israel and the following morning they each gathered sufficient for that day. They were not to try to keep it over from one day until the next, and when some tried to do so they found that it bred worms and stank. God's supplies are always fresh. Stale prayers and stale sermons do not have the right odor. We can live under the windows of heaven where the manna falls daily. There is no need of trying to store it up, for the supply is constant and abundant. Those who live in the tropics where fresh fruit can be had throughout the entire year do not go to the bother of canning as we do in the countries where the fruit-season is limited.

The trees which the Revelator saw in his vision yielded their fruit every month. The supply was never exhausted. The saved have access to this tree which yields twelve manner of fruits. That tree is Christ. He is the true bread that came down from heaven. Let us eat of that bread. Better a thousand times to neglect the body than to starve the soul.

Prayer

More things are wrought by prayer
Than this world dreams of.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not holy hands in prayer,
Both for themselves and those they call their friends?
For so the whole round earth is, every way
Bound by gold chains around the feet of God.

—Tennyson.

Some Questions for Thought

Do I take life seriously?

Must the hungry-hearted multitude pass on unfed because I fail to bear fruits of righteousness?

Should the Master pass by me, which would he see, figs or leaves?

Does my Christian life brighten the corner in which I dwell?

If I have no money, do I give such as I have?

Do I wait for big things, or do I give the Master my little, and let him bless for service?

Can I say with Paul of old, "I was not disobedient unto the heavenly vision"?

Does my life bear a true picture of Christ's loveliness to the world?

Does the fact that I am asked to do some little service for another in the home cause me to murmur? Or do I smother the spirit to complain, with a smile, and do it so often that it becomes real?

Last, but not least, am I the being God meant me to be?

—*Vena Bond.*

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depths, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

—Rom. 8:38, 39.

The Atonement

Article 7—The Satisfaction Theory

BY J. J. M. NICHOLS-ROY

The satisfaction theory as advocated by the theologians of the Calvinistic trend of mind is open to serious objections.

The *Hyper-Calvinists* advocate that "the sufferings of Christ possessed just as much virtue as is sufficient for the salvation of all who shall be saved and no more. And that as Christ stood in the room of the elect only, he bore their sins exclusively, and all others are shut out from the possibility of salvation by the sovereign decree of heaven" (Field's Handbook of Christian Theology, p. 176). This view is that "the atonement was not sufficient for all, nor was it offered for all" (Ibid).

There is another class of Calvinists who advocate that the atonement is all-sufficient, infinite, and absolute, but the "destination" of the atonement is restricted, i. e., was not offered for all.

The *Moderate Calvinists* believe that the atonement "is sufficient for all and was offered for all," but is by God's sovereign pleasure limited in its application to "the elect" (Ibid).

The various objectionable and unscriptural doctrines such as limited atonement, irresistibility of grace, predestination, final perseverance held together by the Calvinists with the satisfaction theory are not the necessary outcome of the satisfaction theory.

Limited atonement as explained by the Calvinists is not Scriptural and makes God a partial being; but the fact that some will be saved and others will be lost can not be denied. Though the atonement is universal and for every human being, yet only those who will accept that atonement or have the heart to accept that atonement if known by them or who have faith in Christ's atonement sacrifice, will in reality be saved.

The freedom of the will of man taught in the Scripture precludes the ideas of irresistibility of grace and of predestination.

The Scriptures say, Whosoever believeth in him should not perish, but have everlasting life"; "*Whosoever* will, let him take the water of life freely"; The Lord is . . . not willing that any should perish, but that all should come to repentance." Here is a freedom of choice, and the responsibility of choosing rests with man.

Again Christ Jesus gave his life for all: "Who gave himself a ransom for all" (1 Tim. 2:6); "That he [Christ] by the grace of God should taste death for every man" (Heb. 2:9); "He [Christ] is the propitiation for our sins: and not for ours only, but also for the sin of the whole world" (1 John 2:2). Here is the universality of the atonement of Christ. The limitation is not from the side of God, but is due to the unwillingness of man—"Ye will not come to me, that ye might have life" (John 5:40).

Moreover, the following scriptures prove that Christ died, not only for the saved, but also for those who do or may perish: "Destroy not him with thy meat, for whom Christ died" (Rom. 14:15); "And through thy knowledge shall the weak brother perish, for whom Christ died?" (1 Cor. 8:11); "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:29).

All the above scriptures, and a host of others which can be cited, are detrimental to the Calvinistic ideas of limited atonement, predestination, irresistibility of grace etc., but not to the proper satisfaction theory divested of all the Calvinistic ideas connected with predestination.

The advocates of the Calvinistic type of the satisfaction theory draw unnecessary conclusions to make the atonement limited. Dr. Armour in his remarkable book Atonement and Law, unnecessarily drew the analogy from a human suretyship and transferred the idea wholesale to the suretyship of Christ without taking into account the nature and the infinity of the surety, Christ. Herein is the defect of the argument of the Calvinistic satisfactionists. To quote the words of Dr. Armour, "No substitution, no suretyship is admissible either for debt or for crime, except such as ensures the perfect reinstatement of all in whose behalf it is undertaken. The surety is not one who acquires rights and immunities which he can distribute as he pleases and to whom he pleases; since by the very nature of suretyship it is for certain definitely named parties, with whom the surety has become identified by assuming, with them, a common obligation."

This argument stands good only when it applies to the finite sphere of humanity; and also to the sphere of material objects; but the atonement of Christ is in the sphere of the spiritual, and the surety is not a somethin of the material sphere, nor a finite being, but the Being of infinity. Any scheme of atonement which does not take the nature of the surety into full account is necessarily defective. Therefore, considering Christ as Deity—God incarnate—infinite Being, and considering the fact that this suretyship is in the sphere of the spiri wherein quantity of the physical and material sphere not reckoned, but wherein quality counts, we can at once see that the idea from human suretyship can not be wholly transferred to the Divine suretyship. There is necessarily some limitation in a suretyship in a finite sphere or in the sphere of the material; and suretyship both in the finite and infinite spheres necessarily can not be exactly the same. The virtue of Christ's death is for the salvation of the world. Even in the sphere of the material we may find some examples which may give a clue to the atonement of Christ being universal and at the same time enjoyed only by those who willingly and voluntarily receive it. Sunlight and heat which are enough to give light and heat to one person are sufficient to give light and heat to the whole world. Any man may shut himself away from these blessings by remaining in a cave where darkness and coldness reign. The salvation through Jesus Christ does not necessarily reinstate all for whom he died. The Sun of righteousness has shed his salvation light and heat, which are sufficient to enlighten and give life to every one in the world, but it rests with an individual whether he will remain in the cave of darkness and coldness or whether he will step out of it into the sunlight. The universality of the atonement does not in the least prevent an individual from exercising the freedom of the will. Predestination which denies man's freedom of the will can not be upheld by the Scriptures. Scriptural predestination is on

in Christ or as a person receives Christ. God has foreordained that all those who *will* receive Jesus Christ and his atoning sacrifice shall be saved (Eph. 1:11).

The Arminian theologians who uphold the governmental theory find a great deal of inconsistency in the satisfaction theory as often defined. It can not be otherwise, for the satisfaction theory has been mixed with the doctrines derived from the doctrines of predestination and is subject to gross incongruities. And therefore some of the Arminian theologians, failing to reconcile the satisfaction theory with the conditionality of salvation, have taken to the governmental theory.

One of the objections raised against the satisfaction theory is this: "If Christ died in the place of sinful man to satisfy exact justice, then justice would not allow that man should suffer again the same penalty; hence, necessarily all men will finally be saved, as Christ died for all."

Against this objection which seems to be the strongest one against this theory we advance the following thoughts:

1. This objection is based on a conception of justice as law apart from God's nature, and without any moral consideration. Such a conception is fraught with many erroneous conclusions. God's justice must not be conceived of as law apart from his other attributes or apart from his nature. When we speak of God's justice we must not dissociate the idea of justice from God's holy nature which dispels evil from him.

2. This conception of justice is transferred by analogy from the purely human judicial idea of justice to the nature of justice in the Divine Being. In such a wholesale inference by an argument from analogy there is necessarily a defect. Justice as operating in the infinite God with all his other attributes is not purely judicial, and differs greatly from justice as operating in the finite human sphere, where all actions are imperfect.

3. The satisfaction theory does not require a purely judicial satisfaction of exact justice. The satisfaction must be to the whole nature of God in the proper satisfaction theory—God's love, mercy, and holiness must also be satisfied as well as his justice. Hence in the vicarious atonement of Christ there can be no purely substitutional idea without moral consideration, that is, without at the same time making provision that the substitution would be moral. The substitution would not be moral if the substitute were *forced to suffer*. It is moral when the substitute willingly and of his own accord or voluntarily suffers and it is highly moral when the substitute is the same one who ought to inflict the punishment. Again, the substitution would not be moral if the person for whom the substitute suffers, did not voluntarily *accept* such a substitution, and was not morally changed so as to be reconciled to the holy nature of God. It must be borne in mind that as it is God's nature that demands the punishment, it is God's nature also that provides the substitution, it is God's nature also or God incarnate that becomes the substitute, and it is God's nature also that will not allow the substitution to be merely judicial without the *voluntary acceptance* of such a substitution, and it is God's nature also that makes provision for a moral change in the culprit so as to reconcile him to his holy nature. And *where there is moral consideration there is conditionality.*

You Have a Part

BY AXCHIE A. BOLITHO

Christianity is fundamentally a missionary religion. Opposed in its ethics and commands to the instincts of the depraved human heart, it has made its way through blood and fire from soul to soul until it has well-nigh circled the globe. Still we should have expected a more rapid progress in spite of the opposition of sin and Satan. A religion so pure and strong, so uplifting and comforting, should have made greater inroads into the strongholds of unbelief. It has not, however, been the opposition of its enemies that has hindered the gospel's progress, for the "blood of the martyrs is the seed of the church." It has not been the hatred of its foes, but the carelessness and slackness of its friends have been the real cause of hindrance.

There is a very strange temptation which attacks most Christians at some stage of their experience—the temptation to sit down to enjoy the freedom and liberty that they have in Christ and let some one else bear the burden of carrying the joy and light and peace to others. But profession of Christianity involves tremendous responsibilities. A moment's meditation on the infinite labor and suffering expended in saving the gospel for this generation will help to an understanding of what those responsibilities are. There were before the advent of Christ centuries of work upon the Jewish nation preparing it to be the cradle of the message of peace. Then in the time came the Savior; laying aside the glory which he had with the Father, he came to earth to endure privation and shame and suffering and death, not for himself, but for us. Then consider the labors of the apostles as exemplified in the apostle Paul. "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and day I have been in the deep." At last this noble man sealed his testimony with his blood, as did most of the Twelve. Then there is the noble army of martyrs, sixty millions strong, who chose death with Christ rather than life without him. At what a cost of suffering and pain untold, the loss of all things, and of life itself, has the blessed gospel been preserved for us! Now what will this generation do with it?

Uchimura San, a famous Japanese Christian, tells of his experience with what he calls sentimental Christianity. In his town the Christians were few in number, but with hearts burning with zeal, they studied and worked and sacrificed to win others to Christ. They denied themselves comforts and even necessities that they might support the cause of Christ. Then Uchimura San came to the city and found Christians employing their time attending tea-parties and congratulating each other on their deliverance from bondage to superstition and sin; in the meanwhile depending upon others to support their pastors and helpers and expecting others to save all the souls and refute all the errors of Buddhism. Naturally he was disgusted with that sort of Christianity. And no wonder! Our Lord can not endure it either.

"Workers together with God." What does that mean if not that each Christian has a part to do in winning

the souls of his fellow men to Christ? Every one must be a gospel worker; each one must carry the good news to his neighbor. Only so can the work be done. You meet souls every day whom perhaps no other Christian ever meets. You have the opportunity to speak to your classmates, to your neighbors, to your relatives; opportunities that no one else can ever have. What are you doing with them? The kingdom of God is destined to fill the earth with its light and influence, but Jesus plainly shows that its spread depends on individual effort. It is a growth from heart to heart; from one soul to another by personal contact; like the yeast hidden in the flour till it leavens the whole. From your soul it must go to the soul next to you. Have you leavened any hearts or lives during say this last month? Have you earnestly and honestly tried to do so? This is Christ's method, and it is indeed the only one, but it makes us tremendously responsible. None of us, if we name the name of our Christ, may sit down quietly to rest in peace while there is anywhere a single soul not yet acquainted with our God.

Indeed, this Christian activity is a test of the genuineness of our faith. When Jesus taught about the last judgment, he gave no hint that we should be accepted because of anything except the service we have rendered our fellow men for his sake. "I was an hungered and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." In answer to the surprized inquiry of the righteous, "Lord, when saw we thee in such a state and ministered unto thee?" the answer reads, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." No charge is brought against the condemned on the left hand, except that while they professed to follow Christ, they had not served their fellow men for his sake. "Inasmuch as ye did it not to one of the least of these, ye did it not to me." It is plain then that we dare hope for heavenly reward at last only if we have served our neighbor. Everywhere about us are the sad, the discouraged, the tempted, the needy. What are we doing to help them? What are we sacrificing of means or time or self to win these lost ones or to strengthen the feeble ones, or to minister to those in distress?

But some one might say, "Surely you do not mean that this is my work! I am only a timid Christian, almost too weak to stand alone and with so many troubles of my own that I have no time to look after any one else." A certain noted minister said that for many years he preached to a sad and depressed congregation. All his time and strength were occupied in the endeavor to encourage and comfort his people. At length this pastor became burdened for some people in far less fortunate circumstances than his own congregation were in, and he began to insist that his people do something to help them. Shortly that church caught their pastor's fervor, and, "From that time," says that pastor, "I have never felt the need of preaching a comforting sermon to my congregation. They have become too busy looking after others to mourn over their own difficultics, and today I am ministering to a happy, contented, and busy people." And is not this our work? To spread abroad the knowledge of Jesus. For what are we saved, if not to serve?

"Ye are my witnesses, saith the Lord." The gospel of Christ is on trial. The world does not believe its claims. We are its witnesses. Now what must a witness do? Just tell what he knows. That is all. It is not necessary to have a theological education or a call to the ministry to do that. There need only be a realization of the need, of the fact that the man or woman nearest to you is lost, that he is without hope and without God in the world, that "there is none other name given under heaven whereby men may be saved" but the name of Jesus of Nazareth. You know the cure; you know the way. Can you refuse or neglect to tell it? Remember, however, that it is not argument that wins souls, but lives; not philosophies, but loving interest and kindly deeds.

"You are writing a gospel, a chapter a day,
By the deeds that you do and the words that you say.
Men read what you write whether faithless or true;
Pray, what is the gospel according to you?"

How the Novel-Reading Habit Was Broken

For the glory of God I wish to tell of the good one Gospel Trumpet did. For several weeks I had been thinking of trying to quit the habit of novel-reading I had formed when a child by reading fairy-stories. But knowing of the many failures I had made in the past I dreaded to try again. The Lord kept the wrong I was doing before me almost constantly while the evil one kept me well supplied with fiction; several times a week I would receive large rolls of magazines from people I did not know. Well do I remember when the Spirit of God was pleading with me how great was the supply of "interesting" stories.

One day in June, 1921, with other papers I received a copy of the Trumpet, the first one I had ever seen. Who sent it I never knew, but may the Lord richly bless whoever it was. Coming at the time it did, I could not help but believe the Lord had caused some one to send it. I remember the story I read, while surrounded by piles of magazines, of the rich nobleman's daughter whose father was trying to force her to take part in the worldly amusements, under threat of disinheriting her, and the song she sang that caused her father's conversion. This story, and especially the song, impressed me very much. From that day on I began more earnestly to seek the Savior, until at last I surrendered all and gave up all known sin, and he spoke peace to my sin-sick soul. Oh the joy of that hour will always be one of the golden moments of my life, one of the brightest memories!

I wish for the sake of some other mother's child to add a few words of warning. Do not let your children read the made-up stories, such as fairy-stories and things you know are not true, for it will lead them on to novels when you can no longer control them.

The Lord has kept me supplied with all the books and religious papers I can read ever since I gave up novels, for which I most humbly thank him.

When Jesus freed me from this bondage, with every temptation he provided a way of escape. When I would receive a magazine I had been especially interested in I would receive books and religious papers, and by the Lord's help I remained true to my promise. The desire for the works of this world are gone, and I am far happier now than ever before in my life, for the peace that passeth understanding is in my soul.

When I feel led to send a Trumpet, or tract, to some one I always heed the impression. I never expect to know while here on earth whether my humble efforts help succeed or not, but God knows and as he is the one I try to please I am sure he blesses me for my efforts.

Mrs. Allie M. Tumblin.

OUR YOUNG PEOPLE

The Call to the Ministry

BY D. T. KOCH

The call to the work of the ministry is one of the most important callings in the world. There is no vocation in life that devolves upon any individual such serious and weighty responsibilities as the ministry of the gospel. The minister is God's man, he has not engaged in this great work from the mere personal choice of a profession for earthly gain or profit. But his call is a divine one, it is from heaven, he is an ambassador of the Lord Jesus Christ: and with that consciousness in his soul, he feels as Paul did, "Woe is me if I preach not the gospel." He feels that that is his work, a lifetime job.



D. T. Koch

Much has been said and written concerning a definite call to the ministry, and this is indeed a vital point, one in which many mistakes have been made. No one who enters the ministry will long succeed unless he possesses a definite knowledge that he is called of God to that work. Without the knowledge of this call he will bear an indefinite message, lacking in freshness, power, and authority. But they that go forth under the anointing of the Holy Spirit and conscious of the fact that God has called them, will have a message for the people and will be able to speak it with authority and power. But what is the call?

Not long ago the writer was privileged to hear an exhortation impressing the necessity of young workers being sure of their call to the work. And the thought came to his mind, *"What is the call to the ministry?"* And while he was considering the matter, it seemed quite clear that the subject divided itself into two phases. The spiritual or internal phase, and the visible or external phase; the first having to do with God and the individual himself, and the second with the individual and his work. We shall, therefore, consider these two phases in their proper order.

There is something in connection with the internal part of the call which is very difficult to explain so that others will be able to comprehend just how one knows he is called to preach, since this knowledge is communicated to him individually by the Spirit of God. This phase of the evidence that God has called us to preach the gospel is somewhat similar to that received in salvation. No one is exactly able to explain just how the Spirit bears witness to his soul that he is a child of God, but he knows that it is a fact nevertheless. I do not know that we have any Scriptural evidence that the Spirit witnesses to every one just exactly in the same way, or that he confines himself to a certain method of operation in every case. But we know that the *assurance* that the work is done is the same in every heart. So with the call to the ministry, the Lord may see fit to communicate this knowledge to one person in one way, and to another in still another way; and the effect will be the same, one is just as certain of his call as the other. Though he may not be able to explain clearly just how he knows it, it is the work of the Holy Spirit.

The second phase of the call is external, and may be properly considered visible proofs of the call to the ministry. The evidences furnish convincing testimony to others of the fact that we have received a divine call. But where these evidences are wanting it is safe to conclude that the Lord has had nothing to do with our entering into the work of the ministry. Like the running of Ahimaaz (2 Sam. 18:19-20), they run, and many of them good men too; but they have no tidings to bear, and their running profits no one. "How shall they preach, except they be sent." Some one has said, "The greatest proof that a man is called to preach, is that he can preach." He has the ability to instruct and edify the people. This is one of the Biblical qualifications of a minister, he must be "apt to teach."

It is possible, and especially at first, that some persons may be limited in their ability in many respects; and yet at the same time, there is that about their ministerial activities which edifies and instructs those to whom they minister. The qualifications for the ministry are there, and the fact that God has his hand upon them for the work will enable them to so develop those qualities that they will in time become able ministers of the gospel.

Another evidence that a person has received a call to preach, is the fruits of the labors. When some have engaged in gospel work for years without any apparent success or advancement, and where their labors have not been blessed with the salvation of souls, and their work in general has not been of a constructive nature, it would seem that a wise course for them would be to examine their call.

The apostle Paul furnishes us a very good example in this respect. (See 1 Cor. 9:1, 2.) It seems that there were some at Corinth who were inclined to question the authority of Paul as an apostle. And to prove to them his authority and apostleship, he calls their attention to the fact that their conversion from heathenism, to the gospel of Christ, was proof that he had preached to them with divine unction and power. Their conversion was God's seal to his apostleship. God's sanction rested upon his work. "The signs of an apostle were wrought among you" (2 Cor. 12:12). "Ye are our epistle" (2 Cor. 3:1, 2). Among the greatest visible proofs of a man's call to the ministry, is that he is able to get souls saved, and to build up the work of God. He may suffer reverses, he may meet with discouragements and feel sometimes that he is not accomplishing much, but at the same time if he has the divine call in his soul, he will be able to prove by his labors and the work that he does that he is God's man, and that he is filling his place in the body of Christ.

In conclusion, I wish to say to young ministers and gospel workers, and all others who feel that they are called to the work of the ministry, if God has called you,

and you know that he has, be faithful to that call. Your way sometimes may look dark and discouraging, and you may feel your inability to perform the great task that lies before you, but he that called you knew what he was doing; he knew that you was an instrument that he could use, and he means to give you the qualification necessary to make you an efficient vessel for his service. Do not be overanxious and push yourself out beyond his leadings, lest you get in the way of the Holy Spirit and hinder his operations; but be satisfied to remain within the limits of your capacity and ability, and you will develop more rapidly than you will if you try to force yourself beyond what you are.

Those who are not certain of their call, though they may possess certain external qualifications, should tarry before the Lord, and wait until they receive a definite call from him to preach his word. To go without this will sooner or later simply mean embarrassment, discouragement, and defeat, and much trouble for the cause of Christ.

Be sure you are called, and sent of God. *Then go, and the Lord will be with you.*

What Is Life?

"I slept and dreamed that life is beauty,
I woke and found that life is duty."

Thus a blooming little maiden
Read in childhood warm and sunny,
Knowing not the depth of meaning
In that household maxim lying.
Days went by, and soon a woman,
Yet a girl, was castle-building,
Building for the happy future,
Dreaming of life's bliss awaiting.

But, as fades the lovely rainbow,
Vanished one hope, then another.
Sat she one day thinking, thinking,
On her broken aspirations.
Now, at last, her soul had wakened,
Had aroused to life's great problems.
There was duty calmly waiting,
Waiting at her very threshold:
Buds they were for her to nurture
Till they'd bloom with rarest fragrance;
Blocks of marble for her chisel
To release a lovely angel;
Paint and canvas, blank and stupid,
To be transformed into landscape.

Duty is not ease, ah, never!
Days and nights, perhaps, of toiling;
But a blessing comes from labor,
Rich rewards for every heartache,
And with darkness, rest in sleeping
Heaven gives to "His beloved."
Now remembered she the couplet,
Learn-ed far away in childhood,
And she thanked God for the blessings
That the toils of life had brought her:
Blessings far more rich and valued
Than youth's fairy dreams and fancies.

—Mary J. Helphingstine.

The Israelites were slaves in Egypt, and this was part of the discipline through which they had to pass prior to their entrance of the promised land. Their bondage was severe, and it was long-continued. It was somewhat inexplicable that the heirs of promise should be called to endure such pain; but the children of God are not exempt from even the most painful discipline of life. The time of such discipline is Divinely ordered and arranged, and at the longest soon comes to an end, though the hours and days are lengthened when spent in sorrow and woe. But even in this condition the pilgrim soul has rich promises on which it can rely, and which tend to brighten its future with hope. The captivity is productive of moral growth, as it was of the numerical growth of Israel. Hence godly souls in the present life are in a pilgrim condition; they are passing through great sorrows, they are subject to much painful discipline, but the time will come when they shall be free from all such oppression and woe. —*Hom. Com.*

Giving of Our Means

BY JULIA M. TILTON

I see no universal law that we can lay down regarding giving of our means. But I believe it is left to each individual, just as the command is, to "do all to the glory of God." The best light each one has, to "do all to the glory of God," is the best he can do; just as the best light we have as to how much of our means we give, is all God holds us accountable for until he gives us further light.

Many times we are influenced by seeing some certain need to give more, which we would not do if there were any fixed law to go by. Then some are more willing to give of their means and suffer themselves than are others. These are some of the ways, no doubt, in which God increases our giving, which will result, of course, in the giver receiving the greater reward, since "it is more blessed to give than to receive."

There are different reasons for this. To give increases reliance on God's Word, is a rebuke to selfishness, and lays a good foundation for help to be returned to us in the future when needed. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Giving must be very precious in God's sight, for Jesus was so careful to explain to the people that they would not lose their reward; even though the ones they gave to could not return anything to them again. He also advised that when they made "a feast" they "call the poor, the maimed, the lame, the blind: . . . for they can not recompense thee: for thou shalt be recompensed at the resurrection of the just."

We should be careful not to be influenced by our past habit of giving in a way that would hinder God from increasing the amount he would have us to give. Also, we should guard against being gaged in our giving by the amount others give; for such would hinder us from advancing along the line of giving.

An unselfish heart often thinks of others' needs, with a yearning to help them, and frequently finds its expression upon those who also have given of their means.

When things are done God's way, it is always in harmony with God's will regarding *others* as well as *ourselves*. One can not go deeper into good things, without giving the Spirit of God a better chance to work on his heart to supply him with spiritual blessings. So room is given for an increase spiritually. Also the practise of giving continually enriches one greatly. Who can sum up the reward? The wicked person who continues in wrong-doing often is not conscious how deep he is getting into sin. The same is true regarding the righteous person who continually is doing right and giving of his means, for he is not aware of the greatness of the reward that will be due him at the great judgment-day.

QUESTIONS ANSWERED

Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

In Luke 1:75 do "holiness" and "righteousness" mean the same, or does the "and" indicate that they are different?

The word "and" indicates an added thought in the word righteousness, that is, that the two words are different. Holiness has reference rather to the state of heart, while righteousness refers to the outward manifestation of deeds and a right life.

A minister here teaches that no one can be absolutely holy. Please explain this. I thought we had to be holy before we could see God.

The idea that no one can be perfectly holy is held by some who fail to understand that Christ's atonement is a perfect remedy for sin and that we can find a full deliverance in this life. Others, again, like to plead for sin, and are unwilling to believe the true teaching of the Scripture on this point.

Christ came to save people from their sins or he did not do so—which is it? Matt. 1:21 and many other texts show that he did. And sin is sin. If we are sinning, we are not saved from it. If we are saved from our sins, we are not continuing in sin. What is salvation if it is not from sin? And if we may not be saved from sin perfectly and absolutely, then Christ's work was only a partial accomplishment. The atonement was not a failure, but a success. It provides, not only that we may be saved from the practise of sin, but that our very affections can be purified—exalted to the supreme love of God—so that the very inclination to sin is overcome. A salvation-scheme that does not deal with the seat of the affections would be a failure. Two texts will suffice to show that our salvation is to be complete.

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

"And every man that hath this hope in him purifieth himself, even as he [God] is pure" (1 John 3:3). As God is pure, so are we to be pure.

If the question had said absolute *perfection,* our answer would be different, for we are all liable to error of judgment. But as to holiness of heart, it is our privilege to have all that is assumed in the salvation-plan, and that is to the degree of absoluteness.

I should like to know what is the discipline of the church of God.

Since the church is of God's founding he also governs it and has not left it without a discipline. Why should there be any other formula for the church than the divine revelation, the Holy Scriptures? To seek any other is a departure into the human conception of church and means a failure to spiritually discern the divine family of God. The Scripture is given us for this very purpose and "is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). God has "set the members every one of them in the body, as it hath pleased him" (1 Cor. 12:18). "And ye are complete in him, which is the head of all principality and power" (2 Cor. 2:10).

We are sometimes asked, "What is the creed of the church of God? and our answer is, again, the Bible alone. There is no necessity for any arrangement of articles "founded on the Bible." It is sometimes convenient to have a brief statement of what the principal doctrinal teachings of the Bible are, something that will satisfy people's minds as to what the church of God believes. The Book, "What the Bible Teaches, is intended for this purpose and may be had from this office, price $1.25.

We have been taught that the sin of sectism is about the worst. Then what about Paul's saying he was a Pharisee and the son of a Pharisee? One definition that Webster gives is, a party dissenting from an established church.

It is the sin of heresy, or of causing division, that is meant when sectism is spoken of as a sin. There are among the sects varying degrees in which the sin of heretical propaganda may be chargeable. Some of the sects were well meaning in their origin and resulted from reformations in which there was a severance from the parent body in order that God might be served more in accordance with the liberty of conscience. But lacking the basic non-sectarian principles that characterize the one church of God, they naturally became a sect. And as this was exemplified in many instances, there came to be many sects, a deplorable picture of confusion—Babylon. A discernment of the fundamental principles of the church of God, its divine origin and character, its theocratic government, and its spiritual essence, characterizes the present reformation in fulfilment of prophecies which point to this as the time when God's children are returning from spiritual Babylon to spiritual Jerusalem. This discernment of the true church of God and its divine rule ends sectism with all who possess it.

When Paul said he was a Pharisee and the son of a Pharisee he meant by birth or former life. He was referring to his past career and not to his present religion.

It is true that a sect according to one definition is a party dissenting from an established church, and that viewed from the human standpoint the church of God may be regarded as a sect. In fact, any body of Christians is in the eyes of the world a sect. But by the Scriptural, or divine, standard the church itself can never be a sect; and it is the divine standard, not the human, that is all-important.

It looks as if some of the sects were in the church of God at one time (Acts 15:5). Paul did not take the trouble to deny it when they accused him of representing a sect (Acts 28:22). Would it be well for us to follow the same example?

The statement is made in Acts 15:5 that there were some of the Pharisees who believed. This simply means those who had been Pharisees in the Jews' religion. They were still actuated more or less by their former views, as they still believed in circumcision. This was something they should have dropped, but for a lack of light and understanding they failed to do so. This does not mean that in the church of God there are necessarily sects.

While Paul made no reply to the charge in Acts 28:22 that he represented one of the sects, he did refute the charge in another place. In the 24th chapter and 5th

verse Tertullus, who accused Paul, said that Paul was a ringleader of the sect of the Nazarenes. The Apostle in his reply referred to the body he represented as being a sect "after the way which *they* call heresy," or sect (v. 14). This charge, as well as that in 28:22, was by an enemy who was not speaking the truth. Of course, the saints were a sect in the eyes of opposers. The church consists of God's people, who are spiritually born into it, and it is a sect only in the minds of men who do not understand. —A. L. B.



Strengthening the Weak Hands

Including Sunday-School Lesson for August 20—Ezra 7:1—8:36

BY E. F. ADCOCK

Ezra, D. D., L. L. D.—no, the Bible simply says, "Ezra the priest, the scribe"; yet surely he would not be unworthy of these modern titles. We do not read that he attended any great theological seminary, but we are convinced that he was skilled in the laws and the history of his people. And we doubt that we should respect him more if many titles were added to his name. His was the true education, the practical, the kind he could use and by which he could be useful. Very differently might his character read had the Bible told us he "prepared his *mind* to seek the law of the Lord." Instead, we are told that he "had prepared his *heart*"—his purpose was deeper than the intellect. Yet to really appreciate Ezra we must notice another point: not only did he prepare his heart to *seek* the law of the Lord, but his purpose demanded him to *do* it, and to teach it to Israel. Notice, also, the seeking and doing preceded the teaching, something every Christian leader should observe. So we can imagine that when Ezra read the commission in Isaiah, "Strengthen ye the weak hands, and confirm the feeble knees," he did not try to throw the responsibility on some one else by writing up a powerful treatise on The King's Duty to His People, or one on A Proud and Heartless Generation, but that he said, "That means me."

Where Relief-Measures Begin

It had now been some time since the first return of the exiles and the rebuilding of the temple, and the little colony of returned Jews seems to have been in a weak and unprosperous condition. The walls of Jerusalem were heaps of ruins, parts of the sacred rites of the temple service were being neglected, and the law was little known. In this condition the Jews held to the surrounding nations much the same relation that the unpopular child holds to its playmates: they were picked at, robbed, and scorned. Surely their hands were weak and their knees feeble. This then was the need. Over in Babylon was Ezra, the holy scribe who felt such a burden for his people. Ezra knew the law and he knew that a knowledge of it was necessary to the welfare of the Jews. Here were two factors: on the one hand was the need; on the other, the burning desire of a true man of God to be a help. What else was needed? Suppose Ezra had not known of the need. But he did know, and thus action was taken. Thus the positive and negative are joined, we might say, and the circuit is complete. Ezra needed not a supernatural vision to set him to work. Why can it not be the same with us? There is surely a need, and if our hearts are "prepared" as was Ezra's, will not a knowledge of the need produce action? I do not believe it would do justice to Ezra simply to say that he was consecrated; that was only the negative phase. His heart was "set" on service. Such an attitude among God's people would put more workers in the field, and put in operation relief-measures for the present-day needs.

Whence the Power to Help

But even after Ezra realized the need and started to act, the relief-measure was merely born. Something must give it power. "Oh," some one might say, "Ezra surely had the power: why the king gave him valuable gifts, opened to him the royal treasuries, and bestowed upon him much authority." Indeed this was a great help, and very necessary, but this noble scribe had a source of help more dependable, more powerful. Ezra had magnified the name of the Lord to the king and now he was ashamed to rely on human aid; he thought it would reproach such a high God. So he and his company betook themselves to fasting and prayer. It would be well if every Christian leader would stop for a while on the banks of "Ahava" to seek protection and guidance. If such were the case, fewer movements would fail to reach their righteous end, fewer workers would fall out on the way. Much depends on the start. Ezra's band got a good start by calling to their aid the one great Source of help and protection.

How the Need Was Met

Energetically, without waiting for a rest, Ezra set to work upon his arrival at Jerusalem. But his very first problem was a hard one. Those who can pass by without scarcely noticing some of the great evils of today ought to find a strong rebuke in this experience of Ezra's. When he was told of the great sin his people were committing by intermarrying with the people roundabout, he was cut to the heart. What an example of soul-burden and heart interest in the cause of God. Do you, Christian worker, learn of conditions that cause you to fall on your face in bitterness of soul? Are you that much concerned? Surely you can not permit such conditions to exist without doing your utmost to remedy them. Or do you give up, despairing or disgusted, and think there is no use? Ezra overcame his grief and took the matter to the Lord; not to excuse, but to confess the wrong of the people. By his deep concern he won the confidence of the people and they responded to his demand for reform. Sin can be met anywhere in the strength and boldness of God; but he who would cover sin shall not prosper. It is so easy for even the people of God to receive into their midst things that are not lawful. We need men of Ezra's type who will guard against or eradicate such, but in the spirit of love and equanimity. Ezra is

an example of a true helper. Today there are weak hands and feeble knees; would Ezra, if he were here, strengthen, or would he wound? You who are responsible, consider.

Musings of a Sunday-School Teacher

They are just girls—ordinary, thoughtless, fun-loving schoolgirls, all of them. But I love them; I have worked and played with them, wept over them, and prayed for them. Sometimes I wonder if they will never settle down to real business for God.

When I heard recently that a certain young woman whom I had known in her girlhood years was on her way to a foreign field to engage in missionary work, my heart thrilled with pleasure. She was just an ordinary, thoughtless, fun-loving schoolgirl when I knew her, and it is difficult for me even now to think of her as having reached the state of womanhood. Nevertheless, she *has* grown to womanhood, and the wonderful possibilities for usefulness which we saw not at all in those adolescent years have unfolded under the influence of Christianity until now she is a power for God.

And only today I heard that another young woman—she was just a child when last I saw her—has dedicated her life to missionary work and has gone to her field of labor, and my heart received another thrill.

While musing on the development God has wrought in these young lives, I paused beneath a maple-tree on my father's lawn. My attention was attracted to the shadow this tree cast upon the ground, and I was surprized at the space it covered. I thought at once of the time—it seems such a few years ago!—when my father planted that tree. So slender it was then that it scarcely cast a shadow at all, but the years of sun and rain, cold and heat, have developed the tree to its present size. And in like manner the lives of these two young missionaries, so undeveloped when I knew them, have unfolded with the years until now they are large enough to cast a life-giving shadow upon humanity's need in other lands.

And then I thought, Can it not be possible that these care-free, thoughtless, fun-loving girls for whom my heart yearns today, may in future years develop into soul-winners for God? It *can* be possible, and by God's help I shall continue my earnest efforts to make it so. I have often helped to prune that maple-tree; I have enjoyed trying to trim off its unnecessary branches and the numerous sprouts which sap the strength from the roots. And in like manner my prayers, tears, and kindly interest will help these girls through the difficult, uncertain years until in time to come they may develop into stately monuments of "the power of God unto salvation to every one that believeth."

—*Elsie E. Egermeier.*

"A man can not be successful in his business if he doesn't love it."

"Character may make a bank-account, but a bank-account can not make character."

Nature has given to man one tongue, but two ears, that we may hear from others twice as much as we speak.

—*Epictetus.*

There is many a man who would march up to the cannon's mouth for the honor of his country—yet would not face the laugh of his companions for the honor of his Savior.

—*Chalmers.*

The Mystic Step

BY SYDNEY O. PAULEY

An Uncertain Step

"There is but a step between me and death" (1 Sam. 20:3). David felt the nearness of death. Equally true of all of us, life is always uncertain. "Be ye therefore ready, for in such an hour as ye think not the Son of man cometh." Nature has her seasons, seed-time and harvest, blossom and fruitage, opening bud and falling leaf, summer and winter. Death crowns all seasons. Seemingly by miracle the leaves unfold in the spring and the trees clothe in verdure of green all summer. With such evidences of life, one might think there could be no death here. Yet a few frosts and the leaves are scattered and gone and the limbs become naked and bare skeletons of death where life was so abundant. So is man. Death and decay are written everywhere in nature, and in man's constitution. Perhaps you have visited cemeteries and read epitaphs like this: "Left a world of care and gone where the angels are." This speaks to tell you that you will soon bow down to death. Warriors, statesmen, kings, slaves, armies, and nations bowed to his scepter and fell before his sting, acknowledging him victor, no color, race or age being exempt. Death comes when life has just begun and grabs the darling babe from its mother's arms. It comes to the youth when he is expecting to get married, and has plans laid up for many years. Death comes in the midst of life, no matter whether we are engaged in business and pleasure. Gardens, fields, streets, shops, trains, churches, and altars have witnessed the king of terrors. One short sentence closes the biography of every man: "And he died." May you see the brevity of life and "prepare to meet thy God."

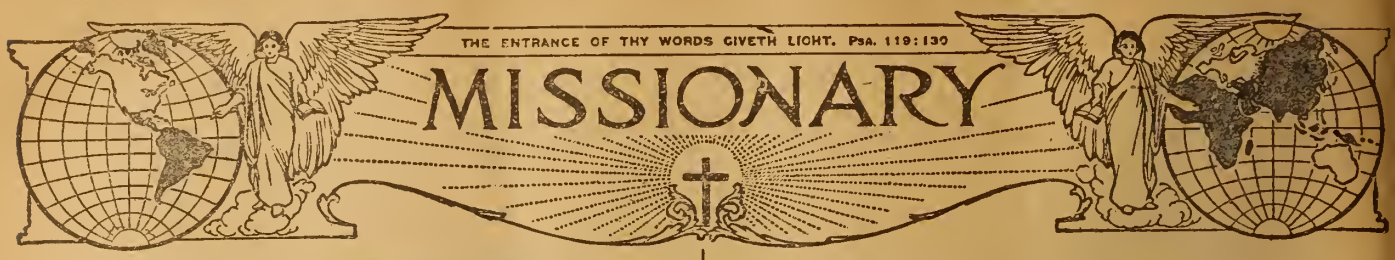
A Parting Step

At death we must bid farewell to the beautiful flowers and laughing streams, to houses, lands, business, yea, our own dear loved ones. "What shall it profit a man, if he shall gain the world, and lose his own soul?" We may stand by our loved ones weeping when they are departing this life, but death has no mercy for our feelings. It was never known to shed tears. Death will rob you of all your worldly pleasures, the dance, shows, card-parties, fine clothing, good times, and friends. Death is on your track and will soon arrest you. You may have a bank-account and a fine home, may employ the best physician and nurse, but death stops not for medical skill, tender nursing, tears, nor prayers; it is absolute conqueror over earth, and you must go, and leave the world behind. Sinner, prepare for this great event. Some one will wipe the death-dew from your brow and close your glassy eyes in death, and you will be gone to long, long eternity.

A Solemn Step

It is solemn because it brings us face to face with God and realities of eternity. It is a solitary step because all must take it alone or with Christ. He must be reckless who takes it carelessly. The mother would go with her babe if she could, but it is impossible. There memories will never die. The rich man woke up in hell and called for water, but the answer came back from the glory world, "Son, *remember*." Yes, you will remember neglected opportunities—opportunities you had to be saved but neglected, and now you are lost for all eternity. Death blasts the sinner's hope. After you have been in hell one billion years you will read on the walls, "Eter-

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The Work of the Missionary

BY GRACE PHELPS

The missionary begins his work when he is saved; for then he begins the activities in the service of God that increase as the time of his service lengthens until he has proved that he is a fit representative of the church in a foreign land. When he has received his call he must come before the Missionary Board and be accepted by them for the church. He must break all home ties, secure a passport to leave his own country, and in some cases secure permission from the government of the country he expects to enter to do missionary work in that land. To do these things requires time and patience. He must make all preparations, too, to live in a land where living-conditions do not include the comforts of his homeland. He must provide extra clothing and house furnishings that he would not have to have were he to remain at home. In fact, he must uproot himself and be transplanted into strange soil.



MISSIONARIES PRESENT AT THE ANDERSON CAMP-MEETING
(Missionary Cottage On Camp-Ground in Rear)
Standing, from (readers) left to right: D. Meyer, Germany; Nick Zazanis, Greece; Lillian Stewart; Grace Alexander, Japan; Burd Barwick, India; Adele Jureidini, Syria; Nellie Laughlin, Syria; H. C. Kramer, Africa; Alfred Cohen, B. W. I.; S. W. Joiner, Africa. Sitting: Wm. Hopwood, England; Thaddeus Neff, Lowell Neff, Crystal Neff, Mrs. T. Neff, B. W. I.; E. Faith Stewart, India; Lois Kramer, Mrs. H. C. Kramer, Mrs. S. W. Joiner, Gladys Kramer, Mary Eunice Joiner, Africa.

The new climate is especially trying to the missionary's health, and he must be especially careful of the way he exposes himself to it. For example: in a tropical climate the missionary must never go out into the sunshine without some sort of head-covering, he must boil his drinking water, he must not stay out in a tropical rain, he must dress carefully. If he does not observe all these precautions, he invites disease and death, which are more frequently met in the tropics than they are in temperate climates.

At first much of the native food may be unpalatable to the missionary and sometimes it is not safe for him to eat it when he first goes to the field. Many of the customs and habits of the people may seem foolish or unnecessary and be even contrary to the tastes and training of a hustling American. It is not best for the missionary to attempt to do his own temporal work. He is brought to a foreign land and maintained there at a great expense, whereas a native can be hired for a few cents a day. Besides, he did not go to a foreign land to do temporal work, but to preach the gospel. But even with the best of native helpers, he will have no idle moments. He must learn the language and the ways of the people. His pathway is not strewn with roses, for he is in an entirely new atmosphere, both mentally and spiritually. The ideals of the country are almost the exact opposite of the ideals of the homeland. Then, too, the missionary is generally the object of curiosity to the people to whom he goes. He must be at their disposal constantly, for he must be father to them all, as in many things they are but children, especially in moral and spiritual matters.

In a heathen land, the missionary may at once teach the people the simple story of Jesus and his power to save; but before he can lead them very much farther into the ways of righteousness, he must teach them the rudiments of learning so that they may read the Bible and also understand more fully the doctrine of God. After they are saved from their heathen customs and beliefs, the heathen must be taught how to build Christian character and how to live in a Christian manner. Those who have never been in a foreign land have no idea of the conditions against which a newly converted soul must struggle. Unlike us, they have lived in the most unhealthful, primitive manner possible. They have had no advantages of education or of any training whatever. They have never been taught the difference between right and wrong, but have rather been taught that lying, stealing, resorting to witchcraft, and licentiousness are virtuous. They have been taught from childhood to bow down to unseeing, unhearing, unfeeling images of wood and stone instead of the loving Father we know and

worship. It naturally follows that these heathen must be taught the Christian standard of living. So it falls to the lot of the missionary to patiently, tirelessly help his converts to build up strong Christian character and in turn to convert others of their own countrymen until finally Christian standards and ideals shall be adopted and a strong native church shall be established.

In many lands where Western education has gained a strong foothold, there are thousands of students, who, because of the education they have received, know that their heathen beliefs and practises are unstable and untrue, yet this education has not fulfilled the longing for satisfaction that is in every human heart. It is at this point that the missionary finds a great opportunity and task. It becomes his duty to answer the intelligent questions asked by these inquiring minds; it is his opportunity to show them wherein the Christian religion is worthy of investigation at least, and wherein it merits their wholehearted acceptance.

The workers in a civilized land find still another class of people, who, although professing Christianity, know little of the real spirit of it. Because of unfortunate circumstances, these people have never heard the full gospel of freedom in Christ Jesus. They have, instead, been bound by creeds of men which made the people Christian in name only, while their lives are the same as before. Theirs is a background made up mostly of sadly warped and twisted Christianity. It is the glad task of the missionary to preach full deliverance to these people and to help them build stalwart, upright Christian character.

It must not be understood that the missionary goes to other lands to Americanize or Westernize his converts. He goes to establish indigenous churches in every land. There are, however, some results which invariably follow in the wake of this primary purpose of missionary work. When any man is converted he is raised to a higher plane of living. This is no less true of the heathen when they are converted. Salvation puts into the heart of the naked savage a desire to properly clothe himself, to earn a living for his family, to quit his polygamous practises, to improve his mind, to put away his idols, and to build a house for the worship of God. Salvation will make the educated heathen want to rise still higher than he is in the social scale and approach as near as possible to the highest Christian standard of living. He will carry Christianity into every phase of his life. But it is not the work of the missionary to Americanize his converts, because it would antagonize other governments and other nationalities and go beyond his commission from God.

The missionary is a philanthropist in the highest sense of the word. Usually he is not widely known in circles of worldly honor and fame, but he doubtless accomplishes more toward completing God's plan of the ages than many others whose names do appear there. How great and noble is the work of those men and women who, forsaking all their own ambitions, all that they hold dear in this life and only for the love they bear to Christ and his creatures, go to another people whose customs, climate, and living-conditions are so different to those of their own, and there plant the seeds of truth and righteousness, which, springing up, bear fruit unto life eternal. Men and women who undertake this gigantic task in the name of our Savior deserve our heartiest cooperation and support. We can share in their reward if we will pray and give and get others interested in their work. The question is, "Will we do it? and, when?"

The Mystic Step

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nity." For an illustration of eternity's duration, suppose we take a ball of iron as large as this earth, and then suppose a fly would come every thousand years and crawl around the ball once. If it did this until it wore the ball in two, eternity would have just begun. Oh, eternity! long eternity! How can you afford to live in sin and die and be lost in eternity's dark night!

A Sad or Happy Step

It is sad to those who are not prepared to go. One man while dying said, "I can feel the flames of hell. I am taking an awful leap in the dark." One woman said, "Light the lamp, for it is so dark." Yes, it is surely dark without Christ.

But the Christian does not fear. "Yea, though I walk through the valley of the shadow of death, I will fear no evil." Once a woman was crossing the ocean and a great storm arose. The Catholics were counting their beads, and some were throwing their cards overboard, but this dear old lady sat quietly rocking. One man said to her, "I can't understand why you can sit so still, knowing we may be buried in the briny deep." She exclaimed, "I have a daughter in Chicago and one in heaven and it does not make any difference to me which one I see first." To the Christian death is the gateway into that blissful city where all is well. He longs to drop this earthly house and enter "the prepared city." Up there we shall have no need of the seamstress, for the robes are already made; no need of the carpenter, for the mansions are already built; no need of the diamond-cutters, for the gems are already set; no need of gold-beaters, for the crowns are already made. Here we must see our loved ones die and be carried out of our sight, but in yonder world we shall never see any crape floating from the doors of those beautiful mansions, no funeral procession, no graves on the hillsides of glory.

"No tears will be falling,
No hearts will be sad,
No friends will be dying;
Oh, sha'nt I be glad!
No hearses in heaven
In mournful array;
The grave-digger's shovel
Is now laid away."

It is such a happy step that Paul desired to depart and be with Christ. One woman while dying said, "Mrs. K—, is this death? Oh, bring me the looking-glass; I want to see what death looks like." Mrs. K— handed her the glass. She said, "O death, sweet death, I welcome you." "Mark the perfect man, and behold the upright; for the end of that man is peace."

"O my soul, press on to glory,
Worlds of bliss invite thee on,
Evermore to be with Jesus
When this walk on earth is done."

Another man said, while dying, "There is no river here, but I am sinking into a *river of glory.*" May the Lord help sinners to prepare for death, and keep the Christian prepared for this great event. Let us live so that we can step into the glory world.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. —Rom. 12:1.



Conjugal Love

BY MRS. MABEL HALE

What is conjugal love? A simple definition may be given: it is the love that binds husband and wife together. But this definition does not fully answer the question. From whence does conjugal love come, and what is it like? Conjugal love, like much that is in nature, is deep and mysterious. We can learn of its laws and comprehend something of its nature, but its source and cause lie deeper than we can see. It is a part of God's plan and is the foundation of the home. It is the binding force that makes a pure home-life possible.

Conjugal love is not spontaneous. Many young people considering matrimony think that it is, but this is a mistake. Infatuation and love of a certain extravagant and emotional type are often spontaneous and sudden, but conjugal love, being meant for durability, is built upon a firmer foundation. True love must be the recognition of worth, not a mere stirring of passion. Love can not enter into the heart until it can recognize in the person loved those traits that will feed it through years to come. Falling in love is a very foolish and dangerous act, for to be married to one whose traits do not call out real conjugal love, is one of life's great misfortunes. Good advice for those considering marriage is that they be sure that lasting and desirable qualities are there, not merely those that please and attract for the present. It is far more important that a wife should be pleasant and congenial in disposition than that she should be of great beauty of face or form.

Conjugal love will not thrive without cultivation. It is not a wild plant waxing luxuriant in spite of circumstances. It must be tended carefully, watered regularly with kindness and good will, dug about diligently with appreciation and commendation, thoroughly weeded of all distrust and suspicion, every choking blade of indifference and coldness resolutely killed; and then the precious plant will grow and blossom and bear fruit that will satisfy the heart as long as life shall last. Many promising gardens have grown up with weeds and become a thorny wilderness for lack of proper cultivation. He who would enjoy the blessed fruits of conjugal happiness must keep busy with its care, and this is not an irksome service if it is undertaken in the right manner.

Conjugal love, to be complete, must be reciprocated. The mother will go on loving her wayward and rebellious child; and though a son be ungrateful and unkind all through his life, the real mother still loves him with an undying love. But conjugal love is not so. The husband or wife who wilfully tramples on the tender heart-strings of his companion, who proves himself unfaithful and unappreciative, and who ignores the God-given rights of conjugality, must reap the consequences of his carelessness, the loss of affection and confidence of his companion.

Conjugal love is unselfish. It is willing, always, to give as much or more in return for what it receives. The true husband thinks of his wife, how he may please her, and the true wife thinks of her husband, how she may please him. His happiness is full if she is satisfied, her happiness is complete if he is happy. He gladly sacrifices for her, and she is as eager to sacrifice for him. It is this unselfishness of love that makes it so soul-satisfying. There is no surer way to find happiness than to unselfishly seek it for others. This rule is especially true in the conjugal relations.

Conjugal love brings rest to the affections. He who is happily married has all the love-tendrils brought in and centered in the one at his side. Safely he rests under his own vine and fig-tree, his neighbor's garden having no attractions for him. His wife goes happily on with her part of life's responsibilities, keeps his home, cooks his food, rears his children, plans for his happiness, never doubting or mistrusting him. He returns from the toils of each day, from the conflicts in the business world, from the temptations and pitfalls that are catching many of his comrades, to the certain felicities of his own domicil. He is safe.

Conjugal love and happiness complete and round out character. It is almost an impossibility for a man or woman to develop a full, round, and happy life without the softening, broadening effects of conjugal and parental love. Man was made for this kind of life, and anything less is unsatisfying.

Mother

BY W. E. MONK

Mother! What a word! there is a Jewish saying that "God could not be everywhere, therefore he made mothers." While I am writing these lines, in a Western city my mother is lying at the point of death: precious mother soon to go home. Often we never see all that a mother has been to us till it is too late to let her know that we see it. What great influence mothers have had upon the lives of their sons and daughters. Francis Willard and Harriet Beecher Stowe had great mothers. The Wesleys, Emerson, Bryant, Cromwell, and George Washington had mothers of strong character. Abraham Lincoln said, "All that I am, or hope to be, I owe to my angel mother." Moody said, "All that I have ever accomplished in life, I owe to my mother." Oh! mother-love—sorrows, joys, successes, failures, never change mother's love. The love that is purer than the driven snow, stronger than the midnight wind, deeper than the ocean cave, higher than the mountain crest, is the love of a mother for her child.

Mother's love expresses the strongest heart-throb of the world. Its truth remains unchanged among the shifting boundary-lines of human experience and unchallenged among the restless revolutions of thoughtful consciousness. History records nothing more surely than this, that through the ages the mother's love has been the canvas of human sacrifice upon which the artists of fate have painted their noblest pictures of heroic life. I do not believe that it is too much to say that without the

inspiration of the world's faithful mothers, the church and the school would have lost many a triumph of truth and duty, and civilization itself would have failed in securing its safest guarantees of sincerity and sacredness. The greatest assets of a free and happy commonwealth are the homes of virtue and courage from which come sons and daughters aflame with the holy fires of a righteous ambition kindled at the altar of sacred motherhood. The greatest heritage of an individual life is the memory of a good mother who, if living, persuades the deeds of duty, and if dead, still inspires to visions of triumph and trust. Reader, honor and revere that mother, for in the language of the poet, mother is,

"The dearest, truest, fondest name;
All the world give her that fame.

"She it was that gave you birth,
From her life you took your worth.

"Mind and body both she gave
That her 'baby' she might save.

"Stop and look upon her now,
See the time-marks on her brow.

"See the love-light in her eyes,
Mother-love that never dies.

"Put around her your strong arm
And protect her from all harm.

"Tell her what she longs to hear:
'I will always love you dear.'"

TESTIMONIES TO DIVINE HEALING

Healed of Gall-Stones

Chase City, Va.—I am glad for the privilege of testifying to what the Lord has done for me. On Saturday evening, March 13, 1920, I was taken seriously ill almost suddenly. After several hours the pain ceased and I rested very well through the night. The next morning I went about my work as usual. I prepared breakfast and sat down to eat, but before I had finished my meal the pain struck me again. I suffered during the day and when I would eat solid food the pain would be intense.

This continued until Thursday evening. After supper my husband took me to Bro. J. F. Lundy's for prayer. I received only temporary relief. The next day I had much the same experience, and grew weaker.

Saturday morning I went back to Brother Lundy's and spent the day. Prayer was offered. Again I came home, but Sunday morning I was worse and was not able to go to Sunday-school.

In the afternoon Brother Lundy came to my home for prayer; he said that the Lord gave him the assurance that He would raise me up. Still I continued to suffer and get weaker until I could not be up, except a little at a time. The saints here at Chase City continued in prayer and requests were sent to different places. Still I kept getting worse, going down until I was so weak that I could not tell the members of my family one from the other. I would revive for a few days at a time, but would give away again under the awful suffering.

Some of my neighbors (they were all kind and would do all they could for me) thought we ought to have a doctor and seemed to place the blame on my husband. One came and asked if I wanted a doctor and if my husband would get one if I wanted him to.

My husband, being anxious to know what my trouble was, called one of the best doctors of Chase City. He pronounced my case gall-stones. We told him I did not take medicine. He said I would take some this time, and that I needed an operation. On being asked if he would guarantee a cure if I would have one, he answered, "I guarantee nothing. I can't say that she would not die in the operation."

Time passed. I continued so weak that most of the time I could not turn myself on the bed. The doctor was called again, but he said it was no use to come.

My husband insisted, so he came and when he entered the door he asked if I had decided to have an operation. I told him I was decided, like Job of old, to trust God though he would slay me. He talked very kind and would have done all he could, but his hand was too short.

I was anointed different times from the beginning of my sickness. Brother Lundy was always ready to come when called, and if asked about my condition, he would say, "She'll not die; the first time I came here for prayer the Lord gave me the assurance that he would raise her up." Thank God for such ministers and a people that is able to hold us up before *Him* at a throne of grace!

About the last of June I made a change which I thought was for the best, but which proved to be for the worse. In less than twenty-four hours I could not bear to be moved.

This did not last long. I began to revive and gain so that I could begin to eat a little, and gained strength in due time to stand, then walk by some one leading me.

In August Bro. E. E. Byrum came to Chase City, on the 22d. He and Brother Lundy came over, and after they anointed me and prayer was offered, Brother Byrum took me by the hands, raised me up, and I walked alone. Praise God, I have walked every day since.

The next morning I went to the kitchen and helped wash the dishes. I kept gaining strength and going about my work.

During the fall, winter, and early summer I would have attacks of the old trouble; the pain would last a few hours, then I could be about my work, except one time it lasted a week or more. I was planning to go to the camp-meeting at Hickory, N. C. When I read in the Trumpet that Brother and Sister Byrum were expecting to be there, I became more eager to go. I went, and they came in for the latter part of the meeting.

The first night they were there and the invitation was given for all that wanted prayer for the healing of their bodies to come forward quite a number went. I did not go; I thought I could call for prayer any time during their stay; yet I felt that now was my time, that I could not leave the tabernacle that night without prayer. About the close of the service I made my request known to Sister Byrum. She called her husband and prayer was offered. The work was done. I have not had the suffering since.

I began from that time to be perfectly normal. I began to eat anything and everything I wanted. I gained in weight from 110 at that time to 136 about four months ago.

I am well, I go about my work as much as ever, and my health is as good as it has been in fifteen years. My husband says the Lord has made me anew. Truly God

did the work—raised me as it were from the jaws of death. Today I am well.

Much of the time I was too sick to pray, but once in my feeble efforts the Lord answered, saying, "Stand still and see the salvation of God"; and, praise his name, we have seen it! Friends had given me up, neighbors listened to hear of my death, and my husband asked if I had any special request concerning my burial; but through the mercies of God I am here today.

I can never praise God enough for what he has done for me. Your sister in Christ,

Mrs. M. L. Whitener.

God Helped in Every Case

Brice, Mo.—How I praise my God for his abounding grace and goodness to me! "My soul doth magnify the Lord."

Years ago when I was in sectism and sin I longed for rest to my soul. One time I read in a newspaper about a colony of people in Italy who lived together in a brotherly way, and I wished to be there. Once when I was asked, "To which church do you belong?" although belonging to a certain denomination, I answered, "I believe in the old-time apostolic church," not knowing that God had a people who were teaching and living those very truths.

Some time later I was invited to a holiness-meeting. After several invitations I went. The only reason I returned to the meeting was that my wicked heart was touched with the love the saints had one for another. I was presently saved, and later sanctified.

God has healed me many times. Four times I was near death, was even thought to be dying, but God answered prayer, and each time raised me up. Once a bone in my right foot was broken, and forced downward in a v shape. I pressed the bone up into shape, then my mother and my sister Maude knelt in prayer with me and the bone was instantly and completely healed, insomuch that for several minutes I leaped on tip-toe on that foot, laughing and praising God. I had full use of my foot from then on.

One of our children was said by a doctor to be dying, but God healed him. Two others had typhoid-malaria in bad form, but were fully restored in answer to prayer. Our oldest daughter had the influenza in a light form when it first appeared; later she had it severely. I was away from home. My wife told her she must have faith; then wife prayed for her, and in half an hour she was well. None of our children have tasted medicine. For over twenty-three years I have taken none.

I love God's clean straight way. Some time I am going home. I am prepared; and until that day, I intend to do all I can to exalt my Christ.

Carl J. Tilton.

Success and Failure

BY ASA E. FOLEY

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1, 2). To win in the Christian race one must be decided to do so at any cost. The Christian man or woman must keep himself in good condition. I have talked with some of the champion foot-racers of the community in which I reside, and they informed me that a successful runner must be a strong, well-muscled man. The same is true with the Christian. "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:10, 11).

One must put forth every effort possible to win, because only one prize is given, that is to the one who wins. There are no second nor third prizes given. We must win the one grand prize, or we lose all. It is success or failure. Let us notice some of the essentials to success in this grand Christian race.

Salvation is the first essential to success. "For God has not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9).

Unity is necessary. "Till we all come in the unity of the faith" (Eph. 4:13).

We must have confidence. "Cast not away therefore your confidence, which hath great recompense of reward." We must have confidence in God and in one another.

Charity is also a requisite. "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins" (1 Pet. 4:8).

There must be examination. "Examine yourselves whether ye be in the faith; prove your own selves" (2 Cor. 13:5). We, in order to be successful, must make ourselves a daily study, must examine ourselves whether we be in the faith.

Sanctification is an essential. "For this is the will of God, even your sanctification" (1 Thess. 4:3). To succeed one must be sanctified. Know yourself.

We must be sincere. "That ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ" (Phil. 1:10).

Failure

One of the first things that causes one to fail in the Christian race is faithlessness. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). No doubt this is one great hindrance to success, and will certainly result in failure.

Ambition (worldly) leads to strife and contention (Jas. 4:1-6; Matt. 20:20-24.) It comes from pride in the heart.

Indifference is a cause of failure. The indifferent person is unconcerned; not very good nor yet very bad, neutral. He takes no active part in the Lord's work; sails along on flowery beds of ease; goes to meeting perhaps once a month; has no money for foreign missions.

Lukewarmness will cause one to fail in the Christian race. God says he will spue out of his mouth him who is lukewarm (Rev. 3:15, 16).

Beware of undecidedness. "Choose you this day whom ye will serve." (Josh. 24:15). Be decided to serve God and him alone. We must make a decision. To be undecided means failure.

Revelings are a hindrance to success. They choke out the word of God (Luke 8:14). Indulgence in these things will bar men out of the kingdom of God (Gal. 5:21), and are a proof of spiritual death (1 Tim. 5:6).

Extremes are a common source of failure. Extremes (immoderate, radical). The man that is continually going on extremes in the Christian race will surely fail. He is too fast or too slow. We must run with patience the race that is set before us, looking unto Jesus.

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.

WITH THE BRETHREN

Walter Rimmer expects to conduct a tent-meeting at Canton, Ohio, August 13—September 4.

Bro. H. C. Clausen is expected at the York (Nebr.) camp-meeting, to be held August 18-28. The meeting will be held at the Chautauqua Park.

Bro. H. C. Hawkins informs us that he will be traveling in New Mexico and Texas during August and September. He would be glad to hear from those who desire meetings en route. He expects to return October 1 to take up his regular work in Kansas City, Mo. His address is 1116 McGee St., Kansas City, Mo.

Bro. A. LeRoy Sheldon writes encouragingly from 3311 Davison East, Detroit, Mich. He says that they have good street-meetings and began tent-meetings Sunday, July 23. He expects to hold tent-meetings in three localities this summer. An evangelist is expected to help in that work. Brother Sheldon also says that their regular services are very precious. He and his coworkers would appreciate our prayers for the success of the work of God there.

Representatives of eighteen congregations enjoyed a grove-meeting at Clare, Mich, on July 4. All took part in worshiping God and thanked him, not only for national freedom, but also for spiritual freedom. After the ten-o'clock meeting a fine dinner in the grove was prepared for all. After dinner the crowd was conveyed to the place of baptizing, where seven persons testified to the world of their death to sin and of a resurrected life. Then all returned to the grove for a song- and praise-service, which proved to be a lively one indeed. After that Brother Knight preached a short sermon. The closing feature of the day was the observance of the Lord's Supper and feet-washing, which added solemnity to the occasion. All left with the satisfaction of a day profitably spent.

Bro. J. D. Smoot, who some time ago took up work at New Orleans, La., under the Church Extension Board, writes that the prospects for the work there are getting brighter all the time. He has been invited to different churches to preach, and a good interest is being shown by the congregations. Brother Smoot recently preached a series of special sermons at the tent, which was pitched for regular services, and the Lord poured his blessings out upon the people.

My doors will open Oct. 3, 1922, and there will enter about one hundred and seventy-five young men and young women from two thirds of the States in the Union. These young people are all saved. They are among the best people to be found in fair America. They have spiritual vision. They have faith in God. Their lives are pure and their aspirations high. They and their like are the future hope of Zion. I hope, under God, to send them out, after two short years, filled with holy zeal and spiritual fire to combat the forces of Satan. To this end I need the prayers and the support of the church.

I AM THE
ANDERSON BIBLE TRAINING-SCHOOL

"The work at Patesville (fifteen miles south-east of Anderson) is on the forward move for God, with a fighting few facing a fighting devil," says Bro. T. C. Hall, the pastor. Six persons were baptized recently, and there are others yet to be baptized. On July 30, Bros. H. C. Clausen and H. A. Sherwood began a revival at Patesville.

Bro. H. H. Schliep writes that the work near Forbes, N. Dak., is moving on encouragingly. A revival was just closed by Samuel Ford in which two were saved and the church much strengthened. Much more good could have been done if Brother Ford had not been called home. The people desired that another meeting should be held, and the brethren intend to comply with the request at a later date. Though Brother Ford went home July 3, Brother Schliep went on with the work and baptized eleven July 9. They look for a great work to be done in that community.

CHURCH NOTICES

All-Day Meeting

We have appointed an all-day meeting for Sunday, August 20, for the purpose of dedicating our new chapel, which is situated about two miles north of Bluefield, W. Va., near the Terry Schoolhouse. The brethren in this section and the public are cordially invited to attend. Come filled with the Holy Spirit, full of fire and love, and be a blessing. Bro. J. D. Carver, of Lebanon, Va., will preach the dedicatory sermon. There will be a dinner on the grounds. The dedication will be followed by a two-weeks' revival, in which we are expecting much good to result. Bros. J. D. Carver, J. A. Perry, and other ministers will be present to "preach the word."

Payne (Ohio) Camp-Meeting

This camp-meeting, August 18-28, is held for the benefit of the church in northwestern Ohio and northeastern Indiana, and covers a field of its own, not interfering with the meetings in any other locality, but very essential for all who live within reach of the meeting. And we trust the saints of God in this locality will feel this to be their meeting, and make arrangements to attend.

The camp-ground is located two miles southwest of Payne, Ohio, and has been used for meetings for over fifty years, Brother Warner having labored on these same grounds in the beginning of this reformation.

Payne is located twenty-two miles east of Fort Wayne, Ind., on the Nickel Plate Railroad, and all trains will be met, if information is given as to when you will arrive.

Meals served in the dining-hall on the grounds. Tents for all desiring them. Write for one now. Gospel Trumpet books for sale at the book-store.

We expect this meeting to be the best we have ever had, and know all in attendance will be greatly blessed by the

messages from heaven. Special services for ministers, young people, and children; and three preaching-services daily.

Please remember this meeting in prayer. Remember the date and come. For further information address, Ira N. Kilpatrick, Payne, Ohio.

Ira N. Kilpatrick.

Trumpets Wanted

I should be glad to receive back numbers of the Gospel Trumpet, any date, for distribution. Mrs. J. W. Burns.

We could use many back numbers of the Gospel Trumpet and Sunday-school papers if they are neat and clean.

A. LeRoy Sheldon.
3311 Davison E.,
Detroit, Mich.

We need some of your back-number Trumpets to spread the gospel and help build a strong congregation in LaFayette, Ind. If you can spare some Trumpets, please send to John H. Friddle, 854 Rose St., West LaFayette, Ind. Thank you. John H. Friddle.

Minister Wanted

I have been impressed to write in regard to our field here (Douglas, Ga.). We are just four or five here together in the one faith. None of us could lead a meeting, but we feel that it is a good place for one to be held. Some literature has been distributed here by us during the past four years. We want a gathering-place here, but do not know how to best start, as we are all poor people and would not be able to advance much money to get it started. But we will do all we can. We want an evangelist or any one that might feel led to help us get started. J. L. Crosby.

Douglas, Ga.

Iowa Camp-Meeting

Come to the general camp-meeting of the church of God, for the State of Iowa, held at Madrid, Iowa, August 19-27. Services at 10 A. M., 2:30 and 7:30 P. M. Children's and Scandinavian service at 1:30 P. M.

Madrid is located centrally in the State (as the name implies) on the C. M. & St. Paul railway, twenty-six miles north of Des Moines. Good railroad service on the main line between Chicago, Ill., and Omaha, Nebr. Also shortline between Des Moines and Boone.

Ministers and workers throughout the State will be present to preach the everlasting gospel of Christ in its purity and fullness.

Rooms will be secured for those attending meetings in private homes if you let us know in time.

Meals served on cafeteria plan. All trains will be met and baggage hauled if we are notified.

Twenty-five cents a night will be charged for beds.

If you wish to motor to Madrid and pitch a tent and camp, good ground near by for this purpose may be secured. Come and enjoy this spiritual feast with us.

For further particulars write Frank Bengtson, or Emil Kreutz, Pastor, Madrid, Iowa. Frank Bengtson.

Help Wanted

Any true minister of the gospel, with or without a family, desiring to settle where he can work at a local church will find a good opening at this place. I am just a young worker and feel the need of an experienced worker to help me. I want a preacher who believes in preaching and practising the whole gospel and does not believe in fighting other churches but in speaking the truth in love. All ministers who read this please consider it prayerfully and if led to come to this place to work, please address Miss Julia Mae Ansley, Longstreet, La., Route 1.

Julia M. Ansley.

To the Ministers and Gospel Workers in Virginia

A Hint to the Wise is Sufficient

Just a word in regard to our Year Book. It is no unusual thing to hear some one say something about our Year Book. One will say it is not complete, another will say it is misleading, another will say it has missed its intended purpose; granting all are true, then stop and think what you are doing to correct this criticism. Did you ever stop to think that the compiler of our Year Book is not a mind-reader? Neither does he claim to be a professional guesser. Then you see he has to depend on *you*. Now you may say, "What Can I Do?" How many preachers do you know who are eligible to enrolment, but are not enrolled? Some are young and a little too timid to ask for a blank. The registrar has no way of knowing about him or her, unless *you* do your duty. Let us look up those worthy ones and see that they are enrolled. Then there is another side. We see names that should not be enrolled. This in not the registrar's fault. He can only use that which is given him. When a minister has to go a thousand miles from home to get endorsement, is it not time to call a halt on such? Let us see that Virginia has a full but clean page in the 1923 Year Book. Now is the time to work. Let us help the registrar to make the 1923 Book by far the best. T. M. Bowie.

To the Church in Need of a Pastor

Twenty-one years ago July 16 I preached my first sermon. Most of these years since have been spent in the field as an evangelist. I have had some experience as pastor. Now I wish to settle as pastor, where I can spend all my time. Congregations desiring to, may write me at Mountain Grove, Mo.

F. J. Light.

Who Will Come to Gary, Ind?

Gary is a city of about sixty or seventy-five thousand people. Workers are needed who can be self-supporting until the work is established. As this is a great place for almost any kind of work. I think it a very profitable place for those who could give a part of their time to the gospel work. If there are any isolated saints near here, we should be very glad to hear from them. We should like to get enough together of good workers to canvass this city. We need those that can do visiting and distribute literature, or singers. Most of all is needed a real established Holy Ghost preacher of this last reformation until the work is well under way. A minister for this work must be in good standing. If you are led to locate here, we shall be glad to hear from you. Address Charley McDonald, 608 E. 6th Ave., Gary, Ind. C. McDonald.

Report of the Spanish Work in San Antonio, Tex.

We are pleased to say that the Lord has answered prayer in regard to the Spanish work in San Antonio and put it into the hearts of a few of the saints to send in enough money to erect a building as a place of worship.

Sometime ago we asked through the Trumpet for donations to help get this work started, and gave a brief statement of its prospect; stating that there were about forty thousand Spanish-speaking people in this city that needed the full gospel, also that our dear Spanish brother, M. F. Tafolla had a burden for his people and by the help of the Lord was well qualified to take the oversight of the work.

The donations that we received amounted to $354.77. We bought a lot in a Spanish neighborhood for $180 and the Lord gave us favor with a lumber company, which sold us enough lumber

o build a neat little building, 20 x 30 eet, on small monthly payments of 10 a month; and the balance, after aying for the lot and paying $50 on he lumber-bill, we used to pay for carenter labor, and wiring the house. 'his church property is lawfully deeded o the Trustees of the church of God. Brother Tafolla has been conducting ervices in the church for the past ionth. Though the greater part of hese people are Catholic, they seem to how an interest in this work and the ttendance is good, really better than 're expected at first.

The Lord has recently saved two panish brothers and they seem to be ager to do all they can to help Brother 'afolla with the work. The spirit that hey manifest really shows that they ave found the pearl of great price.

Brother Tafolla, as I have said beore, is a worthy brother and we believe he Lord is going to wonderfully bless im in his work among the people of his iother tongue. He has a large family nd at this time has no income. Work as been scarce in this city, and he has een working on the church-building nd doing some visiting in connection ith the church, but as this is a new ork and most of the Spanish people re poor we can not expect much suport from them until they are saved.

I had the pleasure of meeting with he Spanish Evangelical Association at nderson, Ind., and gave them an acount of the Spanish work here. The rethren seem to be much encouraged ith the start that has been made and xpressed a desire to have Brother Taolla supported so that he might give ll his time to the work which lays so eavily upon his heart, but as the Spanh Evangelical Association is just in its ifancy they are not financially able to upport him at this time.

After talking over this matter of suport for Brother Tafolla, it was decided y the Board that we should write this tter for the Trumpet, asking those ho are interested in the Spanish work nd the furtherance of the gospel among hese people to send Brother Tafolla a beral offering, so he may be able to ive all his time to the work for at ast a few months to get the church stablished until those who are saved nd the Spanish Evangelical Associaon can come to his rescue.

Now I am sure that the church in eneral appreciate the donations that ere sent in for the building. We beeve the Lord will reward those who ontributed, but let us do something for he "man behind the gun."

We who know Brother Tafolla appreciate him very much and are looking forward to the time when the Lord will save men and women under his ministry and call them as missionaries to Mexico. We want the full gospel to go forth unto the ends of the earth. Let us do what we can financially to keep him in work for the Master.

Send all donations to M. F. Tafolla, R. B. Box 157A, San Antonio, Tex., or to the Spanish Evangelical Association, Anderson, Ind., care of Gospel Trumpet Company, stating what the offering is for. Your brother in Christ,

C. F. Miller.

142 Morrill Avenue,
San Antonio, Tex.

REQUESTS FOR PRAYER

I desire the prayers of the saints that I may get saved.

A Poor Lost Soul.

Please agree with my husband and me in prayer for the healing of my husband, who has had an attack which makes him unable to speak, read, or write. Gussie Finch.

Pray for the healing of my body.

Geo. W. Nelson.

Will all who read this pray earnestly for Edward Whiticton, who has had rheumatism for about four years in a very severe form? Nettie Brannon.

Church Extension Vital at This Time

BY J. T. WILSON

There are a few persons still living who can remember the beginning of this reformation, and a great many of us know much of the history of this work. Those who have known this work from the beginning often tell of the good times they used to have and by way of comparison the present state of the church does not seem so glorious as in former days. There may be a number of reasons why the old days seemed best, but I shall not take time to enumerate many of them. First, there was the element of newness which always has considerable to do with our enjoyment of a thing. Second, as we grow older we are much inclined to look back upon the past experiences in a religious way much as we do upon our childhood experiences. We are inclined to think that people of this present day do not enjoy salvation as we did back in the good old days. Future generations will think in the same way as they grow older. But there is a real sense in which we are not experiencing the joy we once felt, and the reason we have been robbed of our joy is because we are not going out after new people as we once did. Much of our joy is the result of seeing others coming to the light. In the early part of this movement nearly all our ministers were evangelists and they were constantly coming in contact with new people who were hungry for the truth. But we must not get the idea that all our ministers should again enter the evangelistic field. No, established congregations must be cared for, and those who are pastors must not neglect their flocks.

Still there is a very real sense in which much of our joy comes from the fact that new people are getting saved and the cause which is so dear to us is growing. And we have all been grieved that for the past few years so little has been done in new fields. There are those among us who believe that we are no stronger in numbers than we were ten years ago and our subscription lists indicate little growth during that period. Be that as it may, we are doing but little toward extending our work into new territory in the United States. To be sure, our foreign missionary work is constantly expanding, for which we are thankful to God. It is expanding because the church is supporting it and if the church will support the church extension work in the same enthusiastic way, we shall soon see the home work expand in our large cities and in the many neglected rural districts.

The average saint is likely to remark at this point, "Well, why don't some of our ministers move into some of these larger centers and establish new churches?" I answer, for the same reason that our foreign missionaries can not open up the work in foreign lands without the support of the church and for the same reason that our ministers in the past have not undertaken to open up the work in so many of our larger centers. They simply can not do it unless the church supports them financially.

Now if this work is ever done, it must be done much in the same way that our foreign missionary work is being done. In fact, church extension work is missionary work being done in the homeland. And several of the countries in which we are spending considerable missionary money now are as nearly Christianized as is the United States. At this point I deem it wise to say that I am in sympathy with the

foreign missionary work being done in various parts of the world; I hope every dollar of the Budget for the present year may be raised and that the time will soon come when our foreign work can be greatly expanded. But the work of the Board of Church Extension and Home Missions is vital at this time. If it is true as some claim that the church has increased but little in the past ten years, we may soon find it difficult to keep expanding our foreign missionary Budget beyond the present limit. The church in the homeland will doubtless always be called upon to bear the larger share of the financial burden for all church work; therefore, we must not neglect to strengthen the home base.

The records of several religious bodies show that they are giving as much to church extension work and home missions as they are giving to foreign missions, while we used as much money for foreign work in the island of Barbados alone last year as was raised by the Board of Church Extension. This year the Board is asking for only $50,000. This amount ought to be easy to raise if the church can just be made to feel that this work is vital.

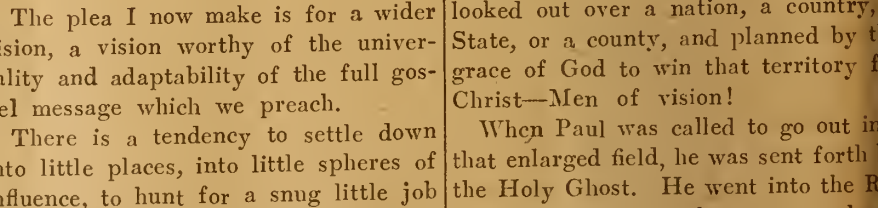
Only 40 per cent of the population of the United States make any profession of religion at all, while more than sixty millions of our people are godless; and unless we unite our efforts in some such way as through the Board of Church Extension, there is little that we can do only as we can appeal to the people in the districts where the church is already established. Our ministers can not unassisted establish churches in our large centers of population and in the neglected districts of our country. The expense is too great. But if the whole church will cooperate, it will be possible within the next few years to accomplish much toward evangelizing the neglected districts in America. And in turn every church established will help in the larger task of giving the pure gospel to the world. At the Anderson camp-meeting the Board of Church Extension suggested that at least $50,000 be raised for opening up work in new places during the present year. And when this Budget was presented to the ministers assembled they accepted the suggestion with considerable enthusiasm and voted to raise the amount.

Now it happens that in this reformation there are a good many isolated saints who have no local work to support. Such persons should give just as regularly as do those who compose the regularly established congregations. And the isolated saints should give more liberally to church extension work and other general phases of work than do those who must help maintain a local work as well. I trust that every isolated saint will decide to give regularly to church extension work during the present year, and that every local congregation will include a specified sum for this purpose in its regular budget. If there are those who have money to loan which they would like to have at work for the Lord, the Board of Church Extension can use a limited amount of borrowed money in assisting struggling congregations in erecting places of worship, etc.

If the whole church will take hold of this glorious work with a will, we shall soon be rejoicing in the knowledge that new congregations are being established. And if some of the older saints who are longing for the good old times will open their hearts, loosen their purse-string, and give to church extension work as they did in the good "old days," they will soon be enjoying the same rich blessings that they did in the early days of this movement. There is nothing wrong with the present day. Joy does not come to us because of the times in which we live. Our joy comes from helping others and from seeing others brought into the light.

Shall we not all get behind the Board of Church Extension with our prayers and with our means? Already Earl L. Martin, in Boston, J. D. Smoot, in New Orleans, and Fay C. Martin, in Rochester, N. Y., are being supported by the Board of Church Extension, and others should be at work in other places in the very near future. Reader, will you not put these men on your prayer-list? Pray for them each day that God will help them to reach many souls.

I wish to repeat in closing that church extension work is vital at this time—vital to the happiness of the church vital to the spirituality of the church vital in fulfilling our responsibility to our neighbors; and, finally, vital even to our foreign missionary work. Let us raise the $50,000 and extend the home work to more of the neglected fields



A Wider Vision Needed

BY R. L. BERRY

The plea I now make is for a wider vision, a vision worthy of the universality and adaptability of the full gospel message which we preach.

There is a tendency to settle down into little places, into little spheres of influence, to hunt for a snug little job where we shall be pretty well supported and hold it down. Of course, these small spheres need filling, no question as to that, and somebody must fill them, you say. That is true. All we gain must be held and every beginning is small, as the beginning of Christianity graphically illustrates. I am not in the least concerned about, and am not treating in this article of, making a big, pompous, showing somewhere. That is not the point. In point of fact there is scarcely anything that is now big but what began small and unnoticed. Those who go in at the big end of the horn usually come out at the little end of it, while those who go in at the little end will come out at the big end if they keep on going in that direction.

We need more Pauls, more men like John Wesley, men like Carey and Judson and Asbury and Warner; Men who looked out over a nation, a country, a State, or a county, and planned by the grace of God to win that territory for Christ—Men of vision!

When Paul was called to go out into that enlarged field, he was sent forth by the Holy Ghost. He went into the Roman provinces near by, as near home as he could, on his first tour. On the second tour he expected to visit only the provinces just lying beyond those he had first visited, and when he attempted to do so "the Spirit suffered him not." God had a bigger plan for Paul's ministry than that, and a few days later God gave the vision of the Macedonian crying, "Come over into Macedonia and help us." And we know how the vision enlarged Paul's field of labor; it opened up a great new district for the gospel.

John Wesley began in a small way and few people knew of him, but as he continued his vision grew till he made England his charge and in the greatness of soul he at last cried, "The world is my parish." Wesley did not stay in the old Foundry in London; he traveled over all England, organizing Method

ocieties everywhere, setting over them eaders, and proceeding on and on in he same manner till they dotted Eng- and like hay-stacks in a rich meadow.

Carey went to win India. Judson ent to win Burma. Asbury started ut to win America. Warner started ut to win a world.

The church can not produce all Jud- ons, Careys, Wesleys, or Warners, but ; should produce some such men and omen.

Let me tell you, briefly, the story of Iary Slessor. Born a poor girl in cotland, she had to work in the mills rom the age of ten on. She was con- erted to God and took an interest in eaching Sunday-school children. By int of hard work and intense applica- ion she got a little education. She be- ame interested in missions and was ccepted as a missionary and went to 'alabar, on the Gold Coast of Africa, ear where the great Niger pours its aters into the sea, a country full of lack savages, superstitious, wicked, ile, with customs so dark as to be al- ost unmentionable. After learning ie language she began work and ere ng set out to win whole territories for esus. She boldly pushed into the frican "bush" (forest) among tribes tterly depraved, it appeared, and chal- nged their heathen superstitions and stoms. She did not stay in one mis- on, but deliberately plunged into the eart of new districts, with the result at she won three whole districts to hristianity, established churches, built chools, and almost ruled the whole eople there.

The important point I wish to empha- ze in her life was her vision, that out- ok which led her to attempt great ings for God.

There are today great districts almost holly untouched by the ministers of is reformation. I could name a dozen; or instance, Montana and large sec- ons of North Dakota and South Da- ota and Nebraska. Iowa is only ratched in spots. Northern Missouri ands a great unoccupied field. In ie Southern States there are vast dis- icts wholly neglected, and the New ngland States are pitifully overlooked.

There are young men and women go- g to our Bible training schools in oise City, Kansas City, and Ander- n who, unless they catch the vision, ill think of some snug little spot close y the School they are attending where ey can settle down. I wish it were so could take these young and energetic inisters up upon some eminence where ey could view the field with all its vast possibilities. Some, of course, must fill responsible places in local congre- gations, and it is not my purpose to create any unhealthy ambitions, but some one must see the unoccupied fields and go out deliberately planning to evangelize them with this truth.

More than that, some of the older ministers, it seems to me, should see the divine vision, "Come over into Mace- donia and help us." This was no for- eign missionary call; it was a home missionary call to carry the gospel to a district of the Roman Empire that had it not.

How shall they begin? He who pro- poses ought to have some plan. Choose your district, go into it, get all the saints therein interested in the plan, tell what you feel ought to be done, get cooperation, and begin. A tent might be the first equipment; hold tent-meet- ings in two or three towns the first year. Do good thorough work, raise up a congregation as large as possible and get it into working order before you leave, and then go on to another place and do likewise. Get a helper to return now and then to the first place to en- courage them. Do not scatter your points, but keep the work connected. During the winter hold revivals in the places where you had summer cam- paigns. Organize Sunday-schools dur- ing the winter at these points. Ordain deacons as soon as possible. Next sea- son repeat the process in a little wider field. Get all connected so that the con- nection between them may be kept up. As the work grows younger workers can be brought up or brought in. After a dozen congregations, large and small, have been raised up, start a district camp-meeting.

Brethren, this can be done; it has been done. If you will get the history of our work where it is strong, you will find that some such plan has been car- ried out, either purposely or acciden- tally. Why not go to some such dis- trict, or State, where there is no work now and begin?

Such a work will call for vision and constructive ability, but there are many who can do just such work. It will call for more faith in God than many now have, more consecration, more zeal, more of the spirit of an apostle, but it is the greatest work one can be called to. Such real pioneers are the real builders of the church, and any one acquainted with conditions now knows that just such work, getting out into new, wide fields, is the need of the hour.

Paul once said he desired to go, not to places already evangelized, but to places where Christ had not been preached. This full gospel should go into those places where it now is not known. The time is ripe. Who will go?

Happiness is the natural flower of duty. The good man ought to be a thoroughly bright and joyous man.

—*Phillips Brooks.*

Meeting Notices

ALABAMA

Bessemer, Ala.—The camp-meeting of the church of God (colored) will be held Aug- ust 25—September 3. Ministers expected, W. W. Naylor and Luther Hill. For further information write M. T. Hiill, Pastor. 2005 S. 20th St., Phone, Bess. 429W.

ARKANSAS

New Edinburg, Ark.—Meeting at Smith Creek Chapel, August 11-21, or longer. I. M. Hedden expected. This church is locat- ed seven miles east of Fordyce, five miles south of Kingsland, five miles west of New Edinburg. For any further information write Wm. Bryant, New Edinburg, Ark., R. 2, Box 62. W. M. Bryant.

IDAHO

Middleton, Idaho.—Camp-meeting, August 19-28. Not a large camp-meeting but we hope it to be great in spirituality. For any information write Tressa Nickerson, Mid- dleton. Idaho. Tressa Nickerson.

ILLINOIS

Bloomington, Ill.—Central Illinois as- sembly, August 25—September 3. We hope to make this the best meeting ever held in central Illinois. Let all the congregations in this territory send in their contribu- tions as quickly as possible. W. E. Monk, of Louisville, Ky., will be the evangelist. Sister Phoebe Rediger, of Hoopeston, will have charge of the young people's meetings, and Sister Ruth Marquiss will have charge of the primary work.

E. N. Reedy, Pastor.

West Frankfort, Ill.—Southern Illinois camp-meeting, August 4-13. Meals will be served on the cafeteria plan. There will also be a lunch-room on the grounds. Free lodging can be obtained at the dormitories, and in the homes of the saints. Bring your bedding. Let every saint in reach of this camp-meeting plan to attend without fail. Urge your minister and the evangelists to come. Special rates to ministers. The worthy poor will be provided for. For further information write to E. L. Voigt, Box 395, Mount Vernon, Ill. E. L. Voigt.

INDIANA

Yellow Lake, Ind.—Camp-meeting August 11-20. For information in regard to the meeting write R. N. Gast, Akron, Ind.

R. N. Gast.

Bedford, Ind.—Southern Indiana Camp- Meeting will be held at Bedford, Ind., Aug- ust 18-28. We are expecting a large at- tendance of saints. Bring bedding if pos- sible; do not forget this. You can rent a tent and camp on grounds if you like; tent for two beds will not cost over $6.00; whatever we can rent them at, that is what it will cost you. We shall have straw here. Meals will be served at a very reasonable price. We shall make it as easy as we can for all, so come; get all you can to come. Ask your agent the best way to get here, or drive through in machine. Min- isters giving all their time will be cared for free, so will the poor. L. F. Robold. Bedford, Ind.

IOWA

Madrid, Iowa.—The Iowa annual State camp-meeting will be held at Madrid, Iowa, August 19-27. Able ministers will be pres- ent. We will meet trains if notified. Bag- gage hauled free. Meals served on cafeteria plan, free to all ministers and worthy poor. Beds will be furnished in private homes near camp-ground at 25 cents a night. For further particulars write Frank Bengston, Madrid, Iowa. Emil Kreutz.

KANSAS

Anthony, Kans.—State camp-meeting, August 3-13. W. E. Monk, from Louisville, Ky., will be the visiting minister.
C. A. Hoffman.
615 E. Main St.,
Anthony, Kans.

Almena, Kans.—The general Almena camp-meeting this year will be from August 18 to September 3. The first part will be given to evangelistic services, and the last ten days to the regular camp-meeting. We are planning for a larger and better camp this year. C. C. Mansfield, of Oklahoma City, will be the main speaker. Others will also be present to preach the gospel. This meeting will be run as in previous years. Ministers and their families and worthy poor will be cared for free. Meals will be served on grounds. Tents may be rented; put order in immediately. For further particulars write, A. G. Lovell, or R. C. Smith.

Palco, Kans.—Tent-meeting beginning August 18 to last indefinitely. Chas. C. Mansfield, of Oklahoma City, is expected to be with us. The tent will be pitched in the Beecher Grove, seven miles west and two south of Palco. Let all the brethren within reach prepare to be with us. We expect to have a few tents to rent so that if any should want to come and camp they can do so, but such will be expected to bring bedding for themselves. Everybody invited.
J. G. Gordon.

KENTUCKY

Scranton, Ky.—Annual camp-meeting, August 25 to September 3. T. F. Lyons, of Morehead, Ky., Edgar Fleenor, of Alexandria, Ind., and W. H. Hunt, of Winchester, expected. John C. Williams.

Winchester, Ky.—State camp-meeting, August 18-28. W. H. Hunt.

LOUISIANA

Bonita, La.—North Louisiana camp-meeting, August 10-20. Bro. A. Q. Bridwell is the minister in charge, but we invite all the ministers of the State and adjoining States to come and be with us in this meeting Provide yourselves with tents and bedding and come prepared to care for yourselves. Ministers will be cared for by the church, also as much help be extended to others as it is possible. This meeting will be held on the church of God camp-ground, four miles southwest of Oak Grove, and four miles northwest of Forest. For further information write the pastor, D. M. Green, Oak Grove, La., or I. J. Fair, Forest, La., or the writer. M. S. Ward.
Bonita, La., R. D. 1, Box 89.

Forest, La.—A protracted meeting of the church of God will commence at Pioneer, La., August 25, and continue over two Sundays. To any one who would like to come and camp on the ground, we will say that you will find all of the conveniences you need, and a courteous people to stay with. R. H. Owens, of Mt. Pleasant, La., and J. M. Kelley, of Quitman, La., will preach the word. Everybody invited. For further particulars write us. I. J. Fair.
Forest, La.

Palmetto, La.—State camp-meeting (colored) September 22—October 1. All ministers in the State are expected. Ministers from other States are invited.
Ogden Fontenat.

Sharp, La.—Camp-meeting, July 28—August 6. J. T. McNeill will be the evangelist.
Simpson, La. J. D. Ferrill.

MARYLAND

Ellwood, Md.—Camp-meeting July 28 to August 6. Bros. J. W. Lykins and A. G. Riddle are expected. Lodging and board provided on the ground. Bring pillows and covering if you can.
Emma C. Coulbourn.
Hurlock, Md.

MASSACHUSETTS

Pittsfield, Mass.—Northeastern camp-meeting of the church of God, August 3-13. The meeting will be held at Pontoosuc Lake, Pittsfield, Mass. I. S. McCoy, C. J. Blewitt, Earl L. Martin, and other ministers and gospel workers will be present. Meals will be served on the ground at reasonable rates. Those desiring to secure cottages for certain dates should write the undersigned at once. Ticks filled with straw will be provided free to all, but each individual must bring sufficient bedding for himself. Further information gladly given upon request. R. W. Potter.
48 Harris Street,
Pittsfield, Mass.

MICHIGAN

Benton Harbor, Mich.—Tent-meeting, August 13-23. All isolated saints within reach are welcome. Come praying for a good meeting. Jacob Wiens.
819 Port St., St. Joseph, Mich.

Burlington, Mich.—Camp-meeting will be held at the grounds one mile east of Burlington and one mile north of Burlington station August 25—September 3. This date was found most favorable last year, as other camp-meetings near by were over, giving a better attendance on that account. Burlington is on the Air Line Division of the Michigan Central Railroad, with two trains each way daily. It is also on the main road between Detroit and Chicago, this being one of the best automobile roads in the State. Board is furnished on the free-offering plan. Lodging provided free; plenty of straw-ticks; but to be sure of bedding you should bring some with you, as we can not agree to furnish bedding except to ministers and workers. If you have been to this meeting, we should like to have you come again; if not, we should be glad to have you come. Any train will be met if we are notified. Bro. R. O. Marsh, of Union City, Ind., expects to be at this meeting. For information address Wm. Eldridge.
Burlington, Mich.

St. Louis, Mich.—Central Michigan camp-meeting, August 17-27. F. G. Smith, J. A. Morrison, and other able ministers will be present. Grounds two miles east of St. Louis. Those coming by the Ann Arbor Railroad take the buss from Alma to St. Louis, where the E. M. Wagner Taxi Company will convey to grounds for 25 cents. Taxi will also meet all Pere Marquette trains. Be sure to take Wagner taxi. Meals furnished at reasonable cost. Ministers will be cared for. Lodging free to all, but bring bedding. Those who have tents be sure to bring them. Those desiring further information write E. C. Grice, St. Louis, Mich. E. C. Grice.

MISSISSIPPI

Millville, Miss.—Camp-meeting (colored), August 25—September 3. A. G. Drane.
Center, Miss.

Union, Miss.—Camp-meeting at Dixon camp-ground, August 11-20. Ministerial help expected. Those coming to camp, bring straw-ticks and quilts. Meals served as usual. All desiring to be met at train write S. H. Benson, Union, Miss., R. D. 1.
Union, Miss., R. D. 1. W. P. Germany.

MISSOURI

Flat, Mo.—Camp-meeting, August 11-20, will be held on the old camp-ground near Flat, Mo., twenty miles from Rolla, and fifteen miles from Newburg, Mo., both on Frisco Railroad. Reached by hack line. J. A. Morrison, of Anderson, Ind., and E. A. Odell, with local ministers, will be in charge. Bring bedding. Meals served at reasonable rates at dining-hall. Address N. E. Jackson, Edgar Springs, Mo., or J. A. Vance, Flat, Mo., for particulars.

Kansas City, Mo.—Missouri Valley Camp-meeting, August 18-27. To be held in a big tent on the lots purchased for that purpose last year. Meals served on the cafeteria plan. Ministers half-rates. Rooms at reasonable rates close to meeting. Bro. E. G. Masters visiting minister. A goodly number of State and local ministers expected. Take a downtown car at Union Station, transfer to either 12th- or 15th-Street car going east, get off at Topping Avenue, and walk a short distance to the Missionary Home. For further information write, Fred Bruffett,
Chairman of Committee.
5903 E. 13th St., Kansas City, Mo.

Mountain Grove, Mo.—Our camp-meeting will be held August 10-20. Bro. J. H. Ball, of Paragould, Ark., will be with us and our home ministers. All in reach of Mountain Grove please come and help enjoy a feast of good things. Bring bedding with you if you can. Straw will be on the camp-ground. J. W. Mason, Pastor.

Vichy, Mo.—Camp-meeting, August 17-27. Ministers expected, G. E. Wright and S. Anna Kachel. Frank Schneider.

NEBRASKA

York, Nebr.—State camp-meeting August 18-28, to be held on the Chautauqua grounds. Mrs. J. C. Bishop.

NORTH CAROLINA

Charlotte, N. C.—Our annual State camp-meeting (colored) begins August 25, to last ten days or more. Able ministers expected. All congregations in the State are urged to attend. Everybody invited.
P. O. Box 721 H. F. Lee, Pastor.

OHIO

Payne, Ohio.—Camp-meeting, August 18-28. Bros. Geo. Lorton, S. L. Wingert, and other ministers expected. Tents for all desiring them. For information write to Ira N. Kilpatrick, Payne, Ohio.

Springfield, Ohio.—State camp-meeting, August 4-14. W. F. Chappel expected. For information write S. L. Wingert, Lima, Ohio, or C. E. Byers, 1418 Maiden Lane, Springfield, Ohio. C. E. Byers.

OKLAHOMA

Jester, Okla.—Protracted meeting, August 25 to September 3. Bro. J. D. Harmon will be present to preach the word.
H. M. Coker.
R. 1, Brinkman, Okla.

Oklahoma City, Okla.—Camp-meeting August 11-21, on the old ground, Capitol Hill. E. G. Masters.
2817 S. Harvey.

Pryor, Okla.—General meeting for eastern Oklahoma will be held at Pryor, beginning August 18. Let all saints in the eastern part of the State arrange to attend. The Minkler evangelistic company will be here with large tabernacle; also other able ministers will be present.
Pryor, Okla., Box 322. Grant Teter.

PENNSYLVANIA

Emlenton, Pa.—Camp-meeting, August 18-27, at White Hall grounds, two miles north of Emlenton, Pa. Can be reached over the main line of the Pennsylvania Railroad, running from Pittsburg, Pa., to Buffalo, N. Y. Tents can be had for a small sum, but bedding can not be furnished. Meals will be served on the cafeteria plan. Let all the saints within reach prepare to attend this great meeting. J. W. Lykins, of Charleston, W. Va., will be our visiting minister. Able ministers and missionaries are expected.
J. Grant Anderson.
9 Gilfilan St.,
Franklin, Pa.

Westmiddlesex, Pa.—Camp-meeting, August 25—September 3. R. J. Smith.

TENNESSEE

Greeneville, Tenn.—Camp-meeting, August 12-20. Brother and Sister H. F. Wilson, J. Lee Collins, and other ministering brethren expected. Meals served on the cafeteria plan. All who are expecting to come write me as early as possible.
W. A. Sutherland.
201 Carson St.

Tullahoma, Tenn.—Meeting at the church of God chapel, four miles south of Tullahoma, will begin August 18, and continue over two Sundays. O. W. Sidener is expected. W. A. Robertson.

TEXAS

Girard, Tex.—Revival, beginning August 14, to continue two weeks. We should be glad to have all those near by to come. The meeting will be held by W. T. Wallace. For further information write Mrs. Mary Johnson, or C. Phipps, Girard, Tex., Box 1

Wiergate, Tex.—Revival (colored) beginning August 30 to continue indefinitely. Bro. David Scott, of Bayou Goula, La., expected. For information write J. E. Shankle, Wiergate, Tex., B. 586.

Jones Inman.

WEST VIRGINIA

Oak Hill, W. Va.—State camp-meeting, August 4-12. Bring your bedding such as you may need; straw will be furnished as reasonably as possible to fill ticks. Board will be furnished at a reasonable price. All will be expected to care for themselves, except the worthy poor. Ministers will be cared for free. We urge that each congregation in the State send in a donation to help bear the expense of this meeting. Send all donations to I. W. Kinzer, Oak Hill, W. Va.

I. W. Kinzer.

WISCONSIN

Ableman, Wis.—State camp-meeting, August 18-28. The State ministry and possibly others will be present. Free lodging in the dormitory. Bring bedding if possible. Meals will be served by free-will-offering plan. Those desiring to rent tents, to be met at station, or to obtain any other information, write to Arthur A. Meyer, Ableman, Wis.

Arthur A. Meyer.

FROM THE FIELD

CANADA

Plum Coulee, Man., Canada, July 20.—I have felt for some time that I should write and tell how the Lord is taking care of his people in this part of Canada. About six years ago we had received some light (however, it was dim and imperfect) on sanctification. Several sisters constituted themselves a prayer-band and prayed earnestly and constantly, and seemingly without success. Longing for more spiritual food, and for something we could not understand, we were led by the Holy Spirit to call Brother Arbeiter, of Marion, S. Dak., to preach to us. When he preached on the true church, on unity, on divine healing, and showed what sanctification really is, we knew what we were longing for. Sinners were saved, believers sanctified, and the church of God went on from victory to victory. Several believers in Winkler were drawn into the light, and received the gift of the Holy Spirit. We at once began to undergo persecution of all kinds from the sects around us. I was the principal of the school here, and as I was the only one they could reach, I had to bear the brunt of the attacks. But persecution only drew us closer together into a more fervent band of prayer, and drew the attention of the whole district upon us and upon the "false doctrine," as our teaching was called.

The Lord has wonderfully blessed us. Since we stepped out into the full light our numbers have more than trebled. Our hearts are on fire for the Lord. Missionary zeal is high and the Lord is giving us more power and understanding. He has called out my dear wife, Sister Walkof, to be pastor of the work, and after she proved the Lord that he had really called her out, she has led our little flock here in all humility. I am content to act as assistant pastor and handy man and to do what the Lord leads me to do. Stations opened: Plum Coulee, Winkler, Grossweide, Haskett, all in Manitoba, and also Neche, N. Dak.

When not engaged in teaching we visit our friends and exhort them to stand true and grow in grace. Brother Susag, of Grand Forks, N. Dak., has visited us twice, and is acquainted with the work. Last year's camp-meeting at Grand Forks, N. Dak., we attended with two cars; this year with seven cars, and some went by train. Brother Ratzlaff, of Marion, S. Dak., was with us a few days last week and is coming again this week. The Lord is working on the children, many being converted and some even sanctified. To him be all the praise and honor. Yours in the one body,

J. S. Walkof.

CHINA

Chinkiang, China, June 24.—Since our last report several have been saved, all of them for the first time. Among them is a young student. Unfortunately one of the two women who got saved—Sister Chang—shortly afterwards left for her home in North China. We were sorry to see her leave, but hope she will get to return to Chinkiang later on. With many people Chinkiang is a transient place. They come here to work or for other purposes and then sooner or later return to their homes in other parts of the country. Different ones who have made a start in the Christian way leave before they are established.

The small-pox has been bad in this city and children are sometimes seen on the streets with it. The majority of the people do not observe any precautionary measures, thus exposing others to it. However, there is less of it now. With the ushering-in of the warm weather, disagreeable odors, stagnant pools, and other unpleasant things become more noticeable. In Chinkiang we have our full quota of such things and while we never get to the place where we can say that we enjoy them, yet, in a sense, we get used to them as a part of the regular routine of life.

Since last writing, there has been a civil war up north and the Manchurian war-lord Chang Ko-lin was speedily defeated by General Wu Pei-fu and his associates. The well-known Christian general, Jeng Yu-shiang, assisted the latter. Li Yuan-hung is now acting temporarily as president. He was the first president to be elected when China threw off the monarchical form of government. The possibilities for the reunification of the country are better now than ever. China has long been torn by dissensions and civil war. Also various parts of the country are infested with robbers. One of the attendants at our services, whose home is up north, had his daughter and son, together with many other families, carried off by bandits, and they were delivered only after a sum of over three thousand dollars (local currency) was paid. Missionaries have also been carried off on several occasions; however, all is quiet in our part of the country.

Poverty in China is more intense and more widespread than in almost any other great country. The missionary has to struggle in the shadow of this poverty. So many are out of work. Different ones who associate with us are often so poor insomuch that one can not reasonably expect them to materially assist the work financially. At the present rate it would take a very large congregation to make the work here fully self-supporting. However, the brethren are contributing of their means for various purposes.

The causes of China's poverty are many. Some are: civil war and instable government; lack of an adequate system of inland transportation and the absence of large undertakings for the control of rivers. Also the very numbers of the Chinese people are a factor of no small importance.

The needs of China are great. It is computed that about 25 per cent of the territory of this nation is still unworked by Christian forces, which also includes much territory sparsely populated. Possibly about another 25 per cent is beyond ten miles of any of the ten thousand evangelistic centers and is only occasionally worked. Altogether about 50 per cent of the territory of China is practically untouched. There are about twenty-five Chinese home missionary societies working in connection with different denominations. About 38 per cent of the communicants are women.

The other day, I came across the following interesting testimony of God's power in China, as related by a missionary of the China Inland Mission. Thinking it would be of interest to our readers I shall pass it on. He writes: "Another man who was baptized this year, and who is now married to the daughter of one of our Christians, said to me privately, when I was examining him for baptism: 'Pastor, I should like to tell you how great God's mercy has been to me. Although my parents were Christians, I, as a young man, was wild and reckless, and would not listen to my father's words, although he exhorted me with tears. At last I got mixed up with some robbers, and a number of us were caught by the government soldiers, and were actually led out to execution; some had already been put to death, and in my terror I cried to my father's God for mercy. The military officer, hearing my prayer, was, strangely enough, moved to spare my life, and ordered the executioner to stay his hand. Instead of a cruel death I received a beating of three hundred blows. From that time I determined to turn to God. I became a soldier and traveled in various parts of the province. As I heard the Word of God in different gospel halls, I yielded myself to Christ.'"

Recently a bright young man, by the name of Chang, called at our home. He works at the post-office, having been recently transferred to Chinkiang from Nanking, where he became acquainted with Sisters Watson and Maiden when they were at the Language School in Nanking. I have already had two long talks with him on various religious subjects. During our conversation he mentioned about having started to read the Bible in the past, but could not get interested in it. He appears to be seeking for the truth and for soul-rest and satisfaction. The Lord's invitation, as recorded in Matt. 11:28-30, made a favorable impression upon him. I

now have a regular appointment with him about once a week and our readers might remember him in prayer, that the Lord will reveal himself to this man and give him true satisfaction and peace.

C. E. and Annabel Hunnex.

INDIANA

Alexandria, Ind.—With grateful hearts we greet you in His name. So far this year has been one of the greatest success since we have lived in Alexandria. The church is on the advance and is growing in favor both with God and man. Our numbers have almost doubled themselves. Our Sunday-school is very gratifying. Our record attendance is 254. Our prayer-meetings are splendid, there being large attendance and good interest. The outside world is taking note of the work. Sectarian churches acknowledge the church of God to be the most spiritual and devoted. One thing we are striving for above all else, and that is a clean, pure, holy, loyal church. We exhort our people to a godly life, and holy living, telling them that a true Christian example will win the honest-hearted to Christ.

Nine years ago we started with about 8 saints, a Sunday-school of about twenty-five, and a little house that would hold about 70 or 100. We now have a place that will seat between 300 and 400. We are expecting still greater things of the Lord, for all have a mind to work. For the things that have been accomplished we give the Lord the glory and praise.

The first Sunday of July I was privileged to be at Marengo, Crawford Co., Ind., or near that little town. About two miles from this town there has been raised up a nice little work by Sister Emma Meyers, her husband, and Willa. With the aid of other good consecrated saints a house of worship has been erected. On the first Sunday of July this place was dedicated to the Lord. The prospects for a good work are very favorable. Brother and Sister Meyers are laboring faithfully. A good foundation is being laid, and the community at large is very favorable to the work. One good feature about the work is, Brother and Sister Meyers have the confidence of the people. This is a poor country, but a more hospitable people I never met. They were so kind and friendly. On the day of the dedication, a number came down in automobiles and a truck from Louisville. This day was well spent. We bid this congregation Godspeed in this good work.

Brethren, when you think of me, think of me as one of God's faithful ones and one that can be counted upon in this great work. Yours in Him,

E. A. Fleenor.

KENTUCKY

Indian Fields, Ky., July 20.—At this writing I am at Hamilton, Ohio, in a revival, which began July 9. The Lord is wonderfully blessing his word. This is the first meeting of the kind that has been in Hamilton, and the people are somewhat backward about coming to the front. They are seen standing around the tent listening, but now they are coming in and listening much better than in the beginning. Well, we are living in such days of religious deception and fanaticism that we should admire people who endeavor to find out who we are and what we are before they take hold. We are expecting to be here several days yet, and we are not discouraged in the least. The word of the Lord is reaching hearts, and we are expecting a meeting that will, not only bring results now, but will exercise an influence on the people which will enable us to have a better meeting in the future.

The last of June and the first of July we held a meeting at Salt Lick, Ky., assisted by Bro. W. F. Jones, who led the singing and did some preaching. This was a glorious revival. Something like twenty received special help from God and testified that God had saved them. The last Sunday of the meeting nine followed the Lord in baptism. Many of the saints from a distance attended this meeting. Several came from Howards Mills and Mount Sterling. Bro. Hedges Thompson preached a good sermon for us on the subject of Retrospection, which we all enjoyed. Brother Thompson is a good preacher, a stirring evangelist. Any one desiring his service write him at Mount Sterling, Ky., R. D. 1. Let us get him out in the work.

In May Bros. W. F. Chappel, John Chappel, W. D. Oldham, and I held a meeting at Middletown, Ohio. We enjoyed this battle together. The congregation was helped in many ways. Brother Lawson, their faithful pastor, was of great help to us. He is a straight, clean man of God. During our meeting Brother Chappel was called to Catawabaha to preach a dedicatory sermon.

The meeting I am now in is near Middletown, Ohio, and I feel at home. The saints from Middletown are coming. They are certainly encouraging my heart by so faithfully attending this meeting. At this writing Brother Chappel is at Stanford, Ill. I shall go from here to Casey Creek, Ky., for a three weeks' meeting to begin August 4. I desire an interest in your prayers. I have my appointments made up to the middle of November. Any desiring my service through the latter part of November, and December, write me at above address.

R. C. Caudill.

MISSISSIPPI

Columbia, Miss., July 8.—After closing our meeting at Ellisville, Miss., we came to Hattiesburg, Miss. A number sought the Lord for pardon there, also several consecrated for sanctification. Leaving Hattiesburg, we started for Columbia, Miss., by way of Lumberton, Miss. Here we saw Brother Andrew Brown. He is helpless and can hardly speak above a whisper, and then an interpreter is needed to explain what he says. We prayed for him and had services with the saints one night.

We have been very busy since we came here. This is a new field and the people are receiving us with unusual generosity. For several nights we preached revival sermons and the news went out to neighboring towns, which caused the people to come in great numbers. Next we spent several nights on the line of Christian living, showing what it means to be a Christian. They took this very well. Next we spent several nights on the doctrines of justification and sanctification, showing that sanctification is received subsequent to regeneration. We illustrated our sermons with diagrams, which had a good effect in making our teaching plain. We also treated the subjects of divine healing, the Lord's Supper, and feet-washing. These doctrinal sermons put the people to reading. For the past ten days we have been treating the subject of the Church of God—Its Universality and Exclusiveness. Some of the preachers wanted to run us out of town and there were threats of violence; some even made threats to throw our tent into the river. But the Lord has brought us through all right.

The church of God is being established here and we are planning to buy a building for a meeting-house. We have a place already in sight for $1,500 and we mean to try to raise the money and get into the building before winter. We have set out to capture this town and another town in Louisiana this year. We solicit the prayers of God's people that the Lord will continue to work. Yours for Christ,

W. H. Lewis,
W. L. Dickinson.

MISSOURI

Pleasant Hope, Mo., July 11.—I am now in a few days' revival in a large tabernacle which was built by the churches of this town for a union meeting held by a Baptist preacher from Kansas City. They opened it up for us to preach the truth in. Last night was the third night of the meeting. Hundreds were present, and many could not get seats. Many asked for prayer and a few came weeping to the altar. The churches all dismissed their services and came to the big tabernacle. The message was the Trace of the Church, proving that in the "evening time it shall be light." Some from different churches are already seeing more light and are also seeking sanctification. Division walls are crumbling.

Our next revival will be at Lebanon Mo., in our new tent with a seating-capacity of over 2,000.

Divine healing is a leading feature of our revivals. We find if healing stirred the people in the days of Christ and the apostles, the same manifestations of power and the gifts of the Spirit will stir people today. Miracles helped Moses before Pharaoh, Peter and John at Jerusalem, Paul on the Island of Melita, Philip in Samaria. The four gospels are full of healings and miracles. Jesus followed this plan of introducing the gospel and getting a crowd. It will take the place of so many socials and many other means used to hold the people. We need more revivals of the type Philip held in Samaria. Christ is the greatest magnet in the world.

Brethren, pray for us. Remember the Brice camp-meeting, beginning July 30. Yours in Jesus' love,

Paul M. Bennett and Coworkers.

Vichy, Mo., July 12.—I am glad to report that I am still on the Lord's side doing all I can to get the pure gospel to hungry souls. I have been going part of my time to a new field of labor near Dixon, Mo. My first visit to this place was in July, 1921. Since that time several have been saved, and are coming out into the clear light of the gospel. I am glad to thank God for his word, which when preached will bring old-time conviction on people, and old-time conviction brings forth the fruits of old-time religion.

I have just closed a few days' meeting at this place. Sister Bradey, of Rolla, was a source of help in this meeting by wa

f prayer and altar work. Five were bap-
zed. Three will follow soon. Among
iose at the altar was a young man who
as badly afflicted in body and mind.
[ands were laid on, and the power of
isease rebuked. He arose with a smile
f intelligence on his face. In spite of
ie fact that this is a new field, shouts
o up all over the house as the plain word
f God is given out to them. I ask the
rayers of God's people for the work at
iese places. My whole heart is in this
ork and I expect to locate there soon.

We are expecting a good camp-meeting
ere this year. We expect able ministers
hat can declare the whole counsel of God
) be with us. Many that have never been
) the Vichy camp-meeting are making
lans to be here this year to camp on the
rounds. We take this opportunity to ex-
nd a hearty welcome to all. May God
ll all his children with a holy fire and
ve for each other that will convince the
orld that we are the children of God,
or people everywhere are looking for
hrist. May we be able to hold him up
efore them, as the only remedy for sin.
ask the prayers of God's people that I
e true to God. Your sister in Christ,

Mrs. Bessie Evans.

NORTH DAKOTA

Grand Forks, N. Dak.—We closed our annual camp-meeting on July 4. Our hearts rejoice over the results. The general opinion and remarks from the many who attended was, "We never saw such love and unity, and did not know it existed this side of heaven." One young lady remarked, "I never saw such people, and such shining faces, and never had such a good time in all my life," and we do not wonder at the remark. Another lady was convicted and saved because touched by the spirit of Christian love which was everywhere manifested. Her hungry heart had found what she so stood in need of, love and fellowship. We give God all the glory.

Over three hundred saints attended at different times during the ten days. There were some from all parts of this State, Minnesota, and several from Florida, and Maryland, and a good delegation from Canada. Four men came over 800 miles, from Saskatchewan, and many saints from Plum Coulee, Winkler, Neche, and Steinbeck were present, and great joy filled all hearts for the privilege of gathering and becoming acquainted personally. Oh, what will it be to meet in that great gathering up yonder some day!

Not a bit of precious time went to waste; from six in the morning until ten at night the camp was astir. When you consider that the order of the day was: three English meetings, three German, two Scandinavian, one children's, besides the early morning worship, and figure that up, you have something like one hundred services crowded into the short space of ten days. But our pastor says he never has any mercy on the ministers, for they are there to work; and it did not seem to hurt them either, for all came through feeling well in soul and body. So God saw fit to bless, and we thank him for it.

Between seventy and eighty sought the Lord for one of the two works of grace, some for both, and the shout of victory was in the camp. Many also got healed. Nearly two hundred took part in the ordinances, and thirty-four were baptized. A deep conviction among God's people that they must go deeper, attempt greater things for God, and do more both financially and spiritually for the advancement of this glorious reformation, was expressed, and old saints seemed to become awakened to the fact that the old-time zeal of their first love must be revived. May God help us to keep awake.

Ministers present were: Sister O. T. Ring, who was there part of the time; Bros. Thomas Nelson, Jonas Ratzlaff, A. Finley; Eva Fritz; Brother and Sister J. S. Walkof, Plum Coulee, Canada, besides the home ministers and workers. Bro. Jonas Ratzlaff was ordained to the ministry.

We truly see the hand of God in a marked degree upon our beloved pastor, Brother Susag, through whose untiring labors the home church has been built up, the scattered little groups throughout the Northwest encouraged, and churches raised up in the surrounding country. Our ardent prayer is for God to continue to work in greater power than ever before, for the truth to spread, and for hungry hearts to be reached; for the urgent calls for help are coming in faster than ever, and we are pleading with the Lord of the harvest to send us more workers.

All expenses were nobly met, and in this too we could see the loving hand of God so evident, and we are sure that if this old world stands another year, a still larger camp-meeting will be held at this place, by God's help. So please pray for this great Northwest with its great possibilities and opportunities. Yours for great things in Christ, Bertha L. Gaulke.

OHIO

Akron, Ohio, July 11.—The work is getting along well here. Our regular services are getting better, as the house is full at every service, and the saints are rejoicing in the Spirit while the truth is being presented with power, straight and uncompromisingly.

On July 9 our pastor, E. E. Shaw, preached as usual with the anointing and thirteen or fourteen came to the altar, some for pardon and some for sanctification. I am also glad to state that the saints in Akron, Ohio, not only endure, but enjoy the plain, old-fashioned gospel, one that exposes all forms of sin and evil, and will not compromise a gospel principle with any "isms" of the day.

Our Sunday-school is above the average in attendance, with crowded classes on account of lack of room. Our house is too small to accommodate the children as we should, although we are trying to make it interesting for all. For the success of the work, we are in need of a larger building.

Our prayer-meetings are good, both in cottages and at the church. Quite a goodly number of young people take part in them, and the main object is always to be coworkers with our pastor. We desire the interest, prayers, and cooperation of all the dear saints that the good work may go on in unity and power. Your servant in the one body, S. G. Hetrick, Reporter.

TEXAS

San Antonio, Tex., July 21.—We are glad to say that the Lord keeps us with victory and that we are still fighting sin with the gospel of Jesus Christ. We never felt in our life that we loved the Lord better and hated sin any more than we do now. Last month we had the pleasure of visiting our relatives in Kentucky for a few days. Also we were with the church in Charleston, W. Va., over Sunday, which visit we enjoyed very much. We had the pleasure of being at the Anderson camp-meeting a few days and enjoying the preaching and blessings of the Lord on the camp-ground. Seeing such a large crowd of the saints there, we were made to think that the song we sing, (Thy Children are Gathering Home) was really coming to pass.

We then returned to our post of duty, where we feel the Lord needs us most. After we came home, the church observed the ordinances, and eight followed the Lord in baptism. Then we went to Nixon, Tex., July 7, to begin our meeting there. The Lord wonderfully manifested his power in saving and sanctifying souls in the meeting. Eight claimed to get saved, three or four were reclaimed, six were sanctified, and seven were baptized. We firmly believe that those who professed really were made new creatures in Christ Jesus. Many others saw the truth on doctrinal lines and we believe the Lord is going to establish a good work there.

The people there are hungry for the full gospel, and some drove in wagons and buggies as far as twelve miles to be in the meeting. The meeting was held in a schoolhouse where we could turn two rooms into one, but the house was not large enough to accommodate the crowds. Brother Coker held a few meetings there a few years ago and we can still see some of the effects of his meetings. The young converts there have a great zeal for the Lord's work and intend to have their Sunday-school and prayer-meetings regularly. The Lord willing, I shall be with them once a month, to preach for them, until the Lord raises up a pastor from among them, which I believe he will do.

I am eager to do all I can to advance the truth in Texas. So if any should desire my help in a meeting, the Lord willing, I shall be pleased to help. The church in San Antonio is not selfish and I believe would be willing for their pastor to be away some if need be to help in other fields. Your brother in the true church,

C. F. Miller.

142 Morrill Ave., San Antonio, Tex.

WASHINGTON

Hooper, Wash.—Once more we desire to report through the columns of the dear old Trumpet God's goodness to us. First, we will say God graciously keeps us saved and determined to go through with him. We spent all of last winter in revival-meetings, all of which God blessed and souls were saved, though not so many in some of them as we had desired to see.

We recently closed a four weeks' meeting at Yakima, where Bro. E. H. Ahrendt is pastor, which was owned and blessed of God. A goodly number of souls were saved. Several were sanctified and several healed of sickness and diseases. Several heard the truth about the Bible church and obeyed the message, "Come out of her, my people." God has a nice church there, which is prospering under their worthy and efficient pastor's hands. I expect soon to be free from my farming entanglements and give my entire time to the work. Brethren, pray for us.

S. H. Eddings.

TESTIMONIAL

THEY FIND JOY IN GOD'S SERVICE

Miles, Tex.—Oh, how I love the Lord! I am thirty-six years old and have been saved since I was fourteen. For many years I did not enjoy full salvation, but I did the best I knew. I joined the Baptist denomination, but was not satisfied and searched for something more spiritual. I joined the Methodist Church, where I stayed until I heard the church of God people preach and testify. Oh, how it did my soul good to listen to it! I confessed they had something I did not. It was some time before my husband and I accepted this truth and came out of denominations. We studied much to see if their teachings were Biblical and found they were, so my husband and I and our eldest daughter were baptized the same Sunday. How happy we were! Many others were happy also. I believe it was through the earnest prayers of my sister that I found such happiness.

It was not long until the dear Lord sanctified my soul, which was the happiest time of my life. It was in a post-oak grove, which seemed to be filled with the glory of God. How I shouted and praised God! If in heaven we are any more happy, how can we contain ourselves?

Ever since that day I have been enjoying full and free salvation. Oh, how he has blessed us! He is our Savior, Sanctifier, and the Healer of our family also. We have seven children and all believe in prayer for healing. The four eldest are Christians and have been baptized, except one who has not had a chance since he was saved last year. Only one year have we had the grand privilege of being where we could attend the church of God meetings, except a meeting occasionally. But we have tried to live pure lives and have mixed and mingled with different denominations in Sunday-school, prayer-meeting, and revivals; and always when there is a chance to testify we do so to God's glory. How it did my soul good to tell of his goodness to even me! Oh, it pays to live right!

This year we have been isolated, not even having the privilege of taking our children to Sunday-school. And, oh, how my heart yearns and hungers for a public worship! But how I thank God that in our utter loneliness as strangers in a strange neighborhood he has never failed us in our family worship! He meets us there and fills our hearts to overflowing, and each one communes with God.

I praise him that at all places and in any tests of life he will hear and answer our prayers if we ask in all humility. The 8th of June this year our second girl got bitten by a rattlesnake just after supper. We were very much excited, of course, as none of us had ever been bitten by such a dangerous snake (it had six rattlers and a button). We used all the simple remedies we knew of, all the time praying and calling on God to heal her, and we had agreed in prayer for her for some time. She got relief and all through the night when it would get to hurting so bad we would pray and she would get better. The last time we prayed was about four o'clock, when she went to sleep and rested well. She got along well until the ninth day. I suppose blood-poisoning was threatening then, but, thank God, she got all right and we didn't have a doctor at all. That is only one of the many healings in our family. I want the prayers of all who read this that we may ever hold to God. I am determined by the grace of God to work for him in some humble way. We love the dear old Trumpet. It is our only preaching now. We are living in a German Catholic community. Yours for the lost,

Mrs. H. R. Granke.

Homestead, Fla.—I was reared a Methodist. My father and mother were both members of that body. From my early boyhood I longed to be a Christian. Although I attended Sunday-school pretty regularly, and preaching services and prayer-meetings some, I did not know much about real Bible salvation. At the age of about eleven years my sister just older than I was persuaded to join the Methodist Church. I wanted to do what was right, so I joined church with her. As she wanted to be immersed, I decided I would too. So I became a member of the church without the new birth. I tried to be a good boy, but that did not satisfy my soul.

I lived that way until I was about eighteen, when I became more careless and did not care much about religion for a while. Finally I was married to a girl that had been a Baptist. The Methodist preacher persuaded my wife to join the Methodist Church, so I became more active about my religion. Pretty soon our evangelist came along and preached some good, straight gospel. I became convicted of my sins and repented and God wonderfully saved my wife and me and one other woman. I believe we were the only saved members of the whole congregation, including our pastor. I was made steward of that church, but it was not long before we became careless and backslid, but continued our profession right on. We lived that unsatisfactory life for several years. We moved around considerably and did not put our church letter in anywhere else. We visited some big churches in Jacksonville, and there saw so much form and show that we began to get disgusted with religion again.

Finally I heard of a meeting that was to be held in the union church-house, by W. O. Moon, and as there was not much else to go to I decided to attend. I became interested, seeing that what was preached was Biblical. Up to this time the Bible was a mysterious book to me in many ways. God again convicted me of my sins. I was a most miserable man. I went to the altar twice, but got no help. (God had wonderfully delivered me from the tobacco-habit when I was saved first, and I had taken it up again.) I sought the Lord, but did not get any help; until the third evening at home, when all alone I again met the conditions, and God wonderfully forgave and blessed me again. Praise his precious name! My wife was also reclaimed and baptized. Later we were sanctified, and today finds us saved from sin and free from sectism and standing alone in the church of the living God. We have much persecutions from our old church friends, but we have God on our side and we are determined by the grace of God to hold out to the end.

S. L. Mowery, Jr.

"The Lord will supply the grace if we furnish the willing heart."

OBITUARY

Brown, J. M., was born Nov. 19, 1842. He died July 7, 1922. Fifty-four years before his death he married Miss Sarah J. Geiger. To this union were born seven children, two sons and five daughters. Two daughters survive the parents. Two sons and three daughters passed on before. The elderly brother was very conscientious in his devotions to God and sincere in his manner of life. He quietly slept away and peacefully passed over. B. E. Warren.

Brown, Sarah J., was born Aug. 25, 1844; and passed away July 17, 1922. Sister Brown will be much missed in the camp-meeting in this State. She was isolated from regular-church services, but at every camp-meeting the fire of her devotion burned brightly. She embraced the fulness of salvation and truths of the Bible relative to a holy people and a clean church as soon as the opportunity came. Bro. M. A. Monday and the Methodist minister assisted us on the occasion of these funerals.

B. E. Warren.

Goodwin, D. Tallie, age 49 years, died at his home near Trussville, Ala., July 7, 1922. Mr. Goodwin leaves a wife, an adopted daughter, and several brothers and sisters. He was a loving husband, kind brother, and a useful citizen. He loved the principles of this reformation and many times his home has been the stopping-place for the ministers. Mr. Goodwin will be missed, not only by the family circle, but also by the community. Funeral services were conducted by Brother and Sister J. L. Mitchell, of Birmingham, after which he was laid away in the Clay Cemetery. His brother-in-law, Lewis E. Hall.

Lewis, Zachary Taylor, was born in Morgan Co., Ky., August 7, 1848; departed this life at Powers, Oreg., July 10, 1922. He is survived by his wife, Margaret, of Silverton, Oreg., and ten children. Two daughters and one son preceded him to the spirit-land. As a legacy to be prized, he has bequeathed to his family and friends a clean and exemplary life. Consolation is afforded the bereaved by the expressions by letters, also from his lips, that he was prepared to leave the earth. Funeral services were conducted by the writer in Coquille, Oreg., where the remains were interred.

N. E. Jennings.

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OBSERVATIONS OF OUR TIMES

New York's Vacation Bible-Schools

There are 25,000 children enrolled in New York City's vacation Bible-schools conducted by the preachers of various denominations in that place. They expect, it is said, an enrolment of 70,000 before the season ends. One thousand seven hundred instructors are engaged.

As outlined in Observations before this vacation Bible-school plan consists of setting up a five-day Bible-school in the church, where the minister or teacher in charge will teach the Bible, read stories, play, and otherwise instruct and entertain the children a few hours every day. This plan offers large possibilities to every pastor of the church of God.

The Sins of Modernism

In a sermon on Modernism Dr. Conrad, of Boston, said:

"The seventh mistake of Modernism is that sin is a disease and a misfortune, to be dealt with pathologically, and not an evil to be eradicated redemptively.

"This is one of the worst heresies of our time. It glosses over every kind of iniquity and furnishes a thousand excuses for evil-doing. This mistake of Modernism has done more to bring about the present moral degeneracy than all other influences brought together. All socialism can never do away with the fact that sin is a deadly, damning thing.

"Modernism's eighth mistake is that culture and not spiritual new birth can eliminate the destructive influence of transgression and put man in right relationship with God. Culture has never yet removed one single stain of sin. Lady Macbeth could not cleanse her hands, by crying, 'Out, damned spot.' No one condemns culture. What we do condemn is an effort to gain from it what it can never contribute. We take our place squarely with Jsus, who says, 'Ye must be born again.'

"The ninth mistake of Modernism is that calvary represents man doing his best for God, whereas really it represents God doing his utmost for man. Modernism's statement that there is no need of an atonement brings no peace to the soul."

There, is an important point that is usually overlooked by the learned professors of psychology and the Modernists in regard to the effect which their teachings has. They measure others by themselves. They think because they have their human spirit so atuned to man's need and to human propriety that they find it ordinarily easy to maintain high ideals and conduct that others can do the same. But let their infidelic belief sift down into the citizen body and what will happen?

Moral government is based on the idea of moral responsibility. If man is morally responsible, there must be something to which he is responsible. If we say, as some of the prefessors say, that there is no God, then responsibility goes only so far as human relationships go. Make the masses believe this and gratification of the animal nature will take precedence above all else.

Christianity has done more for education than anything else in the world, yet some great teachers climb so high that it seems fun to them to kick away the ladder they climbed up on.

The Melting Pot Does Not Melt

America's mixed population has probably helped to make America great, but when more raw material is thrown into the pot than can be melted, then it is time to stop.

Our immigration laws now restrict the newcomers to a small percentage of the foreign-born now here.

Statistics show that 62 per cent of the foreign-born who were drafted into the army had the low mental age of thirteen years and under, that is, their mentality was what that of a normal thirteen-year old child would be. No wonder the police records are full of foreign names and the prohibition officers find most opposition from the foreign-born. The wrong kind of people are coming into America.

Saving Our Families

A letter before me says:

"We have a family of nine children: three married girls that belong to sect churches, and two married boys that belong to sect churches, and two sons that are not saved, and one small boy and one girl who are too young to be saved." Seven children of accountable age, and none are saved!

This thing set me to thinking and I asked myself, "Why is it that these parents could not persuade any of their children to go their way?" Did these parents live right before these children and show such a good, delightful religion that the children would naturally want it, or were they narrow, bigoted toward others, and perhaps more sectarian in spirit than the sect churches they speak of? A man can hold "the truth in unrighteousness" and a man can believe that sects are of the devil and still be as sectarian and devilish as any one.

I will not judge these parents; as I said, I was merely wondering. There may be plenty of reasons why the family are all going differently from father and mother.

There are other families where the children are noble enough, and occupy an honorable place in society, but are worthless as far as God's reformation is concerned. Their talents all go out in some other way. While it is cause for thanksgiving on the part of parents to know that their children are honest and honorable, yet it is a cause for regret that the special call of God has been missed by them. Perhaps their parents reared them too liberally, as in other cases parents may have been too strict.

God knows! But as a parent I should feel pretty bad if my religion did not appeal to some of my children at least and cause them to want to go the same way and engage in the same work their father does; and do this without undue restraint on my part and not as a sort of blind devotion to another's ideal, but rather, after full investigation and with an open mind, embrace the same dear cause because it is right.

Those children of yours! It doth not yet appear what they shall be, but they will be largely what father and mother make of them.

Prohibition Campaign Opens in Germany

The opening gun of the campaign was fired in Darmstadt not long ago. Prohibition for Germany! While the Americans of German extraction are kicking up a big dust about their great need of beer their brethren over in Germany are talking of having a German Volstead Law passed.

Literary Digest's Poll on Prohibition

The Literary Digest is taking a vote on three questions; the purpose of which is to get the public sentiment on the points involved.

1. Do you favor the strict enforcement of the Eighteenth Amendment and Volstead Law?

2. Do you favor a modification of the Volstead Law to permit light wines and beer?

3. Do you favor repealing the Prohibition Amendment?

The Digest is sending out 10,000,000 ballots (though none have been received by its subscribers at the Trumpet Office) and in its latest Issue (July 22) it gives the results on 200,000 votes already received, which are as follows:

For strict enforcement	76,597
For modification of Volstead Law	85,151
For repeal of Eighteenth Amendment	45,646

Taking those who favor a modification of the Volstead Law and those who want America to be as wet as ever it was wet, there seems to be a preponderance of wet sentiment.

Candidly we do not believe that the sentiment is like this vote now shows. Maybe we do not know; for it is a fact that there is a large class of people with which religious people seldom come into contact. As Jacob Riis used to say, "One half the world do not know how the other half live."

Wait till the question really comes up again. Wait till saloons threaten to open up on every corner once more. Then we predict the good men, of which there are many, and the good women, of whom there are more, will give Messrs. Brewer, Boozer, Distilleryman, and Saloon-keeper the surprize of their lives.

Some favor having the United States Government dispense liquor. A fine role for Uncle Sam, now wouldn't that be! Uncle Sam, the barkeeper! God pity Uncle Sam if this ever becomes his job. —R. L. B.

ANNOUNCEMENTS

New Serials

This week we begin the story of Huss, the "John Baptist of the Reformation," by O. F. Linn. Even if you have read sketches of John Huss before, you will enjoy these, for they are absorbingly interesting—and what is more, they lend new inspiration to do and dare for Christ.

Soon to appear are a series of six articles by Mary J. Helphingstine entitled, Spiritual Diseases and Their Symptoms. The author treats her subject in her characteristic pungent way, and whether you are spiritually ill or not you will want to read these articles, for they suggest preventive as well as curative measures.

How the Songs Were Written

Something a little different, that is what we have to offer in How the Songs Were Written. Beginning with next week and continuing for several weeks we will publish a short history of a number of our songs, that is, what inspired the song, how it came to be written, who wrote it, and so on. Often a song-service is made doubly effective by the leader's telling the circumstances that surround the origin of the song that is being sung. Our song-leaders should find these stories of practical value in their work.

You Must Face Them

BY A. W. LUSE

Somewhere, sometime you must face the stern realities of death, judgment, and eternity. When a neighbor, or a minister, or some one else, who is interested in your soul's salvation tries to talk to you and warn you to 'flee the wrath to come' and prepare to meet your God in peace, you try to dodge the matter and change the subject. You will not be able to *dodge* the matter and *change* the subject at the day of judgment. You will have to listen then; you will have to face the matter then. If you are not prepared to meet your God in peace, you will then be hurled into the lake of fire, and you shall not escape. You will take a plunge into eternal night, woe, and remorse, if you are not prepared to meet your God in peace.

You may pick up a book, tract, or paper that condemns your worldly, wicked, selfish way of living. You read a little and cast down that piece of literature in dsgust; you choose not to read another word; you choose not to face the issue; you want to change the subject. But beware, O sinner! There will come a time when you can not cast the matter out of your mind and change the subject. You had better get salvation now; get on the wedding-garment of salvation; get the old account settled between you and God by the precious blood of Jesus, and be all ready when He comes. Prepare to meet thy God in peace and do it now.

Some people will stay away from meeting because they do not want to face Holy Ghost sermons and conviction that condemns their sins, idols, and ungodly lives; but surely they must face death, judgment, and eternity; and they shall not escape. Be wise and face these things right; face them now; prepare for them now. If you

get your sins forgiven, they will have no terror for you; and you can face death, judgment, and eternity in peace and blessed assurance; yes, you can even shout with the righteous while this old world is on fire.

Yesterday---Today---Forever

A Solemn Warning

BY J. GRANT ANDERSON

"And the times of this ignorance God winked at; but now commandeth all men everywhere to repent, because he hath appointed a day, in the which he will judge the world in righteousness" (Acts 17:30, 31). By an arrangement of Providence, the awful effects of sin have been modified, and its terrible issues held in check, or else the world might have been consumed by its own lustful burnings. The voice of history proves clearly that sinfulness is accumulative, and it will be found that whatever has characterized one age morally, intellectually, or socially, also has characterized, in a less or greater degree, the following age.

Yesterday

The stern simplicity of the first and culminating period of the Roman Empire passed very gradually into the enervating luxury that signalized its decline and fall. The institutions of chivalry led the nations, quite slowly, from a semibarbarous to a civilized state. We find by studying history that it was not one generation that was simple, and the next that was wise; it was not one that was rude, and the next that was refined; it was not one that was heretical, and the next that was orthodox; but each infused somewhat of its own spirit into the next, which, in turn, gave what it received, heightened or diminished, to the following one.

Now, if this be true in regard to an empire among the nations, or an era in the course of time, it is true, and the truth is more signally exhibited with regard to mankind at large, and the whole duration of human history. Sin is not an institution peculiar to any age or country. It does not belong to a single race, nor is it characteristic of a single period. It belongs to every man in all times, and through all lands. It descends with unbroken entail from one generation to another; and, never, like some hereditary diseases, does it intermit in its descent one or more generations to reappear in the third or fourth. And just as luxury in the state. or heresy in the church, it gains vigor and becomes more powerful as it proceeds. It might have killed the race long since, just as luxury has destroyed empires, and heresy would have ruined the church of God in the beginning, but for God's interposing grace. By a law of the soul, by the necessities of our moral constitution, sin gains in malignity with every passing day and year. The same sinful acts become more and more sinful as we increase in knowledge, and the same corrupt principle is more corrupt in the sons than it was in the fathers. The same ungodly nations are more ungodly now, in the height of their excellency and renown, than when their founders hewed their way to nationality and to independent existence with the sword. The same wicked world is more wicked in this zenith of its march through the firmament than in the days of yore.

Carnal philosophy may scout this truth, and the sons of pride trample it, but revelation on the last day will confirm to the confusion of the philosopher and the abasement of the proud, that the wages of sin is death, both to nations and to individuals. Did not the earth wax worse and worse from Adam's transgression till all flesh had been corrupted, and God sent a flood upon the world? As the human race sprang forth again from Noah, did not infidelity rear itself even before the golden bow of promise, until it was rebuked in the land of Shinar, beneath the unfinished walls of Babel? Did not idolatry and its resulting abominations spread widely until fires of heaven fell from unsettled skies and turned those thronging cities into a land of saltness and seas of death? Did not the Jews, dignified though they were by divine favor, and bound to God by the Abrahamic covenant, forget him more and more until God hid his face from them for nearly four hundred years? Christ rebuked their hypocrisy and left them to fill up that measure of unrighteousness which their fathers began. Can not we see that sin is cumulative when we note that those same chosen people by national consent condemned the One to death whom God had sent for their salvation? Retribution is sure to come, and in a few years after Christ's death, when torn by faction, divided by jealousy, tribe against tribe, family against family, and husband against wife, when beneath the walls of the holy temple in their capital city they fought like demons incarnate, until God allowed the Romans to swoop down upon them and the daily sacrifice was quenched by their own life's blood. That was an awful day of vengeance when the feet of the uncircumcized trod these once sacred courts and consuming fires curled over its battlements. Sin was the cause of their overthrow, and in A. D. 70 the Jewish nation entered into a night the darkness of which has not yet been broken.

Space will not permit me but briefly to mention the fate of the Assyrian, the Persian, the Macedonian, and the Roman Empires, but history shows us that they reached their heights of excellence and fell to their awful depths from small beginnings. While young and struggling they kept passion more or less subdued, but as necessity for work was not so needful, passion swelled, lust chaffed at its barriers and broke them and plunged into excess, riot, and licentiousness. What can you tell me now of the lands of Belshazzar, of Cyrus, of Alexander, and of Caesar? They are gone, and their lands are in darkness and we are supporting missionaries there today, so that perhaps the remnant of their posterity may yet see the light of life.

Today

Now if it be true that particular nations, and parallel nations, the chosen and the unchosen, have, ever since the creation till within the last two or three centuries, been growing wicked as they grew great, and then declined, what then is the inference to be drawn of the age in which we now live, and of the mighty nations on the earth today? You may say that the Dark Ages are past, but I believe that the voice of both Bible and history will agree with me in saying that wickedness and evildoers are waxing worse and worse even to this present time. I will admit that the world has increased in knowledge and wisdom, but let me ask, who is the worse, the

man who sins in blindness and ignorance like the heathen or he who sins with eyes wide open? Again let me ask, Which is the worse, the city whose craftsmen make silver shrines for Diana, believing her to be, in reality, a present divinity, or the city whose craftsmen erect shrines and render propitiatory offerings to antichrist? Which is the worse, a country that sacrifices their own offspring to appease the wrath of an idol god, and whose amphitheaters run red with the blood of Christian martyrs, or a country that professes the name of Christ, but upon whose throne sits a pope or a priest in august splendor pretending to forgive sins, and claiming that for money he can redeem from purgatory those who closed their life in sin and in rebellion against God, and upon whose forehead is the name written, "Mystery, Babylon the great, the mother of harlots and abominations of the earth"? And again, which is worse, a nation sitting in darkness hoping for light to break forth, or a nation like ours (U. S. A.) professing to be Christian and orthodox, which boasts of the name of Christ, but denies his divinity; whose people claim to be his followers, and deny his atonement; profess to be his disciples, and yet commit sin every day; claim to be his "elect," and fight holiness and unity of believers; who have substituted good works, joining church, and human blood for the blood of Christ; have erased the ordinances, sanctification, healing, and purity out of their doctrine, and in its place have allowed drunkenness, tobacco-using, theater-going, gambling, pride, fornication, and the evils of looseness in divorce laws? If like cause will produce like results—and it will—where are we, as a nation, headed? I honestly believe that the Queen of Sheba will arise in the judgment and condemn us for not walking in the light which now shines so brightly.

Tomorrow

I tremble when I think of the future, and of poor sinners when judgment fires are sweeping the earth. Sinners had better been swept away by the flood, or consumed in the burning of Sodom. A sinner had better met his doom with the despairing Jews when they leaped into the flames in the burning of Jerusalem, or have died when Rome was pagan and not papal. It would have been better to have been fed to alligators in a heathen country than to die without Christ in this day and age of free Bibles. He who dies in sin now sinks down to hell with a load of guilt far more terrible than that which rested on the transgressor of Moses' law. He who falleth from the heights and privileges given him by the gospel of Christ, will sink like a spent rocket into a hell of awful torment, and the stone which he rejected (Christ) will grind him to powder. I would to God that I had the eloquence of a Bryan, and the reasoning faculties of a Webster, that I might paint in vivid word-picture the condition of the earth today as God reveals it to me, and also the awful judgments hanging over this boastful, lustful world.

Sinner, prepare to meet thy God.

Watch ye, stand fast in the faith, quit you like men, be strong. —I Cor. 16:13.

"God! Oh! to compass the word—who tries? God, omnipotent—almighty—omniscient—everywhere. And, oh, wonder of wonders, my Lord and my God! Say it, venture out on to the deep trackless ocean and find the waves as firm to tread upon as the rocks of Galilee. Heed not storms nor boisterous billows. Jesus is just on before. Sing" —*William Booth.*

Resolved

BY J. R. TACKETT

I am resolved that I will serve God. Even though Satan may offer the pleasures of this world most alluringly, yet will I not accept them. Though the devil, not being able to capture me by temptations, accuses me for everything imaginable, dogs my tracks and haunts my pathway until I am done with this world, yet will I serve God. I will not give up the Christian race and turn back to the world with its folly if I never again in this life experience a thrill of joy by serving God; for I seek a higher and better country. I do not expect to be rewarded down here: if God gives me a foretaste of heavenly bliss, thanks; but if I must tread a shadowy path, drink from the bitter cup of sorrow, and battle with fearful odds day after day to the end of my pilgrimage here, this I shall do unswervingly. I know that when life's sun sinks from view behind the western hills I shall lie down in peace, and with the rising sun of a new day I shall awake with Him who promised to admit the righteous into the joy of their Lord. There I shall forget these trying days of earthly toil and care; there angels will bind up the wounds inflicted here by foes. My resolution then, to serve God, transcends every opposing force and covers all of time.

Will It Pay to Serve the Savior?

"Will it pay to serve the Savior?"
Question I within my mind;
And by prayer and meditation
Can I not the answer find?

First, by God's own Word and Spirit
Will I seek to know the cost:
And I forthwith get the answer,
"Count thou all things for me lost.

"For if ye forsake not all things,
Wicked way, ungodly thought,
Thou'lt not pay the price required
For the treasure that is sought.

"Thou must love the Lord supremely—
More than father, mother dear,
Son or daughter, friend or neighbor,
Though they to thee are so near.

"Yea; thy life must e'en be given
In a sacrifice of all,
And thy wrongs must all be righted
If far short thou wouldst not fall.

"From thy heart thou must forgive men,
If they aught to thee have done;
Cast off anger, pride, and malice
'Fore the race thou mayest run.

"And if thou forsake the sinful,
Which would only harm thy soul,
Joy unspeakable I'll give thee
And will guide thee to yon goal.

"In this world I'll give thee daily
Benefits a hundredfold,
Grace and glory will I grant thee,
And no good will I withhold.

"All the fear and sting of dying
From thy soul I'll take away,
And when thou hast crossed the river
Thee I'll crown in endless day."

* * * * * *

Yes; I now am quite persuaded,
As I tread my pilgrim way,
For this life and that eternal
To serve God will fully pay.

—Nettie L. Berghouse.

Huss, the "John Baptist of the Reformation"

Romanism In Its Glory

BY O. F. LINN

Before we study the life of this remarkable reformer it is well that we get a view of the state of the then acknowledged institution of religious authority, the Church of Rome. Paul reveals the papacy in its embryonic state when he says, "the mystery of iniquity doth already work." And it continued to work, growing by leaps and bounds until popery became the world's despot, holding almost undisputed sway at the time of which we write. Those who dared to dissent from its established worship of dead men's bones, images, and relics, or from its hard, mechanical, and corrupt formalism, were forthwith condemned as heretics and consigned to the flames. But, glorious fires these! for they helped to rekindle that devotion to true religion which characterized the martyrs of the early centuries and which had now well-nigh disappeared from the earth.



O. F. Linn

The doctrines of evangelical Christianity having ceased to occupy a place in the belief and practises of the nominal church, the inevitable result was a tidal wave of immorality, submerging the world in a state of moral decadence which was scarcely possible in the days of Noah. Through the sale of indulgences the people were allowed to commit crime with impunity. This was a powerful incentive to evil and it is scarcely possible for enlightened and civilized people to form an idea of the disorders that followed. The "man of sin" sat as the supreme and final authority, usurping the place of Christ and ruling the consciences of men. These were some of the conditions at the time popery was in its glory.

But the world could not always endure these corruptions and surely but slowly they were ripening into a fearful harvest. With pious horror saintly souls here and there viewed the glaring immoralities until driven to desperation one by one they dared by the grace of God to voice their protests. Of these Wyclif of England was the first to attract wide attention. Wyclif's teachings and writings came as a thunderbolt to many, spreading consternation and horror; while to others they came as a gleam of light, heralding the approaching day. At the time Wyclif passed to his reward, in 1384, John Huss, or John of Hussinetz, was a boy of about eleven. This hero whose interesting but tragic life we shall study with profit was born at Hussinetz, Bohemia, July 6, 1373. At this time the writings of Wyclif had already entered Bohemia, due perhaps to the fact that the queen of Richard II was a Bohemian princess, the sister of King Wenceslaus.

During his boyhood Huss pursued his studies at Parachitz with an earnestness that attracted attention and that gave the student of character reason to believe that the pale-faced youth would develop into an illustrious citizen. The inspiration afforded him by his kind and widowed mother was no small factor shaping his destiny. For her sake he desired to succeed in life.

It is related that one evening as the youthful Huss sat at the fire reading the life of St. Laurence he was so aroused by the vivid description of the martyr's sufferings that he thrust his hand into the flames, explaining after a fellow pupil had prevented him from holding it there that he was only trying to see what part of the tortures of that holy man he might be capable of enduring.

Through the providence of God he came in touch with the writings of Wyclif. At first he read them with a feeling of horror, judging the author to be an open enemy of the church, and thus of God's way of salvation according to the belief that he shared with all other Catholics. However, as he became better acquainted with conditions, and more mature in his reasonings he changed his attitude, and while studying at the University of Prague, he became converted to the doctrines of the English reformer, and in 1402, as rector of the University, he began preaching these doctrines in the Bohemian tongue. Having entered the priesthood, he was in a better position to observe religious conditions and form proper conclusions. His earnest studies and keen vision gradually led him into conflict with the Church of Rome.

At this time the Church of Rome was divided into three contending factions, each supporting a pope of its own. These rival contenders for the lofty position, pretended successors of St. Peter, held up their opponents to the withering scorn of their followers, loading each other with calumnies and excommunications, stirring up hatred and war. Each pretended successor was determined to ruin his opponents not matter how foul the means employed. For forty years these bitter struggles ensued, plunging the nations into a state of turmoil and warfare. The distress of these years was beyond description. These disgraceful conditions caused Huss to become more bold in his defense of the doctrines of Wyclif. He used to pray that when he died his soul might be admitted to the same place where the soul of the English reformer resided, so sure was he that this godly man had gone to heaven.

Huss was a man whose tender spirit might be likened to that of the "weeping prophet," Jeremiah. Irreproachable in his life, reserved and unassuming in his manners, earnest in the delivery of his messages, and whole-souled in his devotions, he grew more and more into the affections of the people of Prague. His gentleness and affability made him approachable by the most humble, while his acuteness won him a large following from all walks of life. He was not so richly endowed with a gift of eloquence as some, but these other qualities made him a growing factor with which the Church of Rome must deal. His melancholy features showed that the burdens which the times imposed upon him were accepted in a most serious manner. Many a strong man would have quailed before the terrible storm of opposition and suffering that he saw would be the inevitable outcome of the course to which his convictions were driving him, but with the indomitable spirit of a warrior he accepted the challenge of the giant and David-like went to the field in defense of the truth, leaving results with a just God.

[To be continued]

I can do all things through Christ which strengtheneth me. —Phil. 4:13.

What Must I Do to Be Saved?

BY W. H. HENDRIX

The question, "What must I do to be saved?" (Acts 16:30) should be the paramount question in the mind of every unsaved person. By emphasizing different words in this sentence we get different shades of meaning. First we will emphasize the word 'saved'—"What must I do to be *saved?*" The question, "What must I do?" is a question of general interest and importance. Some are asking, "What must I do to prosper in business?" Some are asking, "What must I do to increase financially?" Others are asking, "What must I do to have a good time?" These and questions of like nature are the inquiries of many minds, and some of them are worthy of consideration; but there is one question that is far more important than any or all of these—"What must I do to be *saved?*" People should be more concerned about the salvation of their souls than about anything else. Christ said, "Seek ye first the kingdom of God, and his righteousness."

There are many reasons why the question, "What must I do to be saved?" should be considered before all others. First, because man's created condition was freedom from all sin. Man was created in the likeness and image of God, which is righteousness and true holiness (Eph. 4:24). Second, because no soul can be perfectly satisfied away from God. Men may have momentary pleasure in sin, momentary satisfaction in the things of the world, but such are transient and imperfect. They are soon gone, leaving the soul still dissatisfied and longing for something which the world can not give. This longing can never be satisfied until the soul is brought into a relationship with God; there the soul's deepest longing is satisfied. Third, souls should be interested in what to do to be saved because life is so uncertain, death is so sure, and this life is the only probation we have. Fourth, what to do to be saved should be the paramount question because of the glorious reward that awaits the faithful in Christ Jesus—an inheritance incorruptible and undefiled and that fadeth not away; an entrance into the city, to a harp and a crown, to a mansion of wonderful beauty. All of these things are awaiting those who are saved in Christ Jesus who are faithful to the end.

We will now notice another phase of this question, emphasizing the word "do"—"What must I *do* to be saved?" When a soul is awakened to a realization of its sinful condition and its need of salvation its cry is, "What must I do to be saved?" Paul's answer to the jailer's question was very plain and definite: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." There was one plan of salvation for the jailer and his household. There is no such thing as one plan of salvation for one person and another plan for some one else, but everybody—Jew or Gentile—is saved by the same plan, and that plan is through Jesus Christ. Peter said, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Christ, in speaking of the plan of salvation, said, "If ye believe not that I am he, ye shall die in your sins." There is but one way for people to be saved from sin, and that is through faith in Jesus Christ.

But to believe on the Lord Jesus Christ means more than merely to believe in the existence of Christ; it means to accept Christ as our own personal Savior. It is a living, experimental faith that brings us into a relationship and favor with God. Before we can have this faith we must do the works that put life into faith, and they are the works of repentance. Jesus said, "Repent ye, and believe the gospel" (Mark 1:15). So in considering what to do to be saved we must consider the subject of repentance. There must be the awakening of the soul before one can repent. Paul told the Ephesians that those who were asleep should awake (Eph. 5:14). The prodigal 'came to himself'; Isaiah saw himself all undone before he was cleansed. When a sinner sees himself as God sees him (as all must do before they can repent), he is broken-hearted on account of his sins. "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." "Godly sorrow worketh repentance to salvation." When any one has gotten into something that he is sorry he has gotten into, if he can not get out of it by himself, he will call for somebody to help him. Sinners have gotten into the trouble of sin and are unable to get out of it without help, and there is but One who can help them out, and that is Jesus. They must call on him for help.

The Bible says, and the convicting Spirit of God is saying to the soul, "Seek ye the Lord while he may be found, call ye upon him while he is near." The elements embraced in repentance are forsaking sins, confessing sins, forgiving our enemies, reconciliation with our fellow man, and restitution. All of these are the workings of a godly sorrow. Isaiah in speaking on repentance said, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord." Christ said that unless one forsake all he can not be his disciple. No one can be saved while he regards one sin in his heart. He must forsake all sins. A confession of sins is required, for, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). All sins must be confessed to God because all sins are against God; but if our sin is also against our fellow man, we must make confession to him too.

The gospel that reconciles mankind to God will also reconcile man to his fellow man. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). God does not and can not tolerate grudges. No one can be saved while in his heart he holds a grudge against some one else. Jesus said, "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15).

We now come to the last element embraced in repentance—restitution. "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die" (Ezek. 33:15). By "restoring the pledge" is meant paying back whatever has been stolen, gotten by robbery, or by fraud. If one is not able to restore the pledge, he can make a vow to God that he will restore it as soon as he can, and God will accept the vow and will save him. These are the elements of repentance unto life,

which Christ said we must do or perish. God demands a clean life, and sinners must clean up before God will accept them; but when they turn from their evil ways unto the Lord, he is faithful and just to forgive them.

We will now take another view of this question, emphasizing the word "I"—"What must *I* do to be saved?" Salvation is a personal matter. Each one must choose for himself. "Choose ye this day whom ye will serve." Parents and friends may pray and plead for those they love; but they can not save them, neither can they choose for them. They may point out the way of the cross, but it is for you to choose whether or not you will walk in it. One time the Lord told Peter to follow him, and Peter looked back and saw John following them and said, "Lord, what shall this man do?" Jesus said to him, "If I will that he tarry till I come, what is that to thee? follow thou me." The Lord was here teaching Peter that following him was an individual matter. If the voice of Jesus is calling to you, and you feel his Spirit knocking at your heart, do not wait to see if he is going to call some one else, do not wait to find out what "this man is going to do," but follow the voice that is calling you. When we come before the judgment-bar of God, we shall not be able to plead the righteousness of father or mother. Each one shall be judged according to his own works. There is an individual call to you who are in sin: "Whosoever will, let him take the water of life freely." "If any man thirst, let him come unto me and drink." The way of salvation is before you, and you have an invitation to accept it. Will you come to Jesus now?

The Virgin Birth

Sermon Preached at Beirut, Syria

BY H. M. RIGGLE

Text: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:22, 23).



H. M. Riggle

Matthew's Gospel was written mainly from the Jewish Christian standpoint. The author took particular pains to show that the occurrences of the new dispensation were clearly foretold in the sacred records of the old; and that they rested solidly upon the Old Testament predictions. His plan seems to have been to show that the life of Jesus in every particular corresponded to what the Jewish prophecy had said about the Messiah.

Our text introduces the virgin birth. I especially feel the burden of my message in view of the fact that in this day of refined infidelity, the immaculate birth of Jesus the Christ is being assailed on every side. I have found that a large body of ministers here in Syria, as well as in Europe, America, and elsewhere, deny this truth, and contend that Jesus Christ was the son of Joseph, that he was merely the perfect man and our example. I want to record myself today as a bold defender of the divinity of my Savior; and, of course, the virgin birth is essential to this truth.

It Rests on Good Authority

We are dealing in facts. Our faith rests securely upon the rock of eternal truth. We are not chasing empty bubbles. To deny the virgin birth is to deny the Bible. Here is where the line is drawn. In the present day of materialistic religion, when the leaders of the people no longer believe in the miraculous, some way must be found to get around the old story that our mothers taught us years ago, how Jesus was "conceived of the Holy Ghost, and born of the virgin Mary." The fact is, our good mothers never taught us that the virgin birth was a myth, and that the accounts of it in the Bible are an interpolation. No, our dear mothers were simple enough to believe the Scriptures. That simple faith is the need of the hour. I prefer to rest my assurance on the inspired Word, rather than upon the vain speculations of fallible men.

Four main pillars sustain our belief in the immaculate conception and birth of Christ. (1) The positive testimony of the inspired evangelistic prophet Isaiah is convincing. "Therefore the Lord himself shall give you a sign; Behold, *a virgin* shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

(2) An angel from God announced it to Joseph. "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, *before they came together,* she was found with child of the Holy Ghost" (Matt. 1:18). Then Joseph was minded to put her away (v. 19). "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for *that which is conceived in her is of the Holy Ghost"* (v. 20). Next the angel announced the name of this son, and the meaning of his name (v. 21). And to settle the matter beyond all question, the inspired Evangelist tells us that all this fulfilled the prophecy of Isaiah, the very prediction I have just read to you (vs. 22, 23). Matthew was very particular to record the fact that Joseph *"knew her not* till she had brought forth her first-born son" (v. 25).

(3) Gabriel announced it to Mary. "And in the sixth month the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, *to a virgin* espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary" (Luke 1:26, 27). Among the things Gabriel told Mary I read in verse 31: "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus." Now we drop down to verses 34, 35: "Then said Mary unto the angel, How shall this be, seeing *I know not a man?* And the angel answered and said unto her, *The Holy Ghost shall come upon thee,* and the power of the Highest shall overshadow thee: therefore also that *holy thing* which shall be born of thee shall be called the Son of God."

(4) The Holy Ghost by Elizabeth testified to this blessed truth (Luke 1:39-43). Surely all this, with the added testimony of two evangelists who wrote the account, is sufficient evidence to predicate our faith upon, and rest secure in the living hope of our divine Lord.

The Virgin Birth Is Necessary

Adam through the fall entailed upon all his posterity sin and death. "By one man sin entered the world." This, of course, means the world of humanity. Thus

natal depravity passed down through all generations, and every son of Adam was "by nature" a child of wrath (Eph. 2:3). Christ must be sinless. He is the pure, spotless Lamb of God. "In whom is *no* sin." Gabriel said to Mary, "That *holy* thing which shall be born of thee shall be called the Son of God." The virgin birth alone made this possible.

Again, Christ must be both divine and human. A perfect atonement for sin was impossible without this. A mere human sacrifice would not answer, for God had said, "None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious)" (Psa. 49:7, 8). This accounts for the fact that those who deny the divinity of Christ have been forced to abandon the entire doctrine of atonement, and claim that Jesus was only "perfect man our example."

But an exclusive divine atonement was also impossible. God could not die and remain God. Christ is God "The Word was God" (John 1:1). "But unto the Son he saith, Thy throne, O God, is forever" (Heb. 1:8). "My Lord and my God" (John 20:28). "Christ came, who is . . . God blessed forever" (Rom. 9:5). "The great God and our Savior Jesus Christ" (Titus 2:13). "His Son Jesus Christ. This is the true God" (1 John 5:20). "His name shall be called . . . The mighty God" (Isa. 9:6).

In Christ was combined the divine and human. "God was manifest in the flesh" (1 Tim. 3:16). "A body hast thou prepared me" (Heb. 10:5). In this manner alone could divinity suffer, and Jesus "poured out his soul unto death." How else could the infinite debt to divine justice be paid? Christ stepped into the awful breach made by man's sin, and by his humanity he took hold of man the offender, and by his divinity he reached the Father, the offended, and in this manner he reconciled us to God. Both death and resurrection were necessary to destroy him who had the power of death—the devil.

Then again, divinity could be tempted, tried, and made to partake of human sorrow, only by being clothed with human flesh. Thus Christ "was tempted in all points as we are," and now he is "able to succor them that are tempted." What consolation there is in this thought!

Jesus' Birth Was Wonderful

It was wonderful in manner. In all the history of the world it stands by itself. It was wonderful because it fulfilled the prophecies of the ages. It was wonderful because of the great personage brought forth—the world's Savior and Redeemer, the Son of God. It was wonderful because of its lowliness. Christ was born in the stable among the braying donkeys, of very poor parents. It was wonderful because of what took place. Angels announced it, then celebrated, and worshiped. Wise men of the East gave the infant babe their offerings. In conclusion, let us consider,

What is the practical meaning of this wonderful birth to us?

It reveals God to man, for Christ is "the express image of his person. "Before this time, God, in his true character, was but vaguely known to mankind. All nations regarded him as a mere national god-Jehovah the god of Israel. Dagon and Ashtaroth were the gods of the Philistines; Baal, the sun-god of other nations; while Jehovah was looked upon as the god of the Israelitish nation. But few in Israel saw the Lord in any other light. To them he was exclusively *their* God. However, one of their seers had foretold that a brighter day was coming, a time when "the God of the *whole earth* shall he be called." Christ revealed him to the world in this universal light. He taught Gentiles as well as Jews to pray, "Our Father," and thus gave us a true conception of the eternal Father. The incarnation of Christ was a bridge across the chasm which parted earth and heaven. It was the gateway to eternal glory. It introduced a new era into the world's history. It ushered in a new dispensation. The old was one of types and shadows, the new of blessed realities. It ended the reign of Satan and sin. It was the sunrise of a perfect day—the day of salvation to a lost world. Christ was "*born* a king." This was the time of the establishing of the kingdom of heaven among men, the beginning of a glorious reign of righteousness in the earth. It was the planting of a new religion that shall outlive and outshine all others. Yes, my dear brethren and sisters, the birth of that Child has made its good impressions upon millions of individual lives, homes, communities, and upon nations and the world at large. The radical change it has made upon the human family, time and eternity can never erase. Thank God for the virgin birth that gave to us "the Son of man" and "the Son of God" in the person of Jesus Christ.

[This sermon was translated both into Arabic and Turkish.]

Do We as Christians Please God in Dress?

BY EDNA M. LONG

From time to time there is a warning sounded forth by God's holy ministers on the subject of dress. But when we look at some of those who profess to be followers of Christ we are made to believe that they either have not heard the warning or else, having heard, they fail to give heed to it.

There are those who have known the truth for years, and profess to be saved and sanctified, and who ought to be pillars in the church, who really have no influence in the matter of winning souls to Christ because of their desire to dress just like the world. If they could only realize that the young people of the church are watching and imitating them they surely would be more careful.

We are not mapping out any certain mode or style of dress for the people of God, but we do know when we live close to God we shall feel condemned as soon as we put on those articles of dress which are ungodly.

How do we expect to wield an influence for good over unsaved people and show them the awfulness of sin, when we do not dress as becomes saints of God? How can we sing, "I have left all the world to follow Jesus," and yet have our dress testifying louder for the world than we are singing for God? This very thing often brings reproach on the cause of Christ and retards its progress. For the Holy Spirit can not work with congregations where such things exist.

May the Lord help us to love God's cause more than we love ourselves, yes, more than our lives. If we do so love God's cause we shall not have our minds on decking our bodies in all of the paraphernalia of the world. But we shall earnestly desire to have "even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:4).

Promptness is a grand leader, while Procrastination limps behind. Today is master of the situation. Tomorrow is an imposter who is almost sure to bring Failure with him. —*James Thomas Field.*

THE DEEPER LIFE

The Inner Circle Experience

BY H. A. SHERWOOD

When Jesus walked in Galilee he was not equally loved or appreciated by all who came in contact with him. Some hated and persecuted him. Others were indifferent to his teachings, and while it is recorded that "the common people heard him gladly," yet the vast majority seemed to look upon him as a great wonder-worker whom many followed for the sake of the "loaves and fishes." There were here and there individuals, however, who longed for a more intimate acquaintance with him and hence were admitted into the "inner circle" of our Lord's association and teaching. These were the apostles and some others such as Mary, Martha, and Lazarus.



H. A. Sherwood

The greatest need of the world in all ages has been that of men and women who are characterized by a close walk with God. The destiny of the church in the future will depend upon how closely Christ's followers will endeavor to walk in his steps. Our aim should be to maintain the highest type of spirituality. We can not afford to be rated as merely respectable saints. People unconsciously classify us according to our nearness to God. When in trial, sorrow, or affliction, they look for help to those whom they think are the most spiritual.

Some well-meaning souls who profess to be Christians and who really attempt certain forms of Christian service, seemingly have never gotten in vital touch with the Master. They are interested in religious work, live good moral lives, may be very regular in attending services and pay liberally toward the support of the gospel. They remind one of the scribe to whom Jesus said, "Thou art not far from the kingdom of God" (Mark 12:34).

Another class are those who have a definite experience of salvation, but they are still "babes in Christ." This, for a time, is a perfectly normal condition, especially in the case of those who have just recently been saved. They are free from condemnation, even though their consciences may still be uneducated regarding many things, and we still need to be patient with them, not expecting as much from this class as from those who have been longer in the way. They may be subject to extremes and imagine that they are much nearer to God while enjoying a "mountain-top" experience than when walking by faith in the valley of trial and temptation. They are liable to rate themselves according to their feelings and thus be exposed to the danger of becoming morbidly self-centered instead of forgetting their own feelings by rendering unselfish service to others. Babes in Christ are also more easily discouraged than those who have become more mature in the Christian life and experience. Even after a soul has been sanctified, he has many lessons to learn. While sanctification fully cleanses the soul from inbred sin and purifies our nature, yet it can not immediately impart to us the lessons that can be learned only by patient experience in the school of Christ. "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:29).

In the early church were some who were exceedingly slow in advancing beyond the state of the "spiritual babe." "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat" (Heb. 5:12). We fear that too many today have long been mere "babes in Christ" when they should be "strong in the Lord, and the power of his might" (Eph. 6:10).

We shall notice some of the characteristics of those who have reached the "inner circle" experience by feeding upon God's Word, by meditation and prayer, and by much patient submission to the will of God in the many testing times of life. They are learning more and more to be meek and lowly in heart like their Master. They have learned that there is more power in firmness and quietness than in much agitation of spirit with harshness. "In quietness and in confidence shall be your strength" (Isa. 30:15).

They have also learned the lesson of moderation and do not go so far as their individual conscience might allow them if there is danger of becoming a stumbling-block to others. They are charitable toward their brethren and always hold a more rigid standard of conduct for themselves than for others. They have found to their soul's delight that true happiness and contentment is obtained in forgetfulness of self and in becoming more and more absorbed in rendering cheerful service to others. They frequently receive fresh visions of their Master, of whom it is said, "Even Christ pleased not himself." We may get just as near our Lord as we desire to be; for, since his death, resurrection, and ascension, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" (2 Cor. 3:18).

The Seeking God

"The Son of man is come to seek and to save that which was lost" (Luke 19:10). In these words Jesus gives us to understand that God, veiled in human flesh, is seeking man. Thus, Jesus is more than a representative, a messenger of God; he is God, revealing in every step of his life, in every miracle of healing, and in every parable of truth, the Father's mind and heart. The advent of Jesus was a part of God's seeking. The pearl-diver gropes in darkness and dangers unimaginable, to bring a pearl up from ocean depths. The genius of Washington converted a host of undisciplined troops into an effective army. A young artist, before whose eyes a heavenly vision shone, constructed a cathedral window of rare beauty out of the discarded fragments of other workmen. Invisible forces of the atmosphere take up the moisture from slimy ponds and sluggish streams and salty seas and send it down again in pure and purifying dew and rain. All these are but imperfect symbols of what God undertakes to do when he offers to save the lost. There have been many gods in earth's

theologies and mythologies, but where, outside of Christianity, shall we find such a God as this? No Persian, Hindu, Egyptian, Babylonian, Greek, Roman, or Norse deity has been thought of as a savior of lost men. By no effort of reason, by no exercise of poetic license, can any one of them be identified with the Father of the prodigal and with the Shepherd of the lost sheep.

A field of thorny cactus is one of the most forbidding sights on our arid plains. It cumbers the parched ground. One day a man said, "If I could but divest the cactus of its thorns, I could make the desert a garden." He tried to do it, he tried unnumbered times, and failed. At last he tried and did not fail. Today Luther Burbank will show you a variety of cactus without thorns, but not without value as fodder. It is one of the miracles of the modern world of science. What that man has done for the cactus is a symbol of what Jesus Christ is doing for the human race. He came to live in our desert. The sharp stones bruised his feet, and the hot sun smote him; wild beasts of the hills howled around him, and wilder beasts of men hounded him to his death; but he did not give up his life until he had engrafted upon humanity the life of God. So the human desert shall yet blossom as the rose.

—*C. C. Albertson, in Christian Herald.*

Things to Remember

BY I. S. MC COY

Remember:

That there is a "cumulative" principle associated with everything we do. The five talents, or two, may be doubled by use, or lost through disuse or misuse, just as well as one, but it may take longer.

That we are no better nor worse in moral quality than the things we consent to. Paul consenting to Stephen's death was as much a murderer in God's sight as those who stoned him.

That character, good or bad, is created in the will, rather than by conduct. That a man may be a thief without stealing; a liar without telling a lie; a murderer without killing; or an adulterer without committing the act.

That God knows the thoughts and intents of the heart and condemns or approves according to the nature of the things consented to.

That there is in the moral universe a process of elimination at work by day and by night, by which that which is objectionable is being worked out, and that which can be used is being used more and more, and becoming better qualified for use.

That 'he that is faithful in that which is least, will be faithful in that which is great'—the process is automatic.

That the medium of communication between the sources of good and evil and the soul is the mind.

That to form mental habits that are mean and small and narrow means to become the same morally—mean and small and narrow—and that to become so means to be unwanted, unsuited, and unworthy, and out of demand, even by others of the same kind.

That to "grow in grace and the knowledge of the truth" means to grow and increase in our mental and moral conception of God, his love, his will, and his ways.

That moral qualities when once sacrificed through disobedience, can not be restored by mere apologies and confessions. Only God can do that.

This Pleases the Lord

BY CLAIR PRINGLE

In Psalms 51:16-17 David says that God delights not in burnt offerings, but that a sacrifice pleasing unto God is a broken and a contrite heart. The Hebrews sacrificed and yet often displeased God. The Lord did not so much want their bullocks as he wanted them to be repentant and humble. Today we sometimes do this also. If we are not really humbly consecrated to God we can give our time, our money, anything we have, and still displease God. The great majority of people today, like the Hebrews, are offering their bullocks with a heart as cold and hard as stone.

The first way we can please God is to get a real experience of God's salvation. We read in Rom. 8:8 "So they that are in the flesh can not please God." Here we see what God wants. Not the unclean, insignificant offerings of the flesh, coming from an unsaved heart, but the heart itself. Then a saved man alone can really please God. God is glad when a man falls before him, as David, with a broken and a contrite heart. If he really repents, the Spirit will guide him in the way of faith; and by faith in Jesus he will be justified. Then he will be prepared to offer sacrifices to God that will be acceptable. He will have been cleansed before the altar. When we are saved and sanctified, our offerings to God will please him. When the Hebrews were repentant, God accepted their sacrifices gladly. And today we can and should please God by our work, our giving, by spending our time to the glory of God.

When men please God, they will please men, ultimately. We read in Gal. 1:10, "Do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." This was Paul's standard. He was living to glorify God alone. He kept close to God. He kept humble. And God kept him strong and bold. Wherever he went, he preached Christ boldly. Often men stoned him or imprisoned him. Often it seemed as though men were all displeased with Paul. But still he went on preaching, healing, helping in any way he could.

In Gal. 1:24 we read, "And they glorified God in me." Also, the love the churches showed for Paul, in the end, proves that men were pleased with him. Men will persecute saved men. They will seemingly be displeased with all things godly. But if the saved man goes on in his humble way pleasing God and glorifying him before men, some day men will show that they are pleased with the saved one's life. Sinners often want to see the one they persecute be true; for if they are not, the sinner will naturally lose hope for himself. If we please God we shall in reality please men.

Let us with David, in the 149th Psalm, "praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of saints. . . . *For the Lord taketh pleasure in his people.* . . . Let the high praises of God be in their mouth, and a two-eged sword in their hand."

"*For the Lord* taketh pleasure in his people"—let us each one do our part to make this so, in bearing our own spiritual responsibilities and in keeping humble and true to God, pleasing him in all things.

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. —*John 14:12.*

QUESTIONS ANSWERED

Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

Please explain the following in Rom. 7:9, 14, 21-24. Are there three laws mentioned in verses 21-23? What is the "a law" of the 21st verse the "the law" of the 22nd verse, and the "law of sin" in verse 23?

The Apostle's being "alive without the law once" (v. 9) was when he was a child and did not know the law, that is, the law of commandments given to Moses on Sinai. It was the same to him as if there had been no law. He was "alive" because he was innocent as to any known transgression and was covered by Christ's atonement. When the commandment came (when he became old enough to know the commandment) the native tendency in him to sin became known to him through the law as sin and caused him to come under condemnation and to die spiritually.

In this chapter he is referring to his past experience when endeavoring to serve God under the law. Down to verse 14 he uses the past tense in his description. From verse 14 on he uses the present tense, but still continues his description of his past experience. "I am carnal," in verse 14, is his way of expressing what he found himself to be under the law.

There are three laws mentioned in verses 21-23. The "a law" in verse 21 is the law of sin. "The law" in verse 22 is the law of God (here meaning the Mosaic code). The "another law" in verse 23 is named "the law of sin" and is the same as the law mentioned in verse 21. In verse 23 also is the third law, namely, "the law of my mind," by which he desired to do what was right. By the law of his mind he wanted to keep the law of God, but by the law of sin he was hindered.

In verse 24 he considers himself wretched, and likens his bondage to that of being attached to a corpse, a form of punishment said to have been inflicted on criminals. In the first sentence of the 25th verse and also in the 8th chapter he shows that in Christianity he found victory.

Is the soul of man naturally immortal? Did not man lose immortality at the fall by the decree of God, and was not the tree of life guarded for the express purpose of preventing man's regaining it? I understand that immortality is something to be restored in Christ.

The soul of man is naturally immortal. God "breathed into his nostrils the breath of life, and man became a living soul" (Gen. 2:7). His partaking of the life of God, which is immortal life, gave to man immortality in very essence. Hence in his inward life he is immortal by nature and is always so to continue. His body, however, was naturally subject to decay just as all other material things, but that his physical life might be maintained without deterioration God provided for him the tree of life. Cut off from this tree of life, man began at once to die (to have a dying body). To carry out the decree of God the tree of life was guarded lest man continue to eat of it and live. Thenceforth his only hope of physical immortality would be through Christ, and it is this sort of immortality that is brought to light in Christ and that will be realized in the resurrection—not immortality merely, for the wicked will also be raised immortal, but immortality in a state of bliss.

In the day that man sinned he suffered also a certain death of soul, not the destruction of its immortality, but the severance of the divine fellowship and communion with his God, a spiritual death by which he has become depraved and grows up in bondage to sin. It is a state of death "in trespasses and sins" (Eph. 2:1).

It is only by his capacity of possessing an immortal soul that man can at all have a sense of sin or be convicted of it. Hence, it was a spiritual death, and not the destruction of his immortality, that man suffered by the fall.

Is it right when building a house of worship to have a special service for laying the corner-stone, as they do in the sects?

If there were any wrong in having corner-stone ceremonies, it would not be because the sects have such things, but because of some wrong in the practise itself. We see no wrong in having such a celebration if desired. It may add some memorial interest to the building as well as to the local work for which the building stands and is used.

We read in the Old Testament that Christ should be of the lineage of David; but why do the Gospel writers trace Joseph's ancestry instead of Mary's? I believe in the virgin birth of our Lord, but can not understand why he should be credited with having a natural father as ordinary humans have.

Matthew's record of Christ's genealogy was written for Jews, whose custom was to trace through the father's side, and hence the record is that of Joseph the husband of Mary. Note in Matt. 1:16 the peculiar wording, "And Jacob begat Joseph the husband of Mary, of whom was born Jesus." We see that Joseph is placed in the line and not Mary, though it says that Jesus was born of Mary, not Joseph. The record that Luke gives, on the other hand, is supposed to be that of Mary, and thus we are favored with genealogies of both Christ's parents. It is necessary, however, to say with regard to Luke 3:23, where Joseph is called the son of Heli whereas Matthew calls him the son of Jacob, that this expression, "son of Heli," can mean son-in-law, just as Naomi called her daughters-in-law her daughters in Ruth 1:11-13. This manner of speech was customary among the Jews and serves as an explanation of the apparent discrepancy in the naming of Joseph's father by Matthew as being Jacob and by Luke as being Heli. The latter was probably Mary's father. There is nothing here to discredit the virgin birth of our Lord, but on the other hand we have two genealogies of Christ, both of which are traced back to David. Thus by a double proof he is shown to have been a descendant of David.

—A. L. B.

Love is the river of life in this world. Think not that ye know it who stand at the little tinkling rill, the first small fountain. Not until you have gone through the royal gorges, and not lost the stream; not until you have gone through the meadows, and the stream has deepened and widened until fleets could ride on its bosom; not until beyond the meadow you have come to the unfathomable ocean, and poured your treasures into its depths—not until then can you know what love is.

—*Henry Ward Beecher.*

HOME AND FAMILY CIRCLE

The Word That Counts

A little word of loving is more to her than wealth,
A little word of tenderness is just the same as health;
It brings the bright hopes shining and it keeps the doubts away:
A little word of loving—take it home to her today!

A little word of loving mid her worry and her care—
It clears the household shadows, and it sweetens married air;
It keeps the young cheeks glowing with the rose-glow of loved youth:
A little word of loving is her idea of the truth!

A little word of loving lifts the shadows from her mind;
It keeps the spirit gentle and the disposition kind;
But when you say it, feel it, or she'll know—ah, yes, she will—
It's only something acted, like the tragedies that kill!

—Treasures of Poetry

My Four-Year-Old Boy and I

My boy is a wonderful boy, as every mother's boy is to her. He is a real boy, noisy and full of life. A phrenologist who was visiting us took the boy on his lap, and his first words were, "Here is a very strong will." I have become fully convinced of that; and while it makes his training difficult, he will be a more worth-while man if I can only train him properly. We have many happy times together, and we have some difficulties, for he is not a perfect child, nor am I an ideal mother. As the days are passing, I am teaching him, and he, unconsciously to himself, is teaching me.

"Wish I Could Be a Mother"

One morning as I was dressing him I hugged him, as I often do, and said, "Oh, what should I do without my dear little boy?" He asked, "How glad are you because you have your little boy?" "Very glad," I answered. "Are you very glad you have baby sister?" was the next question. "I certainly am," was my reply, "she is so sweet and makes us so happy." A pause and then, "Wish I could be a mother."

Then my mind was busy with these thoughts: "What a beautiful responsibility it is to make parenthood attractive to our children; and what a duty it is in this selfish age when so many do not want to be bothered with children. What would I accept in exchange for motherhood? What could take the place of my two lovely children, a great care though they may be? I am glad, heartily glad I am a mother." Then I prayed, "O Lord, help me never to let the burden of motherhood appear greater than its joy. Help me always to make parenthood attractive to my children."

"Not Just Pictures of Him"

We had just had our family worship. I took my boy on my lap and asked him if he was Jesus' boy and if he loved Jesus. He answered yes and then said, "But I do not like just pictures of him. I want to see him really." Then followed a little talk on what kind of boy he must be if he would see Jesus in heaven and live with him there. I was busy again with my own thoughts: "Do I love Jesus as much as I should? Am I so occupied doing work for him that I do not give enough place to longing for *him* and eagerness to see *him?*"

Making Bed-Going Attractive

My boy never wanted to go to bed. I so dreaded the battle that more often than not I let him stay up until my bedtime. As I could not devote the whole evening to his entertainment and he was often too tired to entertain himself, there were frequently unhappy times. This was all the more true when kindergarten robbed him of his afternoon nap. Happily, I thought of a plan that has made him want to go to bed. He loves stories, and I decided to read to him after he was in bed. (I like to take time for some story-reading every day, anyway.) So now when I tell him to go to his book-shelf and choose the book he wants me to read from and to undress for bed he goes eagerly. Both of us enjoy the little season of to ourselves.

"Wish I Could Have a House Like That"

One evening I read the story of little Abe Lincoln's first book, the Life of George Washington—of how he was so glad to have the privilege of borrowing the book of his taking it to bed with him, of its being ruined one night by the snow coming through the great cracks in the house, and so on. He listened with rapt attention and when I had finished, he said, "Wish I could have a house like that." "Why," I exclaimed. "Would you rather have a house like that than this good one you have?" "Yes," he replied, and I could see it was because he so appreciated little Abe that he admired all the connections. I was glad Abe was worthy of his appreciation.

It made me consider again how very careful I should be in my selection of stories for him; for the stories I give him now will have very much to do in the molding of his character and life. And would it be possible to make him a better boy with higher ideals if I would take more pains to find superior stories? I am thankful for so many such in the Bible, and no stories are quite so well liked by my boy as Bible-stories.

Surely She Is Not a Good Mother

My four-year-old and a neighbor boy were playing in the kitchen. The neighbor was telling of something he had done, and my boy wondered that his mother did not whip him; whereupon the boy replied, "My mother does not whip me any more." This brought from my boy "Surely she is not a good mother." This further assured me in my conviction that small children can understand the justice of punishment. While, of course, my boy does not like punishment, yet he knows he gets it because he deserves it. I make it plain to him for what he is punished, and I try to make the punishment correspond to the offense. Sometimes when I have been perplexed as to what punishment to employ, in looking to the Lord I have soon had a plan brought to my mind. I teach my boy that I am responsible to God to train him right. A few times I have punished unjustly and have asked my boy's forgiveness. I want to be so fair in my punishing

that he will continue to think discipline a part of a good mother.

Ugly Echoes

The little boy where I had called had disobeyed. In response to his mother's call he came to her side and quietly talked it over with her and submitted to his punishment. When I returned home I told the incident to my boy contrasting it with his noisy, ugly storms. But as I was telling, there came before me a vivid contrast between that mother and myself—between her quiet, though firm, voice and my loud, sharp one; and how I was reproved with the thought that my boy was only an echo of myself! That night at his bedtime, we talked it all over, and we agreed it would be much better if I would be more kind in my tone and he would be more quietly submissive. We prayed and asked the Lord to help us. We have both since failed at times to live up to our standard, but I have been fully convinced that a kind, firm voice and manner bring better results every time than a harsh, impatient one.

We hear much these days about the qualifications one must have to be able to fill this position or that, but it seems to me nothing requires such greatness in a woman as being a *good mother*. How we mothers need to look to God for help that we may fill our place in such a way that we shall not need to be ashamed before him and that our children may rise up and call us blessed!

—*A Mother.*

The Trail of Jesus

"If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2:20-21). The pilgrim's progress through this life to the life to come may be said to consist in continually picking up the trail of Jesus. He leads on, we follow. The path which we must travel is marked with his footsteps. They tell us that Jesus passed at this place or that and therefore we are headed in the right direction and are safe in going on. They also tell us that we are in danger the moment we refuse to go on; for we shall lose our Guide.

It is comparatively easy and pleasant to follow Jesus when we are asked to do what we like. But when he leads us into suffering and dishonor, when he bids us submit without a murmur to unjust censure, when he demands that we take curses for the thanks we ought to get, and not resent in a spirit of vengefulness the ill-treatment we have received—it is then that our so-called manhood wants to assert itself and our outraged sense of justice begins to remonstrate. Still even into such situations the meek and patient Jesus leads us. Such trials of patience and forgiving love are a part of the yoke which he puts on his disciples, and where his spirit dwells in a generous Christian heart, there even this irksome yoke becomes sweet. God grants us clear and sharp eyes to detect unerringly even in the most doubtful places the trail of Jesus in our walk along life's highway, and may his grace give us the courage to take up the trail and follow it even unto death.

—*Prof. W. H. T. Dall, in Christian Herald.*

I pity no man because he has to work. If he is worth his salt he will work. I envy the man who has a work worth doing and does it well. —*Theodore Roosevelt.*

The Baptism of the Holy Spirit

BY NETTIE L. BERGHOUSE

A woman recently remarked to a Christian friend who was visiting her, "I do not care to attend the meetings of the church of God because you people do not believe in the baptism of the Holy Spirit." The friend in surprize replied, "Why, indeed we do believe in the baptism of the Holy Spirit; but we more commonly speak of it as sanctification." The first speaker then said, "I am sure that you are mistaken, for I asked your former pastor if he taught 'tongues,' and he told me that he did not, and that he did not believe the tongues movement to be of God. As I get such a blessing when I go to where the baptism of the Holy Spirit is taught, I prefer to go to the tongues meetings."

The poor woman was so confused by false teaching that she did not discern the difference between the gift of the Spirit and the manifestation of the Spirit. At the place where she attended, it was taken as a manifestation of the Holy Spirit's presence when one spoke in "tongues." The friend who had been visiting this woman came to me for "thus saith the Lord" on the subject. I referred her to 1 Cor. 12:4-11, 28-30, which reads, "Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy, to another discernment of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. . . . And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?"

When the heart and life are consecrated to God, the individual receives the baptism of the Holy Ghost, which purifies the heart and fills him with the Spirit. When this experience is received, God's 'Spirit bears witness with our spirit,' and that is all the evidence we need. It would be as reasonable to teach that one does not have the baptism of the Holy Spirit unless he has the word of wisdom, the word of knowledge, gifts of healing, the power to work miracles, prophecies, etc., as it is to teach that one does not have the Holy Spirit unless he speaks in tongues.

When this woman was asked just what she meant by the "gift of tongues," she said that it was the rattling of the tongue in the mouth without one's volition. When people are willing to take the jerking of their limbs, the rattling of their tongues, or unseemly demonstration of any kind as an evidence of having the Holy Spirit, I believe that we need to sound again the warning, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world."

Thought inspired by love will yet rule the world.

—*William Jennings Bryan.*



Accepting God's Plan for Your Life

BY FLOYD G. HOAG

A traveler would not think of climbing the dangerous passes and peaks of the Alps without a guide, one experienced—familiar with the way. How much more does a man need a guide on the journey of life, where no man can see a moment ahead!

There is One who has trod the path before us and knows the way. You can have One at your side guiding at every step, One who knows the way better than the oldest Swiss guide knows the mountain-trail. If the way should lead into a dark place, you can go quietly forward, singing snatches of song, knowing He led you there and is leading.

Being Guided by God is a matter of finding God's plan and then following it. God has a plan for every life. He will lead us into his plan, and then after we are in it he will lead us step by step. He has a plan for the universe, for the earth and for each man upon it. It is because of his great love for us that he takes such an interest in our lives. We never care about the details of people's lives unless we love them. The ambiton of love is in his planning. His great wisdom knows our gifts and endowments, what we can do and do best. His plan is the best for your life and mine.

Every man should plan to live a planned life—a life planned by God. He reaches the height of human achievement who comes nearest fitting in the plan God has for his life. God's hand shaping everything toward the end he has planned for your life will make it a success. Let it be once decided that a man's one ambition is to fit into God's plan for him, and he has a compass that points true in the thickest fog and storm. Since we were created dependent upon God, it is only reasonable that we should seek to find out his plan. You can never know the full joy and privileges of the life hidden with Christ in God until you have learned to let him be your guide.

Do you query, "I should like to know God's plan for my life"? You can know. He is ready and willing to make it known. Today there is a great call for many workers in the vineyard of the Master. Young people are facing the question of giving their lives to the foreign missionary field or to home work. The general plan or marching orders for God's people are "go!" Whenever the Spirit of God gets sway in a man's life, there is a new yearning to take the message of Jesus to a needy world. But in addition to the general marching order, there is a particular plan for each individual. The Lord has made plain his plan for his church, he makes plain his plan for each member of his church—where he is to go and what he is to do. The divine plan for your life will cause you to fit into God's larger plan for the church. We are all one great family through whom God has designed to work for the accomplishment of his purpose—the salvation of the world.

Suppose a company of men should decide to erect a large building. The workmen begin work without a leader or a prearranged plan. Each does what he thinks should be done—lays a brick here and nails a board there. Think you that they will satisfactorily complete the structure? There are those who endeavor to serve the Lord in a way of their own. For some reason they do not seem to fit in God's general plan. They are more concerned about their own interests than about the salvation of souls. We can not make a success of the work which has been entrusted to us unless we follow God's plan and each fulfils his place in it. We are workers together with Him. Each has a little place to fill. You may not be called to the ministry, the foreign field; but you are just as responsible to fill the little place God has for your life as others are to fill the place God has assigned them. If each one is faithful in fulfilling God's plan for his life, the service of all will fit together for the accomplishment of God's greater plan—the extension of his kingdom. It is not a question of how much you can do, but of are you fulfilling God's purpose in your life? He has a purpose for each life, and it is your privilege to fulfil God's purpose for you as well as it is another's with greater talent to fulfil God's purpose concerning him.

God reveals his general plan to an individual at once, but the steps in it only one at a time. Abraham and Joshua were told a step at a time what to do. As one step was taken, the next became clear. Sometimes God gives one a definite call to one's life-work. Again, God's plan for our lives may unfold in the performance of small duties. There are many golden opportunities of doing little duties strewn along your pathway of which you are well able to take advantage. By being faithful to little responsibilities you will sooner or later find yourself in God's designed plan. In your search for the "call," do not neglect the smaller duties, which may be stepping-stones to a realization of your desires.

One of the first essentials to our having a knowledge of God's will is meekness—accepting the plan of Another for your life. To some this might seem to be weakness; but it is strength, yielding to a higher will. Moses, the meekest man, yielded fully to God's plan. He ignored the prospect of becoming a pharaoh choosing rather in God's plan to "suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The spirit of that choice pervaded his life. Jesus might have swayed Athens with his philosophy; but he chose rather to teach the poor because that was Another's plan for him. Meekness lies at the very root of being divinely guided. Meekness implies obedience. A passion to know God's plan and to carry it out make a person fit eagerly in where service is called for.

You have sought to know God's plan, and have a willingness to accept. Now faith is essential. God has promised to guide. You have asked him to do it. Now believe that he does so. He can never guide those who do not trust him enough to believe that he is doing it. Do not be afraid of the life lived day by day under the guidance of the Lord. Let everything go, that he may bring you

out of the world into a very close conformity to himself. He has said he will work in us to will and to do his good pleasure. He is the good Shepherd and "will be our guide even unto death."



Prayer's "Working"

Including Sunday-School Lesson for August 27—Neh. 1:1-11

BY E. F. ADCOCK

Once I visited a large plant. Upon entering, I noticed that all was quiet; no machinery was in operation. I saw the workmen all idle, and I wondered. Soon the foreman went to the telephone and made a call. We learned that some trouble in the wiring made it necessary for the current to be turned off at the power-house. We waited, but not long. Soon we felt a slight tremor, then almost simultaneously all that mass of machinery began whirling in full operation. What made it go? Over at the power-house, after the connection was repaired, a switch was thrown in and the current stored there went out to drive the machinery.

Let us from this draw a spiritual lesson. We know heaven is the great power-house, the positive factor from which all power must flow; and that humanity is a negative factor, that is, dependent. In order for us to have power, then, we must be connected with the great Source of power. That connecting-link is prayer. And in our Golden Text we learn that "the supplication of a righteous man availeth much in its working" (Jas. 5:16, A. S. V.).

Where the Current Starts

Visit a power-plant and you will see, not only large dynamoes for producing electricity, but also large batteries for storing it. This ensures a constant and sufficient supply of power. Some spiritual power-houses do not serve their purpose well. The heathen makes his supplication to gods of human making, works of nature, etc., and of course he remains dead because there is no life at the other end of the line. His means of connection may be all right—it might put to shame some so-called Christian prayers—but the current does not come. With the Christian it is different: his Source is unfailing. He, too, may sometimes fail to feel the current, but it is the fault of the connection, not of the source. Why will men question the ability of God, he who set the mountains in their place and measures the waters in his hand, who is from everlasting to everlasting, and the director of the destinies of mankind? Was his power ever known to fail? In the potential force of the great Niagara is scarcely a hint of God's power and might. Nehemiah might have resorted to heathen gods, but he had learned where safely to place his trust. Elijah put Jehovah to the test and proved His superiority. Try him (he says for you to) as you will, he stands the test.

The Right Connection

It is hard to think that Nehemiah had never prayed before this occasion: we believe he was sure of his connection with God. This is the vital point, since we know God never fails. Brother, if the current has ceased to flow, do not call on the Power-house to remedy the trouble; find out what is the matter with the connection. Examine your prayer life. Look after your own end of the line. A great deal depends on what kind of material is used in the line of connection; if it is rubber or wood you can imagine how much current will get through. If our prayers are heavy and lifeless, how can we expect them to convey anything from the throne? Read Nehemiah's prayer again and note its spirit. There are many things that might hinder the flow of the current, such as pride, indifference, selfishness, and lack of submission. Yes, there are a number of conditions necessary to make prayer effectual, but they are not hard to meet. And be assured of this: once the line of connection is clear, the power that will flow through it will move heaven and earth. This is the power of prayer. Merely the prayer itself is no more powerful than a piece of copper wire, but let it connect a need with the power-house of heaven and see things move.

On This End

We have been considering the source of power and its means of conveyance. Let us now notice a few visible results of that power in operation. Of course, immediately we recall how signally Nehemiah's prayer was answered. Quickly, also, we are reminded of the prayers of Elijah, Daniel, Hezekiah, etc., and of the remarkable answers. We are much inspired by learning how men like Knox, Muller, Moody, etc., wrought wonders through prayer, but they did not exhaust the current of power and grace nor monopolize it.

Earnestly a devoted mother prayed for the salvation of her sinful boy. Hopeless as it sometimes seemed, she nevertheless kept the connection with heaven clear. The young man was saved.

A man lay close to the gates of death and human aid had acknowledged its limit. Some Christians surrounded the bed and prayed the prayer of the righteous. He was healed and allowed to live years longer. What did it? Oh, of course it was through the power of God, but prayer was the direct agency.

In an ungodly community one holy life was the medium by which God saved many souls. How was it done? Through the "supplication of a righteous man." It was simply one of the "workings" of prayer.

These are practical illustrations and may be the experiences of any one. How little we realize the importance of prayer! When we are able to compute the power of heaven, then we may know the power of prayer. It is limited in its working only as we are limited in its use. Give us more of the prayer that "works"!

"Are the existence of God and the claims of God upon our obedience the permanent element in our minds?"

—James Denney.

"Never give up; there are chances and changes,
Helping the hopeful, a hundred to one,
And through the chaos, High Wisdom arranges
Ever success, if you'll only hold on."

Some Thoughts On Prayer

BY A. W. MILLER

As we study the accomplishments of the servants of God both ancient and modern, we are indeed made to realize that "more things are wrought by prayer than this world dreams of." One comes to realize more and more, especially on the mission-field, that our only hope in dispelling the darkness and superstition that enshrouds the hearts and minds of the people to make an entrance for the gospel, is through prayer.

"If prayer is anything, it is everything; if it is true, it is the greatest truth. One of the world's renowned scientists declared that prayer is the mightiest force in the universe and that the Christian world is blind to the fact. If there is anything taught in the Scriptures without an interrogation-mark after it, this is the great truth. According to the mind of God in his Word this is the one supreme force. He has so planned and determined that prayer shall hold the most vital relation to human life and the world. It is the channel for the divine power to come into life. The throne of God is thus brought into direct contact with the needs of man. Yes, prayer is the unseen wire stretched from the very heart of God to the heart of man. It is just as real and certain as electricity and gravitation: it is no more mysterious; it is no less practical."

Prayer is work. Mrs. Penn-Lewis in speaking of this phase of prayer says: "Prayer to many is something to be done when there is a bit of time free, and even then but rarely. But prayer is a definite work, greater and vaster in its issues than any other service to be done on earth, if the world understood how to pray. We too often think that 'prayer' means half an hour in the morning, special risings, hours, places, even prayer-meetings, where half of the people go to get right with God, or mainly for their personal need. Would Elijah have had that mighty, effective prayer simply for his own personal growth? No wonder we do not understand that prayer is work, and that every prayer should accomplish something."

Prayer produces results. It is "the greatest working force in the spiritual world." Mr. Moody, in speaking of John Knox, says he "was a man famous for his power in prayer, so that Bloody Mary used to say she feared his prayers more than all the armies of Europe. And events showed that she had reason to do so. He used to be in such agony for the deliverance of his country that he could not sleep. One night he and some of his friends were praying together, when Knox spoke and said that deliverance had come. Soon the news of Mary's death followed."

The following story taken from the book Real Prayer also serves to prove that prayer produces results: "The famous old Hindu woman, Julia, rehearsed to me one night in Nellore, India, that famous remarkable experience on Prayer-Meeting Hill, when Dr. Jowett and his wife took her and another servant with them for that memorable sunrise meeting. Before daybreak they ascended the hill above Ongole to ask God to save the Lone Star Mission and the lost souls of India. The work had apparently failed; the money had failed; the faithful few had held on believingly and courageously and now at last the only help was in God. This Hindu saint, nearly one hundred years of age, mingled her tears with her description as she told of that most important and thrilling moment of her life. All had prayed and all believed. They talked and then they prayed again. They wrestled before Heaven's throne and in the face of the heathen world, like Elijah on Carmel. At last the day dawned and the gray streaks were crossing the Eastern sky. Just as the sun rose, Dr. Jowett arose, lifted his hand heavenward, and turned his tear-stained face towards God. He declared that he saw the cactus-field below transformed into a church and mission building. His faith grasped and gripped the fact. He claimed the promise and challenged God to answer a prayer that was entirely for his glory and the salvation of men. Today on that very cactus-field stands a large Christian church . . . (thousands of members) . . . the greatest miracle of the modern missionary world. The money came immediately and clearly from the hand of God. The man came immediately and clearly from the call of God. . . . On that very field, almost abandoned, were baptized 10,000 in one year. Prayer-Meeting Hill moved the Throne of God and made the world to tremble."

The first great revival (Acts 2:1-41; 1:14) was a result of prayer, for we read that "these all continued with one accord in prayer and supplication." The work of David Brainerd among the Indians was due to his life of prayer. "It was in his student-days that he began a life of intense, believing prayerfulness." Later after he began his work among the Indians, he wrote about one of his times of prayer, "I was in such anguish, and pleaded with so much earnestness and importunity that when I rose from my knees, I felt extremely weak and overcome. I could scarcely walk straight; my joints were loosed; the sweat ran down my face and body; nature seemed as if it would dissolve. I spent the evening praying incessantly for divine assistance. There seemed to be nothing of any considerable importance to me, but holiness of life and heart and the conversion of the heathen to God." This was equally true of Finney, who with some others agreeing in prayer saw some mighty revivals in New York State. It is said of a certain minister who labored with him that at times his burden for souls was "frequently so great that he could not stand, but would writhe and groan in agony." Such praying produced a revival in which five hundred souls were saved in six weeks. "A praying Wesley turned more than ten thousand souls to the Lord."

The need of prayer is one of the greatest needs today and one which God alone can supply. Those who understand that fact must beseech God to supply it. Robert E. Speer has written the following: "Whoever prays most, helps most. Considering the fearful consequences of it all, something like criminal negligence has marked for years the attitude of the church towards the matchless power of prayer for the world. Shall it be so longer, or shall a change come over the church? Deeper than the need for men; deeper, far, than the need for money; deep down at the bottom of the spiritless life is the need of the forgotten secret of prevailing world-wide prayer."

"Talk happiness each chance you get—and talk it good and strong!
Look for it in the byways as you grimly pass along;
Perhaps it is a stranger now whose visit never comes;
But talk it! Soon you'll find that you and Happiness are chums."



The Spirit of Giving

"Giving Is the Language of Loving"

BY GRACE PHELPS

"Give as you would to the Master
If you met his searching look;
Give as you would of your substance,
If his hand your offering took."

This is the verse that Bobby Thornton and Baby Allie sang as they marched around the "missionary barrel" as their mother had taught them to do before she died. A few days before Aunt Lois had been visited by a member of the Missionary Society asking for contributions, and in order to follow the custom of her deceased sister-in-law, she had promised to pack a missionary barrel to be sold and the proceeds turned over to the missionary fund. During the week which followed, the children had delightedly trotted after their aunt as she packed old clothing, old table-linen, etc., into the barrel; but the children noticed that she put in only old things, not the nice new things that their mother had always put in for the Lord. And most disappointing of all, she did not even ask them if they had anything which they liked very much but which they would sacrifice for the heathen. The night that the barrel was finished and stood in the hall waiting to be taken away, Mr. Thornton, on his way to bid the children goodnight, paused at the door as he heard them commenting on the barrel in a most uncomplimentary manner. Finally the children decided that they would add their own offerings to the barrel as they had always been taught to do. Bobby broke his "mousie" bank to get the pennies and he scoured them with silver-polish until they shone. Baby Allie did not know what she could give until her brother suggested that she could give her nursing-bottle to which she still clung affectionately, although she was two years old.

So downstairs the babies went and sang and recited the little pieces their mother had taught them. Their father and his sister watched them from the landing on the stairway until the children had finished their program. Next day the barrel was all unpacked and only the newest and best things were replaced, and the children had a share in it, too. Added to this was a generous check which their father had left for the missionary work. When the girl missionary agent came again, Aunt Lois told the story to her, but said that she would take the bottle off as she had left it only to show to the girl. The girl pleaded for it, however, saying that that alone would sell the barrel. And it did.

This is only a story, but how well did those two little tots demonstrate the spirit that should characterize all our giving to the Master, whether it be our means, our time, our talents, our possessions, or ourselves! How glad we should be if the Master should come to us in human form and ask us to do some service for him! How quickly we should go to perform the task, no matter how menial or how small! How we should strive to be our best IF the Master should appear to us in person! But does he not appear to us in person every day? Yes, he does.

Most of us are like the woman who, when she heard that the Master was coming to visit her, worked at her house from morning until evening to prepare for his coming but had not time to comfort the sorrowing, to help the poor and aged, nor to care for the stranger, and when night came she discovered that he had come to her and gone three times during that day.

Too many of us think that giving to the Lord entails only our money or most of our time. But this is a mistaken idea. Of course, if we have money and time to give, God wants that and he wants the best of that that we can give, but there are other ways in which to give to the Lord. One time there was a woman whose purse was so slender she could not give very much to the missionary cause, and she desired so earnestly to help the Missionary Society whose membership was so pitifully small in comparison with the number of women in the congregation. After she had prayed earnestly over the matter the Lord spoke to her and said she could give herself. But how could she with a household to care for and so many things demanded her attention? This is what she did: She kept missionary magazines on her table and other missionary literature, and whenever her friends came in to visit her, she would talk missions and Missionary Society to them and get them to subscribe for the paper. Wherever she went she talked about missions; and little did she know that the enthusiasm shining from her face and in her manner won many a friend for the missionary cause. Her success was so great that she won one hundred members to the Missionary Society in six months and secured half as many subscribers to the paper, all because she was willing to give herself. Many an old person who is too poor in worldly wealth to give much to the cause, and who can not get out and go much, but who is rich in spiritual things has an excellent opportunity still to do missionary work. Surely the old have some visitors to whom they can talk missions! And if they can not do that, they can be intercessory missionaries. They can pray for the work in certain places until they know God has answered and will bless some one on the field with especial success. Is not that doing one's duty? Is that not the best that that old person could do even if the Master stood before such in human form? It surely is.

Busy mother, you may think you can not give even yourself. What has God given you? Some of his jewels to rear for lives of service to him. Tell them missionary stories. There are many such stories written especially for telling to children; and, in the telling, your own spirit will be refreshed and your vision broadened. You can for the time live in other lands. If you have no vision, get one by reading and by listening to missionaries talk. Many and many a missionary who has made success on the field had for his bedtime stories, tales of missionary heroism and faith, or was sung to sleep with grand old missionary hymns. You can give yourself in this way

and be as truly a missionary as that son or daughter whom you will give back to God some day for the work.

Busy father and business man or farmer, whoever you are, you may think that money is all that is required or expected of you. Of course, God expects the best of that that you have, but after this is all done, your duty is not ended. Perhaps your neighbor is robbing himself and his family of blessings they might enjoy by not giving back to God their best. After you have caught the vision of the world's need, go in kindness to that neighbor and put the vision before him. It may be he will not receive it kindly at first; but do not be discouraged. Give him something to read along the missionary line and follow it up with earnest prayer. You will thus be a missionary in the true sense of the word. Fathers and mothers, do not neglect teaching the children to give to God's work. It may save their souls in later years to have such teaching in their youth. I recall the story of a man whose soul was saved because he had been taught at home to tithe all money he received. When he was older he was for a time drawn into sin, but he still continued to give his tenth to the Lord. After a while he decided to quit giving a tenth, but just then something arrested him, and he gave his heart to God again and thus he was saved.



It matters not whether the actual amount given by the children is much or little. The thing that counts is the principle instilled into the child's mind (and in the minds of older people too) that the amount given represents the best—represents what they would give if they actually gave the money into the Savior's hand themselves. Young men and women think sometimes that their duty is done when they have given something in a monetary way; but such can not be the case. God has given them vitality and vigorous health and he expects a full return. He expects them to use these. There are workers needed everywhere both in the homeland and abroad, and the richest gift that a young person can give back to God is the life full of health, vigor, spirituality, and promise of future service for that work. There may be members of the church who are not doing their duty in giving. Perhaps they have never caught the vision of the needs. It is the duty of the young who have caught the vision to carry it to others. It is the duty of the young, as well as of the old, to do for the Lord with their might what their hands find to do instead of forever hanging back and saying, "I can not do anything. I am too young. I would make too many mistakes." Youth is the time to begin to form the habit of giving our best to God. The sooner we realize this truth, that from the children to the old people we must all give to Christ as we would if his own hands took our gifts, the sooner will his work spread to all the world, and the sooner shall we see him face to face.

How many blessings we forfeit all because we do not do this! How much nearer we should feel to the Lord if every time we find something to do or give to him we would do it or give it as unto him! He is always near to bless, and according to his promises he will pour us out a blessing that there shall not be room to receive it, IF we will bring all our tithes into his storehouse—our tithes of money, strength, and service of love. It is said that giving is the language of loving. How much do we love the Savior?

Grace Alexander Goes to Japan

About twelve years ago Brother and Sister W. G. Alexander went to Japan, taking with them their daughter Grace. At that time she was a timid little country girl. Deprived of the advantages of American schools, of the association of young people of her own race, and of contact with American customs and American ideals except as she associated with her parents; she came back to America ten years later a good, consecrated, well-trained, religious girl, to find America, with its manners and customs, a new strange land to her.

She had gone to Japan, not as a missionary, but as a child with her parents. She returned of mature age, not feeling that she was a missionary but that she would, henceforth, remain in America. She had not been here long, however, until those who knew her best began to see the real gold of her character and to ask her why she did not spend her life for Japan. In reply she said that she had no call; but immediately she began to ask the Lord his will concerning her. She soon found that Japan was to be the field of her future labors. For two years she attended the Anderson Bible Training-School, where she won the love of both students and teachers, and where also she made remarkable progress. She entered the School a quiet, timid girl; she went away a strong, purposeful woman, well fitted for her future labors.

On July 24 she left Anderson for the Northwest, where she intended to visit several congregations and one or two camp-meetings. On August 10 she sailed for Japan from Vancouver, on the S. S. Empress of Asia. She goes with the confidence of all who know her that she is a fitting representative of the church in Japan. Our prayer is that the Lord will bless her future labors.

—*J. W. Phelps.*

Contributions by States for the Month of June, 1922

Ohio	$1,041.09	Minnesota	152.36
Indiana	1,021.56	Oregon	122.88
Kansas	720.41	Texas	110.44
Pennsylvania	640.27	Unknown	100.79
Michigan	600.19	Wisconsin	96.89
Illinois	575.23	Arizona	91.72
California	489.42	Nebraska	84.23
West Virginia	315.05	Canada	77.20
Missouri	287.61	North Dakota	69.25
Maryland	259.88	North Carolina	63.09
New York	249.50	Alabama	61.70
Oklahoma	248.71	Idaho	61.25
Colorado	205.27	Tennessee	50.18
Kentucky	191.11	Louisiana	49.11
Washington	180.91	Iowa	48.12
Virginia	171.43	Mississippi	47.53
Florida	161.21	South Dakota	39.90

District of Columbia	22.00	Wyoming	5.60
New Hampshire	21.00	Connecticut	3.00
South Carolina	19.72	Jamaica	1.00
Vermont	15.00	England	1.00
Massachusetts	16.30	Deleware	.00
Montana	12.30	Maine	.00
Georgia	10.00	Nevada	.00
New Jersey	8.46	Rhode Island	.00
New Mexico	6.45	Utah	.00
Arkansas	5.60	Total	$8,833.92

If We Do not Support Missions

BY J. R. TACKETT

The church of God has a great task before it, one that can be done only by the united efforts of all God-fearing people. The church is a mighty force in the world; but her success in this struggle to evangelize the world depends upon our willingness to sacrifice.

Will it pay to support missions? Will it pay to help educate the heathen? Review your life, your privileges, your blessings, and compare them with the tragic condition of those poor suffering souls across the seas. Can we not spare a few hours a month of our time for their benefit?

There are several reasons why you should help with most earnest prayers and unstinted means in this campaign the church has launched forth against heathen darkness.

First, if others had not sacrificed their time, talents, and even their lives for us, we should likewise be in heathenism. Our salvation was won by faithful ministers, "in much patience, in afflictions, in necessities, in distresses, . . . in labors, in watchings, in fastings." Not only our blessed Savior suffered for us; but also the apostles and many devoted saints, that we may enjoy the rich blessings of a Christian civilization.

Second, wherever Christian principles are in control there human life is much safer. To say the least, this second reason is a selfish one. Nevertheless, it should appeal, measurably, to everybody. If we teach the heathen nations with the divine principles of our holy religion, not only will the premature loss of life in all be reduced, but the danger of having our country involved in war will be greatly minimized.

Third, we are indebted to God. He gave, whether you accept him or not, the richest jewel of heaven, his only Son. And since he has been so precious to us, shall we withhold our best from him? God forbid.

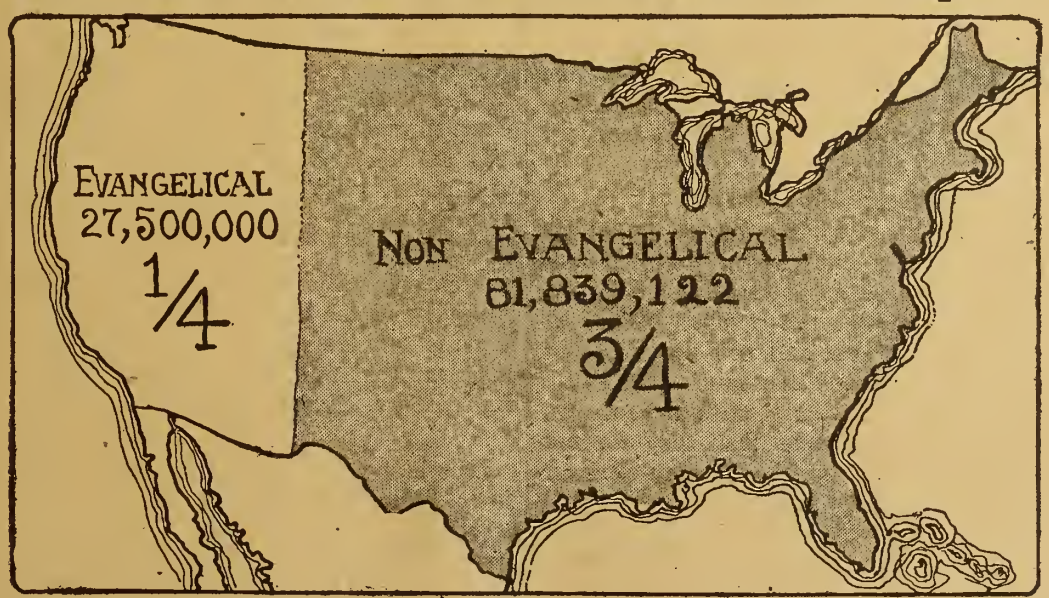
Awake, saints of God, and arouse to a sense of your duty. You are debtors to God. How can you bear this reproof?

Fourth, we owe it to ourselves and to our children; yea, to generations to come, that we should do our utmost for the Christian interprises of today. It is our duty to preserve for them a holy religion, which others have died to preserve for us. In the degree that the cause of Christ advances today, the world will be bettered for them tomorrow. If we do not win for Christ in this struggle, then false religions will. If we do not fill the world immediately with Christian principles, it will be filled with the blighting doctrines and practises of heathenism.

Shall we unite our forces and take the world for Christ? or shall we sit still and let the hosts infernal take it? What *shall* we do?

America's Millions for Christ

How Much Does America Need the Gospel?



Less than half our people profess religion. Only one fourth of them belong to evangelical churches.

What per cent of this fourth have a knowledge of the gospel adequate to their salvation?

"Preach the gospel to every creature"—Jesus. That includes every one in America as well as China.

Help Save America's Millions by Contributing to the

$50,000 FOR CHURCH EXTENSION AND HOME MISSIONS

Send offerings to Church Extension Board, Anderson, Ind.

Taking the Joy Out of Life

BY FRED BRUFFETT

Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12:3).

This text teaches that there is joy connected with salvation. It is corroborated by hundreds of other promises in the Bible. God intended that his church should be one of victory and power. The high praises of God should sound aloud in the congregation of the righteous. Prayer and worship should be seasoned with praise and thanksgiving. The whole tenor of Scripture shows that God's people were to be the happiest and most joyful people on earth. In the great majority of Bible examples of salvation, healing, and Holy Spirit baptism the joy of God was an immediate effect. And Christ taught that it does not stop here, but that the strains are caught up by celestial beings, and resounded throughout the glory world. Knowing this, the great majority of people seek for and expect joy when they attempt to relate themselves to God. Who shall deny them their gospel rights?



Fred Bruffett

This leads up to the oft-quoted expression that heads this article, "Taking the joy out of life." Before proceeding, though, I wish to change it just a little so that it will read, "Taking the joy out of the church."

I wish to say first, that a church without joy and praise connected with it is a dead church. Witness a congregation of saints, supposed to be out in this glorious evening light, without any joy and praise manifest in their lives and worship. What a spectacle! A church of that type is dead spiritually, and has but little influence in the community where it exists. Salvation-work will have virtually ceased. Then, above all things, we do not want God's people, individually or collectively, to lose the *"bucket"* with which they dip deep into salvation's waters. In case it is lost, there is but one remedy, and that is found in David's plea, "Restore unto me the joy of thy salvation; and uphold me with thy free spirit."

Unbalanced Negative Preaching

There are numerous ways of taking the joy out of the church, but I shall mention but two in this article—unbalanced negative preaching, and quenching the Spirit.

There are some preachers who are regular joy-killers. They may be honest and sincere, and not intend it, but the results follow. They preach too much dry faith. They ridicule the idea that salvation's waters are drawn with joy. They so educate people that they do not expect any blessing in connection with salvation-work, or with the reception of the Holy Ghost, and they dwell much on the supposed fact that there is no emotion connected with the religion of the Bible. This is an injustice to the Scripture and the conviction of the many who seek after God. "Take it by faith" they say, and persons so instructed generally do, and the results are indeed dry. Such altar services generally consist of dry-eyed, formal catechetics, without any of the fruits of faith in evidence. Such converts (?) are of but little use in a revival and less in the church where they hold membership.

Another means of overbalanced, unqualified judgment. Some preachers will go through a whole meeting, and all you hear is judgment against sin and unrighteousness. These unmerciful lashings, many times coupled with unqualified statements, will cast a shadow over good saved people who are quite human and subject to blunders and mistakes along the way. Probably on top of it all judgment will be meted out because they do not rejoice and praise God—but who could under such circumstances? Imagine me taking my boy by the hand, laying on the lash, and demanding that he shout at every stroke. Impossible you say. Yes, and it is just as impossible for a congregation that hears nothing but negative preaching against sin and along consecration lines to rejoice.

What is needed was well expressed by a young girl not long ago. She had missed the way and had gone deep into sin. She soon fell into the clutches of the law. They placed her in a detention home, supposedly under Christian influence. Those in charge held this poor girl at arm's length, and constantly chided her about her sins and awful condition. After enduring these galling accusations from her Christian (?) friends until it was most unbearable, she said to them one day, "I know too well what sin has done for me. The wounds are deeper than your words describe. I am tired and sick of it all. What I want to hear is something better. Can't you tell me something encouraging, something that will lift the load; can't you help me out of the trouble I am in?"

There is a whole sermon in this brief appeal. What this poor girl wanted and needed was the message of Christ, the positive effect of his great salvation-work; that he came to bring peace on earth and good will to men, to make a watered garden out of a desert, strengthen weak hands, confirm feeble knees, open blind eyes, unstop deaf ears, heal the lame, bind up the broken-hearted, liberate the captives, give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that there is a Holy Spirit that would come in and take charge of her, and that he would sanctify and cleanse her nature, give her power to witness and stand, gifts that would qualify her for labor and service, be her comfort, teacher, guide, and abide with her forever.

Men generally will accept a better proposition if convinced, and the best way to convince them is by revealing the positive effects of salvation. Christ came not to condemn, but to save, and he should be preached in this light; if he is, souls will be drawn to him.

Quenching the Spirit

The best way to stop the Spirit of God from working is to quench him. Who does not enjoy stepping into a congregation where there is real rejoicing, where prayer is freighted with power, and testimonies ring with victory? Who does not enjoy a revival where souls are saved, the sick healed, and souls are sanctified? We all do, and we want more of it, and I am convinced that the reason we do not have more of it is because we hobble the Holy Ghost too much. If some one moves out, and some gift of the Spirit is manifested in a special manner, some among us are ready to throw cold water on him. With the temper there is in the church to some extent, if some one got the real gift of tongues, he would

be set aside. Congregational worship, and altar services are hindered.

Not long since a sister arose in a congregation to testify for God. The spirit anointed her wonderfully. Her face was aglow. She could hardly restrain herself. She was a good saint, living straight for God and had great faith for healing. She felt inclined to give praise to God, and did so. No sooner had she sat down when another individual arose and said, "I want you to know that you can have salvation, and not shout either. I believe in living mine." It was a thrust, and it found its mark. It is needless to say that the sister went home crushed and that she could hardly muster a testimony for weeks. This was a plain case of quenching the Spirit, and any congregation dominated by such a condition will die.

In a certain meeting that was being held souls were coming to the altar, some were weeping, others praying to God for help. It is true there was a little noise connected with it, but souls were getting through. An older minister, who should have known better, began throwing cold water on, and succeeded in a night or so in stopping souls from coming altogether. Another case of quenching the Spirit. It was only after the opposition had been withdrawn, that the Holy Ghost went to work again.

I have always been against fanaticism, and am today, but I do pray that God will silence these joy-killers, and let the church move on to greater victories than we have ever reached.

Convicted and Converted

Aroused from his sleep, the Philippian jailer saw the prison doors all open. He supposed the prisoners had all escaped. The Roman law was his life for theirs, and so he despaired of life. He was about to kill himself. Paul's calm yet authoritative words, "Do thyself no harm: for we are all here" arrested him. When he heard these words and saw the little self-interest of the apostles, he was convicted of his sinfulness. They could have escaped but did not. They were not concerned in their own interests, but in those of the jailer, their hardened persecutor. They knew what their escape would mean to him and so refused to escape. This aroused his heart and conscience and he cried, "Sirs, what must I do to be saved?" (Acts 16:27-30).

Note:

1. His concern was now his salvation. This was the uppermost and foremost in his mind now. All else was crowded out. Convicted of sin he felt his need of salvation. Feeling his need of salvation he showed his concern by asking what to do to be saved. Need felt, prompts inquiry and prayer.

2. His concern was personal. "I," not my neighbor or my fellow man. So long as folks are yet so much bothered about others, they are not yet enough concerned about themselves. Salvation is a personal matter and should therefore be a personal concern. Those who get honest before God get saved even if others do not.

3 His concern led him to a personal surrender. His question implied a willingness to do what he was told. He was unbiased, open-minded, teachable, and entirely surrendered at heart to Christ. That he needed to be saved he knew, but what he had to do to be saved he did not know. So he asked, ready to do what he was told. When a sinner reaches the end of himself he finds grace.

None are so well adapted to each other as a seeking Savior and a seeking sinner. . . . Soul-hunger is the greatest of all hunger, and nothing can satisfy it but Jesus. —W. S. H.

Back-Door Christians

BY FRANK E. WALLACE

When Jesus was here on earth he said: "I am the door: by me if any man enter in, he shall be saved." Some preachers have changed the procedure somewhat. For instance, a certain minister in making solicitations for converts said, "If any man is ashamed to come forward, just wink your eye, and I will notice it, and will see you after the service." Another preacher said, "Now, if any of you people are ashamed to come forward in front of the audience, there is a back door to this church; so you can come to see me without being noticed by the people." I just wonder if there is a back door to heaven. I would not be willing to take a back-door chance.

Whom God Calls

God never calls idlers to work for him. God has no place for lazy persons. But he does call the busy man or woman for his service. We sometimes hear the expression "If you want anything done, get a busy man to do it." This is true in the great work of God. The Master wants active men and women who are willing to do with their might what their hands find to do. These are the ones whom God can depend on. Naturally people desire to do great things. If you desire to rise to greater heights in God's service, begin by doing the little things. We climb the ladder of success by first beginning at the bottom. Keep busy and your service will always be in demand. —*J. R. Good.*

In That Day

Jesus was crucified in sight of all—he died before all for our salvation. Shall we be ashamed to confess him before all? "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels." When 'the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up,' then the friendship of Jesus will mean everything to us. To have him say then to the Father, "I am ashamed of this person," will bring indescribable despair; but, oh, the joy of the one who has confessed him and been his follower here upon this earth! Of this person Jesus said, "Him will I also confess before my Father which is in heaven." In that day the friendship of the world, and its mocking or its jeering—alike will be seen in their true light and at their true worth, and how insignificant will it all seem then! Let us not be of those who will cry for the rocks and the mountains to fall upon us to cover us from His sight; but let us so walk with him here upon earth that we can with gladness say, "Even so, come, Lord Jesus."

—*Nettie L. Berghouse.*

My advice to all boys is, "Work!" They can't all be geniuses, but they can all work; and without work even the most brilliant genius will be of very little good.

—*Sir John E. Millais.*

Beware of rash criticism; the rough and stringent fruit you condemn may be an autumn or a winter pear, and that which you pick up beneath the same bough in August may have been only its worm-eaten windfall.

—*Oliver Wendell Holmes.*



A Doctor, a Preacher, and a Sick Man

BY J. H. WILLIAMS

Doctor: Good morning, John. I am sorry to see you suffer so much, but your fanatic ideas I fear will never bring you relief. I have visited you three times and have offered my services free. I could have restored you to health; but you trusted your God, as you call it, and your God has let you get so near death's door that no power can save you from the grave. Sad to say, my dear boy. You have refused medical aid until too late.

John: Well, Doctor, truly I am very low; but I have done all that God requires of me, so far as I know. James says: "Is any among you afflicted? let him pray. . . . Is any sick among you? let him call for the elders of the church [not the doctors]; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." I called for the elders of the Christian Church. They would not pray for me, but said, "There was a time of divine healing, but it has passed away." I then sent for the elder of the Methodist Church. He said that this scripture means a sin-sick soul. But read for yourself, Doctor, verse 15 of James 5. The prayer of faith saves the sick *body;* the forgiveness of sins heals the sick *soul.* I then sent for this brother, the Baptist preacher. But none of them will pray for my healing.

I am very weak in body, but, praise God! my soul is not sick. I have sweet peace with God; and though my outward man —body—perish, yet my inward man—soul —is renewed day by day—2 Cor. 4:16. Just why the good Lord permits me to suffer is unknown to me; but Jesus suffered for me, and now if he wants me to suffer, I am willing. If he wants me to die and go home to glory, amen. I am ready to go. If he wants me to lie here and suffer many years, I say amen to all his will. If he wants me to live, he has power to heal me—Matthew 28:18. If he wants me to die, there are not enough doctors and medicine in the world to keep me from dying. So I will still trust him. But, Doctor, please don't be offended. I don't want to speak in a manner to hurt you; for truly you have been willing to do all you could for me. However, God must have his way with me. I yield my all to him.

Preacher: Now, John, you claim that God heals. Let me tell you something. I have been preaching sixteen years and have not met one person who has been healed by divine power. In fact, it is impossible. Jesus healed to show his power, but that is now done away.

John: Please give chapter and verse. I have never read anything like that, but I have so often read Matthew 28:18, where Jesus said that all power was in his hands, not only in heaven, but also in earth. But I am so weak, let me rest awhile and pray to God to give me strength to talk.

Doctor: Yes, John, you are worrying too much. But your idea of James 5:15 is certainly correct. I thought it meant a sin-sick soul, but I find here in Mark 16:16 a remedy for the sin-sick soul—just simply believing and obeying God's Word heals the soul. This to me is very plain now. I see that a person doesn't have to call for elders and have them anoint him and pray God to forgive him and pray a prayer of faith before he can be saved. I had never thought on this point. It means that if the elders anoint you and pray a prayer of faith, God will hear and will answer by healing your body. If you have not committed any sins, then there is none to forgive; but if you have committed sins, God forgives them as well as heals your body. That's right, John. Farewell, I must be going.

John: Well, Mr. R—, as I started to say, Jesus has power to heal. Now, if he is willing to heal, what could prevent him from doing so? He is willing. Read Matthew 8:2. Also verse 7. He healed all that were sick —Matthew 8:16. Was it merely to show his power? No; but that the Scripture might be fulfilled which says, "Himself [Jesus] took our infirmities, and bare our sicknesses"—verse 17.

Preacher: But hold on. I do not deny that Jesus healed, but show where anybody was healed after his ascension.

John: Paul was not saved until after Jesus had ascended on high; see Acts 8:1. Then he was saved and began to preach—Acts 9:1-20. God gave him power to heal —Acts 14:8-10; 19:11, 12. Jesus said that these signs should follow us who believe, that we should lay hands on the sick and they should recover—Mark 16:17, 18. Moreover, Jesus is the same yesterday, today, and forever—Hebrews 13:8. He is not a respecter of persons. He would not heal the poor sufferer who cried unto him when he was here and then refuse to hear his afflicted ones now. He cares for all his humble ones alike. Do you believe that the kind, loving Jesus who had such compassion on the people, who was so willing to heal them when they asked him, would be so hard-hearted now as to let us cry and beg him to heal us and pay no attention to our prayers? If this be true, surely he has changed. But Scripture says he is the same today and forever. I believe it. Now read John 14:12-15; Matthew 21:21, 22; Mark 16:17. 18; James 5:14-16.

Preacher: But I have not seen any one healed. You claim that God can heal; why are you not healed? I had rather see it than to hear you read so much about it. So good-by. I will return again.

John: Dear wife, it does look as if I ought to be healed, for surely God could get glory out of my healing. I believe that God has let me get this low so he could heal me and show these people that he is a God of power. In reading for those people, it seemed I was strengthened. The reason why I so firmly believe that God will heal me today is this: I do not see where God can get any more glory out of my suffering. I am perfectly willing to suffer, be healed, or die, whichever the Lord wills. We love the good Lord; we keep his commandments; we do those things that please him. Praise the Lord! I know that

we shall receive what we ask, as 1 John 3:22 says. Now, then, we are agreed, according to Matthew 18:19-20; let us pray. Dear Lord, we are submissive to thy will, but we believe that thou desirest to heal me today. Thou hast said "Whatever ye desire when ye pray, believe that ye receive, and ye shall have what ye ask." I desire to be healed that I may be more able to tell people about thee, and testify for thy glory. Now, Father, in the name of Jesus we ask thee to heal me, and we believe that thou dost. In Jesus' name we accept healing. Praise God! I am a healed man.

Dare We Venture Out on God's Promise?

BY MRS. CHAS. W. DETWILER

In Matthew 17:20, we find recorded these words: "If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." If one should stand by and actually see that particular thing done, he would be apt to express himself by such words as "What wonderful faith!" or "Hasn't he great faith!" But according to the words of Jesus, it is not necessarily the faith that is so great and wonderful, for he said it required only the smallest amount. (But when he said *faith,* he meant all that the word implies—a real expectation of the thing's being done, in some way—just as God sees best to do it). So it is not the faith that is so great; but it is great and wonderful that we have such a God who will respond to our faith, even though it is as a grain of mustard-seed.

Now, one is almost compelled to admire Elijah's faith when he asked God to prove to the people that He is the true God, instead of Baal being such. I am sure there are some, and possibly many, of us who would have been tempted to think, "Well, now, if God should happen not to see fit to send the fire from heaven, for some reason or another, what would the people say? Why they would make all sorts of fun, and God would not be glorified at all." And so with that thought some would back clear out and not give God the chance to be glorified.

And so perhaps it is that way with many today in cases of healing and such like. They themselves know and believe that God is *able* to heal, cast out devils, etc.; but they hesitate to act for fear that God will not "see fit" to answer just as they have testified to the people of his love and mercy and his ability and willingness to so perform. And sometimes when we do trust God, he does not heal us just as soon as we think he ought, and maybe we have to wait for quite a long time. And then people (those ever-ready-to-criticize ones) do talk and we feel bad. But shall we allow ourselves even to feel disposed to "sneak out"?

We must not! Just keep humble, and still trust God; for perhaps it is a test of our consecration and our willingness to suffer with him. It is not a reproach upon us—alone. He is suffering the taunts, too. Shall we back out and allow him to suffer alone; or shall we stand true to him, and be long-suffering, too? "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:11, 12). Surely we are blessed when we are conscious that we have been true to God, when we know the evil things spoken of us are not so, and that God has given us grace to suffer for his sake!

And so when we have asked for healing and for some reason that we do not know the healing is withheld, and things are not turning out, as we had thought they should, and people are busy talking about us and criticizing, we do not need to feel that the devil has the battle yet. May God help us to stand and act upon his promises and allow him to answer in his own time and way. For God can overrule it all, and he may get more glory than if there is nothing said about the delayed healing by criticizing acquaintances. Perhaps we might forget to testify if he should heal us instantly just every time, and no one but we would know anything about it. While if he withholds the healing for a time, others become concerned enough just to watch and see if God will heal or not, and God will be glorified in the healing and also in our faithfulness through persecution. And so we can say with Paul (Rom. 11:33), "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen."

The pure and refreshing rain-clouds that float in the sunlit heavens were not always so pure. From the slime-pits, sluggish ponds, muddy rivers, salted seas and oceans the sun drew up the vapor that is now so pure. The Sun of Righteousness is also drawing up from the slime-pits, ponds, muddy rivers, etc., of society the men and women who now constitute the pure church of God, and who some day shall constitute heaven's exaltant host.

—*F. C. Blore.*

"HOUSELESS PREACHING IS FRUITLESS PREACHING"

This statement is true in a very great measure as shown by the experience of many of the past. A place of worship is an important factor in gathering and holding together a congregation. It gives an appearance of permanence that inspires confidence.

Many worthy calls for assistance are being made to the Church Extension Board by struggling congregations who need and desire help in securing places of worship. Some congregations can take care of themselves in this respect, but others need help temporarily from outside. The Church Extension Board will be glad to assist in church erection as funds are supplied.

$50,000 for Church Extension

Send funds to the Church Extension Board, Anderson, Ind.

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.



Bro. Edward Yoder will go to New Canton, Ill., shortly to aid in the Lord's work.

Bros. F. E. Lockard and J. H. Linville closed a series of meetings at West Dante, Va., recently in which two were saved and baptized, and the church revived.

Bro. Claud Black writes: "We are here at Pineville, Ky., with our tent, having a very interesting meeting. Large crowds are attending every night." The meeting began July 10 and will run indefinitely.

Recently the brethren at March, Mo., enjoyed an all-day meeting. Sister Mary Helphingstine and Brother Vilhauer came by automobile from Springfield and preached for them. The former reports that there are still some precious and worthy saints in March, although the greater part of the congregation has moved away.

Bro. H. M. Hager, who until recently was located at Big Sandy, W. Va., has now located at Hemphill, W. Va., where he is taking care of the work of the Lord. There are a few brethren at Hemphill and they have decided to buy some property and begin work for God anew. Brother Hager is also pastoring the congregation at Iaeger, and Deegans. These three congregations had been without a pastor before Brother Hager went there.

Bro. Geo. W. Howard recently moved his family to Van Wert, Ohio, where for the present he expects to take up the work as pastor. He writes: "There are only a few brethren here and we meet in a private house to worship. We had prayer-meeting last night (July 26). There were ten present besides myself and my wife and daughter. We had a splendid prayer and testimony service. There was a good Christian spirit manifest in the meeting. Please pray that we may be used of God in building up the work at this place. I expect to hold some evangelistic meetings also."

"We are here at Goodland, Kans., in the midst of a good revival, having large crowds and fine interest. This is a new field for the truth, yet the truth is being favorably received. We are expecting a number to get saved," writes Bro. A. G. Lovell.

I have many, many friends and a few enemies. My friends are they who know most about me. They are those whom I have helped into the ministry. They are those who have been saved through the humble instrumentality of the ministers I have trained. Of my enemies, Satan is chief. He hates me because I promote righteousness. I deal many furious blows to his kingdom. He hates me with an infernal hatred. I also have a few enemies among the good people who do not know much about me. I welcome an investigation by them.

I AM THE
ANDERSON BIBLE TRAINING-SCHOOL

Bro. J. M. Harrington writes that he expects to be at the York, (Nebr.) camp-meeting. He says further that he expects to put in full time this fall and winter in revivals. He has a number of meetings arranged for.

The saints at Clyde, Ohio, with a few from near Toledo, Lindsy, Freemont, and Elmore, enjoyed an all-day meeting at the former place July 30. Bro. John L. Williams was present to minister the word. Three were baptized. Bro. W. D. Garman writes: "We had a feast of many good things from the Father's table." There are a number at Clyde who have been gleaned out from the world and who have been made spotless by the blood of the Lamb.

Recently Brother Haughton and wife and Bro. J. E. Rinebarger and wife had the pleasure of visiting Brother Bryant's home, at Neosho Falls. Brother Rinebarger writes: "We found Brother Bryant still on fire for the cause he loves so well; he spoke of his desire to be in the work again. Brother Bryant has been suffering some discouraging things. Brother ministers, we must stand by those who suffered the hard battles of pioneer service. Brother Bryant will enjoy seeing or hearing from those who know him."

Bro. Chas. Wareham, of Franklin, Pa., writes that they are expecting Brother and Sister S. W. Joiner to visit them a week or ten days. Brother and Sister Joiner will also be at the Emlenton and West Middlesex camp-meetings.

"Under the care of our faithful pastor W. C. Ramsey, the church here at Amsterdam, Ohio, is on the forward move for God," writes a brother. "We have as many as thirty out to prayer-meeting. And oh, such soul-feasts as we have! On July 23, sixteen followed the Lord in baptism. We are building a fire-proof house of worship here. We have a nice Sunday-school, with an average attendance of ninety-five. The workmen gather in the new building at the noon hour and evenings to sing hymns. The people here respect us as the true people."

On the evening of July 15 the church at Flint, Mich., of which C. S. Sisler is pastor, observed the ordinances, in which sixty-five took part. The pastor writes, "God surely did verify his promises in making us happy." The next day, Sunday, in the afternoon, eleven followed the Lord in baptism. In this service God also poured out his blessing upon the people, causing a number of the candidates to shout and praise God, and some to leap. In the evening there were four saved, "So we surely had a high day at Flint," says Brother Sisler. A number of the brethren from surrounding congregations took part in the services and also enjoyed the refreshing showers from the presence of the Lord.

Bro. Cecil E. Simerly writes: "We began a revival in a brush arbor at Highland, near Oregon, Mo., July 16 to continue three or four weeks. We are expecting a good meeting. The interest is good although this is the first of the meeting. Sister Alice Bilbrey, pastor at Rea, Mo., and Sister Selma Dudeck, of Oregon, Mo., are lending valuable help. Sister Bilbrey leads the singing and helps in the preaching.

Sister Dudeck plays the piano and helps in the special singing. Both of these sisters graduated from the Kansas City Training School this year."

A good meeting was enjoyed at Maxwell, Va. Bros. Thomas L. Young and H. French Wilson were present. About thirty-five took part in the ordinance of feet-washing.

Bro. G. W. King writes under date of July 18 that a tent-meeting is going on at Gary, Ind. Sisters Kilpatrick and Alice Hiller are helping in the meeting. Brother King writes further that he is open for revivals. His address is 1908 Mass. Street, Gary, Ind.

On Saturday and Sunday, the last two days of the Allentown (Pa.) camp-meeting, a special drive was made by the young people for subscriptions for the Gospel Trumpet, and the result was that they secured subscriptions as follows: 97 for three months, 5 for six months, 6 for one year. Subscriptions for the German Trumpet were, 1 for three months, and 1 for one year; total 110 subscriptions.

The young people gathered at the auditorium and formed a parade, carrying banners which displayed the name "Gospel Trumpet," and while they marched they sang, "Heralds of Truth." A special effort was made to see every person on the ground to solicit subscriptions.

Bro. N. Zazanis gives us an encouraging report about the Greek work. He writes in part as follows: "I am stopping at Pocatello, Idaho, for a few days to visit the Greek brethren. The meetings in Chicago have been very successful. The Lord has blessed us wonderfully. Fourteen Greek people gave their hearts to God, and two American ladies whose husbands are Greeks raised their hands for prayer. Praise God, for at last the light of the glorious gospel breaks through the walls of darkness and superstition. Next week I expect to go to Fresno, where I plan by God's grace and help to have a revival. From there I go to San Francisco, Oakland, and different other places. Please pray for us that the Lord may give us many souls."

"Our Bro. A. C. Bennett has just closed a week's meeting at Hutchinson, Kans.," writes a brother. "About forty were anointed and healed. Seven were sanctified, and one saved. We are certainly glad to know that our good brother, after twenty-seven years of warfare with Satan, is still on the battle-front pushing the enemy back inch by inch. God is working great miracles in these latter years, and more people are being led into the light. We are glad to note that people everywhere are being convinced that Jesus can not only save, but that he can heal, also."

Bro. J. D. Ferrill writes that he is planning to give up the work at Simpson, La., and to go back to evangelistic work, which he feels is his calling. He believes that they have a suitable man to take up the work at Simpson, so he is leaving immediately. He writes: "We shall go from here to Oklahoma City, and from there to Missouri. If our plans work, I shall begin a meeting in Toledo, Ohio, September 1. I have not yet decided just what I shall make my field of labor, so I will consider calls anywhere until I get settled."

Sisters Grace Defore and Nellie Walters the managers of the Blind Department, recently paid a visit to Chicago at the invitation of Bro. Louis Berghouse's congregation. The congregation enjoyed the profitable talks of the blind sisters, and, in addition to their regular monthly collection, contributed thirty-two dollars toward the Blind work. They are also putting "Winning a Crown," in the raised type, in their public library, so that the blind people may read this good book. Sisters Defore and Walters also enjoyed the visit very much.

Bro. Thos. C. Hughes has been having some successful meetings at Madisonville, Ohio, recently. Five were baptized. Among the number was an old man of eighty years and his wife. Brother Hughes writes: "The Lord is blessing our work in the west end of Cincinnati. We have a mission at 1593 Zuess Street. We have over a hundred on the Sunday-school roll, with Bro. C. O. Bates as leader. Our regular services, which are held Wednesday, Saturday, and Sunday evenings, are also well attended, with growing interest. The interest at Madisonville is good also." Brother Hughes writes further that he is doing evangelistic work and is open for calls. His address is: 518 Carr St., Cincinnati, Ohio.

I am my best, not simply for myself, but for the world. —*Phillips Brooks.*

Wouldst shape a noble life?
Then cast
No backward glances toward the past,
And though somewhat be lost and gone,
Yet do thou act as one new-born;
What each day needs that shalt thou ask,
Each day will set its proper task.
—Goethe.



Hugo Lovett left for Detroit, Mich., a short time ago.

R. L. Berry is attending the camp-meeting at Mountain Grove, Mo.

Fred Krenz and wife have returned to Anderson. They had been living in Michigan for some time.

Sunday morning, July 30, Mona Moors received a telegram stating that her mother had passed away.

Grace Defore and Nellie Walters spent a recent Sunday in Chicago, with Brother Berghouse's congregation.

Elsie Genske returned recently after a short visit with her sister, at South Bend., Ind., and her parents, at Merrimac, Wis.

Grace Phelps and Helen Percy left recently for Lake Geneva, Wis., to attend a missionary conference of the Y. W. C. A.

Burd Barwick left for her home in Baltimore, Md., recently. She does not expect to return to Anderson before she leaves for India, October 1.

The church at Los Angeles, Cal., recently sent in $25 for Church Extension work stating it was the first payment on their purpose this year for the home missionary work.

Eunice Cortner, who was one of our book-keepers for several years, left recently with her father and mother to visit friends and relatives in Missouri and Kansas. She expects to enter the A. B. T. S. this fall.

Bro. S. O. Susag stopped in Anderson on his way to Denmark. He preached at the Park Place Church on Sunday evening, July 30. He comes from Grand Forks, N. Dak., where he has been pastor for several months.

Recently a number of C. W. Naylor's friends and acquaintances made him a present of a radiophone. This gives him an opportunity since he is a shut-in of getting in touch with the outside world in a way that would not be possible otherwise.

The agency department reports that orders from agents have been exceptionally good. And thinking and writing of agents—where can you find a

more loyal, consecrated band of workers than our representatives! God bless the Gospel Trumpet agents. We need more of them!

Several of our ministerial brethren have been out holding meetings for a number of weeks. Bros. H. C. Clausen and H. A. Sherwood returned the other day from an extended evangelistic campaign at Terre Haute, Ind. They report a very good meeting. Bro. F. G. Smith, also returned after touching several points, such as Chicago and Palmyra, N. Y.

You know, when people buy a book or a motto it is generally more highly prized than if it cost them nothing, so our agents are helping to extend the kingdom. Every book they sell aids just that much. Through them godly literature is reaching people who otherwise might never hear of Christ's wonderful works. Through them hundreds of homes are learning of the glorious doctrines of this reformation. God bless the agents, we say, and may God lay the burden for such work upon many more hearts.

How a Captive Was Made Free

BY MRS. J. P. MC MINN

I receive a number of letters from shut-ins, and some from those who are seeking a closer walk with God. A dear young mother wrote me of how she had been saved by reading a piece in a Trumpet sent to her by the kindness of some one unknown. This is a part of her letter:

"I wish to tell you of an incident that happened this past summer. For years I had been a novel-reader—ever since I was quite young—and for the last few years my soul was troubled with unrest, and was under conviction. The more I read the worse I got, until when asleep at the least noise I would scream out. This continued on, and I knew I should quit the bad habit, but only those who have become a slave to the devil through an evil habit know that they within themselves can not break the chain that holds them captive. I remember that when the desire to be free grew stronger, the temptation also became stronger. Several times a week I would receive bundles of magazines from people I never knew. Every dollar I could make with my crocheting-needle was put on subscriptions, and at the time Jesus freed me of this evil, I was getting five monthly magazines and one weekly. So you see with all of these and the ones others sent me, I was wasting half of my working-hours and more. Well do I remember that one day I received, with other magazines, a copy of the Trumpet; and looking through it, I read the story of a nobleman's daughter, and the song she sang about having no time here for such pleasures as others around her were busy with. That little story stayed with me and helped me to accept Jesus as my deliverer. I never knew who sent me the Trumpet, but I thank them from my heart, and some day I trust I shall meet them in heaven. And so, dear lady, we never know what good we do by obeying the Spirit, even in little things. When we feel impressed to do seemingly useless things, if it is for the glory of God, it will accomplish the mission on which he sent it. I am eager to know people who are true believers of our Lord Jesus Christ. Yours for the cause of Jesus,

Mrs. ———."

Let us all be more determined to obey God even in the smallest thing. The sending of the one little paper undoubtedly looked very small to the one who did it, yet it amounted to the salvation of a mother; and I judge by the letters she now writes me that she will yet be a great blessing in the cause of Christ. So, dear friends, do not destroy your Trumpets, but when you have read them send them forth with a prayer to God that they may reach the lost souls and bring people to a closer walk with God.



I am making an evangelistic-tour, starting from Chatworth, Ga., on the 9th of July, preaching in Cartersville, Ga. From there I go to Chattanooga, Tenn. Then to Sheffield, Ala. I have no further stops planned; so any saints who want me to preach for them write me at Sheffield, Ala.

Alvin Jones.

Chatsworth, Ga.

Teacher and Gospel Worker Wanted

School-teacher wanted to teach school and help in gospel work. Send reference with application. C. Coffey.

Flora Vista, N. Mex.

Trumpets Wanted

Any one having used Trumpets to spare please send me some for distribution. Mrs. Eugene Stockford.

Littleton, Maine.

Please send me clean Trumpets of late publication, and also Sunday-school papers. Will Dudgeon.

Albion, Mich.,
R. D. 1.

The Lord willing I shall be able after August 1, to give all my time to gospel work and would like to get in touch with isolated saints in Oklahoma Kansas, or Arkansas. Any one desiring my services may write me at Neosho Mo., R. D. 7. C. E. Stites.

Minister Wanted

At present there is no real minister here in Duluth, Minn. There are but a few standing for the truth. Bro Elijah Gibson has been here for four or five years scattering literature, as also have I for the past year and a half There is much interest shown in the truth. We are very much in need of a good evangelist, and also a pastor to take charge of the work here. We will gladly assist in any way possible both by prayer and means. Write to us before coming. H. A. Triplett.

All-Day Meeting

On Sunday, August 20, the church in Fairfax will have an all-day meeting in a grove on the farm of Bro. N. S Clem, at Glenbrook, three miles east of Vienna. We shall be glad to have the brethren from congregations near by to meet with us. Preaching at 11 A. M 2.30 P. M., and 7.30 P. M. We expect Bro. I. A. Tucker, from Richmond, als several others. Those coming by trai will be met at Vienna, Herndon, an Fairfax; also returned to station; b sure to let us know at what station t meet you. Those near by bring lunc for yourselves and for those comin some distance. Let us have a high-da in Zion. T. M. Bowie.

Fairfax, W. Va.,
R. D. 1.

West Middlesex (Pa.) Meeting

Reduced Rates on Railroads. August 25—September 3, 1922

The lines of the Central Passenge Association territory have authorize fare and one half for *round-trip ticket on the identification certificate plan,* t be sold on presentation of Identificatio Certificates, which may be obtaine from J. A. Christman, 1103 Spearma Avenue, Farrell, Pa.

Going tickets to be sold August 22-2 to West Middlesex when routed vi Pennsylvania System, and to Sharon Pa., when routed via Erie Railroad o the Pittsburgh and Lake Erie. Fina return limit to reach original starting point is not later than midnight of Sep tember 8.

The same rates and conditions als apply to territories of the New Eng land Passenger Association; the Trun

Line Passenger Association, and the Southerneastern Passenger Association.

All persons are requested to bring their bedding. Straw furnished free of charge. Tents for the ten days range from $7.00 to $8.50. All rates will be very reasonable. Automobile service direct to camp-grounds.

For further information write to J. A. Christman, 1103 Spearman Avenue, Farrell, Pa., or R. J. Smith, 309 Paulson Avenue, Pittsburgh, Pa.

J. A. Christman.

Tent Wanted

I want to rent a tent for the month of September; there may be one idle somewhere I can get. I also want to hear from some good evangelist who can help us.

The meeting is to be held at Cairo, Ill.

E. H. Harding.
512 33rd Street,
Cairo, Ill.

Do You Want a Minister?

Twenty-five years ago last January I was saved under the preaching of this reformation. About a year after I received a definite call to the ministry. I had some difficulty getting started; but finally I cut loose and went at it with all my heart and soul, giving all my time to the ministry. I went to Missouri shortly after this, where I put in nearly twelve years in evangelistic and pastoral work in different parts of the State. There are several ministers in the field today and many saints—some in the glory world—as a result of our ministry.

About nine years ago we had a siege of affliction in our family—my wife and two of our children had typhoid fever. This kept me at home for some time, causing me to become involved to a certain extent financially. Then another long siege of affliction at St. James, Mo. added another financial burden. I could not meet my obligations with the little income I received from the ministry. I would borrow money and go and hold meetings hoping that I should get enough financial help to pay off my debts, but would fail. My debts continued to grow instead of diminish. After a time I became discouraged and decided I would go to work and pay my debts. I went to work as a carpenter. And for five long years I have worked, and preached what I could at idle times and on Sundays, but I am not much nearer the goal now than when I started. I feel that I have not only failed to accomplish what I thought I could do, but I have crippled myself ministerially and spiritually. There has not been any of the time during these years that I have felt at ease and been satisfied except when I was in meetings.

For a year or more I have felt burdened for active service in the ministry again. Those of the ministry who know me have advised me to turn loose and enter evangelistic work again, but I have looked at my circumstances and put it off from time to time till I feel I can put it off no longer. God has shown me very clearly that I am out of my place and have been for a long time. I have therefore resolved to quit all secular work and enter the work of God with all my heart and soul. Those desiring my services as an evangelist address me at 409 E. Madison Avenue, Casey, Ill. I am ready to go anywhere.

J. W. Skipper.

PRAYER REQUESTS

Will you please pray earnestly that God will heal my wife of a serious affliction in her eyes, one is totally blind and the other is affected.

Chas. Wareham.

Please pray for the healing of my body. Jeff D. Stalls.

PULPIT and PREACHER

If the Minister Is Not Courteous

BY W. T. SEATON

Ministers of the church of God above all people should observe the injunction of the apostle, "Be courteous" (1 Pet. 3:8). There is a statement in the Bible to the effect that a man who would have friends must show himself friendly. He, therefore, who would receive courteous treatment must be courteous to others. Men reap what they sow.



W. T. Seaton

There is a certain degree of dignity, differing from worldly pride, which every minister should preserve, if he is to be judged worthy of the honor and respect due worthy ministers. We can not fail to respect our high calling without experiencing a reaction in those with whom we are associated.

I have sat in the courts of law and heard lawyers and judges addressing each other in terms of highest honor and respect; not, perhaps, because of their moral, but because of their official standing. I have seen presidents, governors, senators, and congressmen, speaking even to their opponents, employing the highest terms of honor and respect. I have observed physicians addressing each other never failing to show due respect to their profession. Again I have observed ministers of the gospel who failed to recognize the most simple rules of common courtesy toward their fellow ministers, addressing them in terms not at all becoming their high calling and standing as ministers. Again I say that if we would receive courtesy and respect from others we must be courteous among ourselves.

Paul said, "Let the elders that rule well be counted worthy of double honor" (1 Tim. 5:17). Thus in addition to his temporal support, his official standing in the church should be recognized and honor shown him as a minister of God.

If a minister is to be appreciated and honored by his congregation, the minister must honor and respect his congregation. A minister who, in addressing his people, employs the common terms Jim, John, Mary, etc., need not expect them to be more polite in addressing him. We must be examples to the flock; even the young people should rarely be addressed in this manner. We should respect and honor the young people.

We have, as a rule, objected to prefixing the word reverend to our names, as it appeared to savor too much of the spirit of worldly honor; yet we sometimes forget to "render honor to whom honor is due."

The kingdom of God is the greatest kingdom on earth. The kingdoms of this world are but a child's matters in comparison. The government of heaven is as far above the governments of this world as the soul is superior to the body, the one destined to live always, the other doomed to an early demise. If then we recognize the kingdom of God above those of men, why not the appointment by God to a position in his kingdom be greater than men's appointments in worldly kingdoms?

A short time ago I enjoyed the privilege of sitting where several hundred of God's ministers had assembled, planning for the extension of the divine kingdom of heaven. As I gazed upon that assembly of holy, consecrated, God-appointed men and women, my mind ran back a few years to where perhaps the most honored body of men that had ever assembled from the nations of the world was gathered around the table at Versailles, France. I thought of the leaders of the five greatest earthly powers assembling in a peace conference at Washington, D. C. Yet I could not resist the conviction that the cause for which we were assembled is vastly more important than were theirs. While they were negotiating and laying plans to affect a lasting peace among the various nations of the world, the value of which can not be overestimated from an earthly viewpoint, our purpose was to perfect plans to carry this gospel message to a dying world, the only means that will effect a treaty of peace with the conscience of men and create lasting conditions for peace. What the world is longing for, and was praying that it might be brought about by those men who, no doubt, were eager to give them their desires, can be accomplished only by the message which we as God's ministers bear. If we do not appreciate our privileges, hold in esteem our sacred trust, magnify our office, as did Paul, we can not expect as much of others. God's ministers may not have attained to high worldly positions; neither have the dignitaries of this world often reached an eminent position in the kingdom of God. One is not essential to the other. But when God calls and qualifies a person and sends him forth with power and authority to preach His gospel, it means more to this world than the offices of the greatest statesmen who utilize their intellectual powers for worldly fame.

If a minister has the oversight of a local congregation, his advice, counsel, and authority should not be criticized, but recognized. Traveling ministers and other ministers who might be in the congregation who fail to show courtesy to the pastor, who speak publicly or privately in a manner to affect his influence, or interfere with his method of government, or take advantage of him in any way, are guilty of a grave offense. If by a little counsel we can help him to improve his methods, give it to him privately, let the congregation know nothing of it.

Another phase of this subject I will illustrate by relating what came under my observation not long ago. A number of ministers were called to a certain place to help adjust some difficulties which had been caused by a minister who was not in perfect line. Great care was taken to hear all the evidence; and a decision was rendered accordingly. Later, another minister of some reputation came at the solicitation of the dissatisfied parties, who ignored the decision of the first counsel and set it aside, although his opportunities for knowing the full particulars of the case were quite limited. This is not Christian nor ministerial courtesy, neither can the cause of Christ prosper when such lack of courtesy is shown.

Ministerial courtesy leaves no room for ministerial jealousy. Jealousy is cruel and wicked and below the dignity of a minister. Ministers who, having for years been faithful to their calling, and have won for themselves a place in the church, have no occasion to be jealous. Those who have just begun in the great work, having yet to build their reputation, can not hope to succeed by treating others with discourtesy, or trying to rob others of their prestige or influence. Those who have for years struggled, perhaps against adversities, and have failed to create a demand for their service, or to build a tower that would attract attention, could scarcely hope to prosper should they succeed in robbing others of that which they have spent years of sacrifice to gain.

Pardon this repetition: We, as ministers, are examples to the church. If we fail in love, respect, and honor, and to treat with courtesy our own brother ministers, how can we expect these things of the church, much less of the world? They can hold the standard only where we put it. "Be courteous."

Meeting Notices

ALABAMA

Bessemer, Ala.—The camp-meeting of the church of God (colored) will be held August 25—September 3. Ministers expected, W. W. Naylor and Luther Hill. For further information write M. T. Hiill, Pastor.
2005 S. 20th St., Phone, Bess. 429W.

Cherry Grove, Ala.—Meeting beginning August 27. Cherry Grove is twenty miles west of Athens. E. E. Byrum will be present August 31 to September 3.
J. C. Paulk.
R. D. 6,
Athens, Ala.

ARKANSAS

New Edinburg, Ark.—Meeting at Smith Creek Chapel, August 11-21, or longer. I. M. Hedden expected. This church is located seven miles east of Fordyce, five miles south of Kingsland, five miles west of New Edinburg. For any further information write Wm. Bryant, New Edinburg, Ark., R. 2, Box 62. W. M. Bryant.

IDAHO

Middleton, Idaho.—Camp-meeting, August 19-28. Not a large camp-meeting but we hope it to be great in spirituality. For any information write Tressa Nickerson, Middleton, Idaho. Tressa Nickerson.

ILLINOIS

Bloomington, Ill.—Central Illinois assembly, August 25—September 3. We hope to make this the best meeting ever held in central Illinois. Let all the congregations in this territory send in their contributions as quickly as possible. W. E. Monk, of Louisville, Ky., will be the evangelist. Sister Phoebe Rediger, of Hoopeston, will have charge of the young people's meetings, and Sister Ruth Marquiss will have charge of the primary work.
E. N. Reedy, Pastor.

INDIANA

Yellow Lake, Ind.—Camp-meeting August 11-20. For information in regard to the meeting write R. N. Gast, Akron, Ind.
R. N. Gast.

Bedford, Ind.—Southern Indiana Camp-Meeting will be held at Bedford, Ind., August 18-28. We are expecting a large attendance of saints. Bring bedding if possible; do not forget this. You can rent a tent and camp on grounds if you like; tent for two beds will not cost over $6.00; whatever we can rent them at, that is what it will cost you. We shall have straw here. Meals will be served at a very reasonable price. We shall make it as easy as we can for all, so come; get all you can to come. Ask your agent the best way to get here, or drive through in machine. Ministers giving all their time will be cared for free, so will the poor. L. F. Robold.
Bedford, Ind.

IOWA

Madrid, Iowa.—The Iowa annual State camp-meeting will be held at Madrid, Iowa, August 19-27. Able ministers will be present. We will meet trains if notified. Baggage hauled free. Meals served on cafeteria plan, free to all ministers and worthy poor. Beds will be furnished in private homes near camp-ground at 25 cents a night. For further particulars write Frank Bengtson, Madrid, Iowa. Emil Kreutz.

KANSAS

Almena, Kans.—The general Almena camp-meeting this year will be from August 18 to September 3. The first part will be given to evangelistic services, and the last ten days to the regular camp-meeting. We are planning for a larger and better camp this year. C. C. Mansfield, of Oklahoma City, will be the main speaker. Others will also be present to preach the gospel. This meeting will be run as in previous years. Ministers and their families and worthy poor will be cared for free. Meals will be served on grounds. Tents may be rented, put order in immediately. For further particulars write, A. G. Lovell, or R. C. Smith.

Palco, Kans.—Tent-meeting beginning August 18 to last indefinitely. Chas. C. Mansfield, of Oklahoma City, is expected to be with us. The tent will be pitched in the Beecher Grove, seven miles west and two south of Palco. Let all the brethren within reach prepare to be with us. We expect to have a few tents to rent so that if any should want to come and camp they can do so, but such will be expected to bring bedding for themselves. Everybody invited.
J. G. Gordon.

KENTUCKY

Scranton, Ky.—Annual camp-meeting August 25 to September 3. T. F. Lyons, of Morehead, Ky., Edgar Fleenor, of Alexandria, Ind., and W. H. Hunt, of Winchester, expected. John C. Williams.

Winchester, Ky.—State camp-meeting August 18-28. W. H. Hunt.

LOUISIANA

Forest, La.—A protracted meeting of the church of God will commence at Pioneer, La., August 25, and continue over two Sundays. To any one who would like to come and camp on the ground, we will say that you will find all of the conveniences you need, and a courteous people to stay with. R. H. Owens, of Mt. Pleasant, La., and C. M. Kelley, of Quitman, La., will preach the word. Everybody invited. For further particulars write us. I. J. Fair.
Forest, La.

Palmetto, La.—State camp-meeting (colored) September 22—October 1. All min

isters in the State are expected. Ministers from other States are invited.
Ogden Fontenat.

MICHIGAN

Benton Harbor, Mich. — Tent-meeting, August 13-23. All isolated saints within reach are welcome. Come praying for a good meeting. Jacob Wiens.
819 Port St., St. Joseph, Mich.

Burlington, Mich.—Camp-meeting will be held at the grounds one mile east of Burlington and one mile north of Burlington station August 25—September 3. This date was found most favorable last year, as other camp-meetings near by were over, giving a better attendance on that account. Burlington is on the Air Line Division of the Michigan Central Railroad, with two trains each way daily. It is also on the main road between Detroit and Chicago, this being one of the best automobile roads in the State. Board is furnished on the free-offering plan. Lodging provided free; plenty of straw-ticks; but to be sure of bedding you should bring some with you, as we can not agree to furnish bedding except to ministers and workers. If you have been to this meeting, we should like to have you come again; if not, we should be glad to have you come. Any train will be met if we are notified. Bro. R. O. Marsh, of Union City, Ind., expects to be at this meeting. For information address Wm. Eldridge.
Burlington, Mich.

St. Louis, Mich.—Central Michigan camp-meeting, August 17-27. F. G. Smith, J. A. Morrison, and other able ministers will be present. Grounds two miles east of St. Louis. Those coming by the Ann Arbor Railroad take the buss from Alma to St. Louis, where the E. M. Wagner Taxi Company will convey to grounds for 25 cents. Taxi will also meet all Pere Marquette trains. Be sure to take Wagner taxi. Meals furnished at reasonable cost. Ministers will be cared for. Lodging free to all, but bring bedding. Those who have tents be sure to bring them. Those desiring further information write E. C. Grice, St. Louis, Mich. E. C. Grice.

MISSISSIPPI

Millville, Miss.—Camp-meeting (colored), August 25—September 3. A. G. Drane.
Center, Miss.

Union, Miss.—Camp-meeting at Dixon camp-ground, August 11-20. Ministerial help expected. Those coming to camp, bring straw-ticks and quilts. Meals served as usual. All desiring to be met at train write S. H. Benson, Union, Miss., R. D. 1.
Union, Miss., R. D. 1. W. P. Germany.

MISSOURI

Flat, Mo.—Camp-meeting, August 11-20, will be held on the old camp-ground near Flat, Mo., twenty miles from Rolla, and fifteen miles from Newburg, Mo., both on Frisco Railroad. Reached by hack line. J. A. Morrison, of Anderson, Ind., and E. A. Sidell, with local ministers, will be in charge. Bring bedding. Meals served at reasonable rates at dining-hall. Address N. E. Jackson, Edgar Springs, Mo., or J. A. Vance, Flat, Mo., for particulars.

Kansas City, Mo.—Missouri Valley Camp-meeting, August 18-27. To be held in a big tent on the lots purchased for that purpose last year. Meals served on the cafeteria plan. Ministers half-rates. Rooms at reasonable rates close to meeting. Bro. E. G. Masters visiting minister. A goodly number of State and local ministers expected. Take a downtown car at Union Station, transfer to either 12th- or 15th-street car going east, get off at Topping Avenue, and walk a short distance to the Missionary Home. For further information write, Fred Bruffett,
Chairman of Committee.
5903 E. 13th St., Kansas City, Mo.

Mountain Grove, Mo.—Our camp-meeting will be held August 10-20. Bro. J. H. Ball, of Paragould, Ark., will be with us and our home ministers. All in reach of Mountain Grove please come and help enjoy a feast of good things. Bring bedding with you if you can. Straw will be on the camp-ground. J. W. Mason, Pastor.

Vichy, Mo.—Camp-meeting, August 17-27. Ministers expected. G. E. Wright and S. Anna Kachel. Frank Schneider.

St. Louis, Mo.—Tent-meeting, beginning August 10, to continue indefinitely.
M. Williams.
3113 Franklin Ave.

NEBRASKA

York, Nebr.—Camp-meeting, August 18-28, at Chautauqua Park. Able ministers will be present. Mrs. J. C. Bishop.

NORTH CAROLINA

Charlotte, N. C.—Our annual State camp-meeting (colored) begins August 25, to last ten days or more. Able ministers expected. All congregations in the State are urged to attend. Everybody invited.
P. O. Box 721 H. F. Lee, Pastor.

OHIO

Payne, Ohio.—Camp-meeting, August 18-28. Bros. Geo. Lorton, S. L. Wingert, and other ministers expected. Tents for all desiring them. For information write to Ira N. Kilpatrick, Payne, Ohio.

Canton, Ohio.—Tent-meeting, August 13—September 4. Walter Rimmer, of Indianapolis expected. Forest Ave. and 9th S. W.
H. W. Miller.

OKLAHOMA

Jester, Okla.—Protracted meeting, August 25 to September 3. Bro. J. D. Harmon will be present to preach the word.
H. M. Coker.
R. 1, Brinkman, Okla.

Oklahoma City, Okla.—Camp-meeting, August 11-21, on the old ground, Capitol Hill. E. G. Masters.
2817 S. Harvey.

Pryor, Okla.—General meeting for eastern Oklahoma will be held at Pryor, beginning August 18. Let all saints in the eastern part of the State arrange to attend. The Minkler evangelistic company will be here with large tabernacle; also other able ministers will be present.
Pryor, Okla., Box 322. Grant Teter.

PENNSYLVANIA

Emlenton, Pa. — Camp-meeting, August 18-27, at White Hall grounds, two miles north of Emlenton, Pa. Can be reached over the main line of the Pennsylvania Railroad, running from Pittsburg, Pa., to Buffalo, N. Y. Tents can be had for a small sum, but bedding can not be furnished. Meals will be served on the cafeteria plan. Let all the saints within reach prepare to attend this great meeting. J. W. Lykins, of Charleston, W. Va., will be our visiting minister. Able ministers and missionaries are expected.
J. Grant Anderson.
9 Gilfilan St.,
Franklin, Pa.

Westmiddlesex, Pa.—Camp-meeting, August 25—September 3. R. J. Smith.

TENNESSEE

Greeneville, Tenn.—Camp-meeting, August 12-20. Brother and Sister H. F. Wilson, J. Lee Collins, and other ministerial brethren expected. Meals served on the cafeteria plan. All who are expecting to come write me as early as possible.
W. A. Sutherland.
201 Carson St.

Tullahoma, Tenn.—Meeting at the church of God chapel, four miles south of Tullahoma, will begin August 18, and continue over two Sundays. O. W. Sidener is expected. W. A. Robertson.

TEXAS

Girard, Tex.—Revival, beginning August 14, to continue two weeks. We should be glad to have all those near by to come. The meeting will be held by W. T. Wallace. For further information write Mrs. Mamie Johnson, or C. Phipps, Girard, Tex., Box 157.

Wiergate, Tex.—Revival (colored) beginning August 30 to continue indefinitely. Bro. David Scott, of Bayou Goula, La., expected. For information write J. E. Shankle, Wiergate, Tex., B. 586.
Jones Inman.

WISCONSIN

Ableman, Wis.—State camp-meeting, August 18-28. The State ministry and possibly others will be present. Free lodging in the dormitory. Bring bedding if possible. Meals will be served by free-will-offering plan. Those desiring to rent tents, to be met at station, or to obtain any other information, write to Arthur A. Meyer, Ableman, Wis.
Arthur A. Meyer.

OBITUARY

Brothers, James, departed this life April 22 aged 75 years. In the morning his wife arose and prepared breakfast as he was poorly. She then returned to call him and found that his spirit had fled away to a better home. The night before he was at the prayer meeting about twelve and one half blocks from his home and testified with his face aglow that he was blessed by being there, saying he hardly knew if he could get there or not when he started as his limbs were so weak, but that he was intending to trust the Lord to the end. He leaves a devoted wife, six daughters, two sons, one son preceded him to the grave. He was one of the pioneers in this precious light in southern Indiana. He received light through a Gospel Trumpet and tracts handed him by a brother passing through. The last years of his life seemed very victorious as he testified many times of how he enjoyed the truth on all lines and that it never was too strong for him. Funeral service by H. A. Delay.
M. C. Small.

Gilreath, W. E. was born Feb. 6, 1865; died June 6, 1922. He was converted about eight years ago, and has lived a faithful devoted consecrated life. He was well known in his community and respected by all as a good neighbor and as a man of God. His affliction was cancer, of which he suffered over one year. But through all his suffering we never saw a better example of patience. In his last hours he left the greatest evidence that he was ready and eager to go and be with Christ. He leaves a faithful wife. There were 12 children born into the family, 7 girls and 5 boys. All were present at his death except one little boy which had gone on to glory. Funeral service conducted by the writer. Text: Rev. 2:10; 2 Tim. 4:7, 8.
W. H. Smith.

Longbrake, William E., was born March 26, 1882 in Ohio; died June 26, 1922 near Caliente, Nevada. He was married June 22, 1912 to Lourinda I. Byrum. He leaves a wife, mother, five brothers and two sisters. He became a Christian when but a child and his life was devoted to Christian service. In 1909 he felt a definite call from the Lord to enter the work at the Gospel Trumpet Office at Anderson, Ind., where he remained for ten years, filling different positions of responsibility in the publishing work. He served as one of the directors of the Old People's Home and was a member of the Gospel Trumpet Company till the June camp-meeting of this year, when he chose not to be reelected on account of there already being one member from the State of California and also another in the Pacific Coast region. With his wife he left Anderson in July 1919 and by automobile accompanied the writer to California. He located in Ontario, Cal., and had since that time resided there but had been affiliated with the church at Pomona. He had attended the camp-meeting at Anderson this year and was hurrying homeward to his wife and also to assist in preparations for the camp-meeting that was to be held at Pomona when he was suddenly taken ill on the train in southern Nevada, on the evening of June 26, and died a few moments later. The body was removed from the train at the next stop, which was a small

station, where it was held till an undertaker could arrive from a distance of twenty-five miles. At the inquest the decision reached was that he met his death from acute indigestion. Mrs. John F. Ozias of Whittier, Cal., who was in the same coach, wrote a letter to the bereaved wife in which she stated:

"I am unable to state but a few facts concerning your husband's departure. I have felt, however, that little as it may seem, it may prove a degree of satisfaction to you. He had been traveling in a day-coach until Monday evening about six o'clock, when the porter carried his luggage into our coach and asked our porter to make up a berth for him, which he did as hurriedly as possible. Mr. Longbrake told the porter that he had eaten some cherries and drank some milk and was feeling bad, he also told him to watch him a little after lying down as he had such a hurting across his chest. Before retiring to his berth he got up, walked unassisted to the other end of the coach, returning in a few minutes he removed his shoes and laid down. At about 6:20 the brakeman came through, we told him there was a sick man in lower 14 and we were wondering whether he would get all the attention he needed. He at once pulled the curtain aside, only to find that his pulse had already stopped. They rubbed and worked with him for some time, but to no avail."

Funeral service was conducted by John D. Crose, pastor in Pomona, from the undertaking parlors in Ontario. The text was "Mark the perfect man, and behold the upright: for the end of that man is peace" (Psa. 37:37). A. B. Stanberry gave a short talk on Brother Longbrake's life in which he gave a beautiful tribute to the departed. He said that he had never been associated with a man in business and Christian life who possessed such a keen foresight, insight, integrity and 100 per cent conscientiousness in everything he attempted and carried out. The funeral was so largely attended that the accommodations were inadequate for the occasion. Interment in Ontario cemetery. From a personal acquaintance of thirteen years I found in

[Continued on page 32]

TESTIMONIAL

Los Angeles, Cal.—I have been saved about a year and a half. I was trying to satisfy the longings of my soul by the way of the world. I had a fair sense of morality, but my life was not governed by the dictates of conscience.

My associates were influencing me to go deeper into sin, and farther away from God. I had just about decided to lead what the world terms a wild life, not knowing of the peace and joy there is in the service of the Master. But praise his name, the Lord saw fit to translate me from the kingdom of darkness into the kingdom of his dear Son. He also took out of my heart the desire for those things which are inconsistent for a Christian.

After that I determined to abide by the example set by Jesus, the one who said, "I am the light of the world, he that followeth me shall not walk in darkness but shall have the light of life."

Now since Jesus has given me the light of life it is my duty to let it shine and reflect Jesus that others may also see him. I feel the Lord calling me to greater service, and my heart says amen to his will. Since Jesus died for me, I think that it is only reasonable for me to live for him.

Satan has used all possible means to get me to turn back; but who would want to serve a taskmaster who bids you no good, after you have once caught a vision of Jesus, who is altogether lovely? Not I. Your brother in Christ,

Rolla Shultz.

FROM THE FIELD

CANADA

Iron Hill, Que.—The first annual camp-meeting of the church of God in eastern Pennsylvania was held July 14-23. To say the least, we had a grand and glorious convocation of saints. More than double the number attended than we anticipated. Many had never attended a camp-meeting before. Salvation work began from the first, and continued almost every day until the last service. We did not keep account of the number who sought the Lord at the public seeker's bench, but there were more than one hundred, many of whom came for pardon and others for the Holy Spirit. Some also came for healing.

The preaching was good, and the ministers who preached had their messages in the Spirit and freighted with the love of God. Not one seemed to be out of place, and all was harmonious. Ministers who preached throughout the services were: H. J. Rawlinson, J. G. Anderson, Marcel Desgalier, C. J. Blewitt, Eliott Hunter, Emma C. Coulbourne, Lottie Charles, and the writer. Some other ministers and workers were present who did not preach in the general services.

A goodly number of young people were in attendance and the young people's services were helpful and inspiring. There were also a goodly number of children in attendance, and daily they were assembled together and instructed in the ways of the Lord.

We have secured the camp-ground for another year, and expect to begin our camp-meeting earlier in July. We are looking forward to seeing greater things being done for eastern Pennsylvania in the coming year. Already meetings are planned to be held by Lottie Charles in Allentown and other places. To God be the glory. Yours in Him, J. C. Blaney.

COLORADO

Denver, Colo., July 7.—I have been in the evangelistic field until two or three weeks ago; but having felt the Lord would have me take up pastoral work, I have considered and believe it is the will of the Lord for me to take the work at Fort Lupton, Colo. There are some genuine saints of God there. The work there is practically new, although Brother Roberts has been preaching there for some time. Brother Reeves took up the work, but has moved to Greeley, Colo., and Lupton having been left without a pastor we shall do our best to fill the vacancy. Fort Lupton is twenty-five miles northeast of Denver.

Our State camp-meeting will begin the third of August. I shall be at Greeley this year. We are praying for and expecting the best camp-meeting Colorado has ever seen. The reason we are expecting a great meeting is because we have some of the best men and women at the head of it; I mean by that, humble men.

Oh, brethren, pray for us! Thank God the work out here is on the upward move. I never felt such sweet unity and fellowship among the brethren. Oh, how long I prayed for it! how I thank God for sending Bro. Marshall Mercer to Colorado! How we are praying for the healing of his body! Any one passing through Fort Lupton will find a hearty welcome. Yours for more knowledge of the truth.

N. L. Bingham.

4695 Williams St.

INDIANA

Huntington, Ind., August 1.—The work at Huntington, Ind., is prospering under the pastoral care of Bro. C. W. Johnson. Since his taking over the care of the work beginning with March 1, about twenty have been saved and a number sanctified, and a number have claimed healing.

Brother Johnson preaches the word straight and is striving for a clean-cut work. Many calls are coming from the outside for him to visit and pray for the sick, and the work is being well advertised, and souls are being added to the church.

We have recently had the pleasure of having Brother and Sister S. W. Joiner with us for a two-weeks meeting, in which the truth was set forward as clean-cut and emphatically as the word of God can be set forth, and it was received with a hearty welcome and about fifteen were saved and some sanctified during the meetings. The series of meetings was closed Sunday, July 27. At the previous evening service the ordinances were observed by eighty-three happy saints, and God's presence was felt in our midst.

All the church feel that a lasting benefit has been received from the labors of Brother and Sister Joiner, and we feel that while the work in America is losing two able workers when the Joiners leave for their chosen field of labor, God's church will have two able and consecrated representatives in dark Africa, and we shall follow them with our prayers that their labors will bear much fruit. Bruce R. Corey.

LOUISIANA

Berwick, La.—I am at present conducting a meeting two and a half miles west of this place. The meeting is being well attended. Four have accepted the truth among whom is a Baptist minister. A number requested a continuation of the meeting and promised that they would attend. Some sinners said that when they get saved they will belong to no other church than the one we represent (the church of God).

Bro. Robert Spann promised to continue to have meeting Wednesday night and Sunday. I expect to return here again. Any of our ministers will find a welcome when passing through this place. Berwick is situated on the S. P. R. R., eighty-two miles west of New Orleans, La. Soliciting the prayers of my brethren, I am, yours in the Master's service, David Scott.

MICHIGAN

Battle Creek, Mich., July 27.—Since we have not reported through the Trumpet for some time we feel it necessary to give a report of our labors in the work of the Lord at this time. In the year of 1920 we felt a call to Greenville, Mich. We first

started meetings in the cottages, and in the first part of May of the same year the first revival was held in a tent on the same lot where the new church now stands. This was the first series of meetings ever held by the church of God in this place. A number were saved and sanctified, the most of them are still saved today.

While in this new field the Lord supplied our needs from the very start. Just before moving to Greenville we received a call to take up the work at Belding, Mich., which also was a new field. In July, 1921, a tent meeting was held at this place also with good results. Later in the same year a meeting-house was erected. Sister Iris Armstrong, of Greenville, Mich., who had been assisting us in both places, is now pastor at Belding and the work is moving nicely under her care.

We are now located at Battle Creek, feeling called of the Lord to this work. Brother E. A. Austin, of Grand Junction, Mich., is now pastor at Greenville, Mich. Those having friends or relatives located at Battle Creek whom you desire us to visit, please send us their names and addresses, and by the Lord's help we will try to be a blessing to them.

Brethren, we are counting on your prayers to aid us in the work in which we are now engaged. Yours for the salvation of souls,

Charles J. and Charlotte Decker.
182 Ravine St.

NEW YORK

Buffalo, N. Y.—Almost two years ago we held our first little cottage-meeting in Buffalo, N. Y. Being unable to rent a place, we began service in my home; but on account of our being upstairs, hardly any one came to visit the meetings. Sometimes one or two of our friends would come in, and at that time there were only six or seven of us, and I the only brother in the service. So our strength was very weak, but we held our services from house to house for about a year. About the end of one year, just as we were praying and struggling to rent a place, Sister O. L. Wright came over from West Middlesex, just in time to join us, and she, like a good soldier, got right under the burden with us and encouraged our hearts, and the Lord gave us the victory. So we got the place and held services, but even at that the unsaved people would hardly come into the church, and even now only once in a while can we get a good crowd. But we are praying that the light may shine through the church that the people may see the difference in the true church and sect-holiness people, for we are surrounded by them. We have about seven different missions on one street and all but one profess to be holiness missions. So you may know it is very hard indeed to get people to see the one, true church.

But through all of this the Lord rewarded us for our struggle since we began. He has added souls to the number, for which we give him all the glory. Now there stands a chance for the work to be improved. I have a family to support, and can not give my time to the work as minister as I desire and as needed. So we desire the prayers and cooperation of the church everywhere, and if there should be any of the brethren coming to Buffalo, either to live or visit, we should be glad to hear from you. There is plenty of work here, spiritual and temporal. If there is any minister or gospel worker whom the Lord is leading to Buffalo, you may write to me at 384 Clinton street, Buffalo, N. Y.

For sometime the burden of the missionaries oppressed me so much that every time I went to prayer it fell on me to pray for them until the last Sunday in June, when our Sunday-school lesson was a missionary one, and that seemed to stir our hearts as never before, so we decided to pray and try to plan the best thing to do. By doing this we finally decided to set apart the first Friday night in each month for missionary meeting, to pray and give a donation for them. We are doing all we can to encourage every child to help in this movement. Some of the children have purchased a bank and are sacrificing their candy to give pennies to the missionary work.

In the time of our struggle I received work from Bro. J. W. Phelps stating that a missionary would soon visit our city. This filled our hearts with joy, as it will encourage us more and help us to see just what we are aiming for. We desire the prayers of all the Trumpet readers that the Lord may bless the work among the colored people here. Your brother in Christ, J. W. Rainey.

OHIO

Ansonia, Ohio, August 1.—We are praising the Lord this morning that we are saved and on the field in his dear name. Since my last report we held a meeting at Jasonville, Ind., with Brother and Sister William Stout, of Rushville, Ind., with good results considering hindrances. Brother and Sister Jesse Ruefenacht, of Rushville, Ind., have gone there in the work.

Just after the Anderson camp-meeting Bro. R. O. Marsh, of Union City, began a tent-meeting here in Ansonia and we joined him the second week by request of the congregation. The meetings were hindered some by rain, but we had a very profitable meeting. We enjoyed many precious messages from the Lord by Brother Marsh. And the Lord blessed many souls; some got saved, one sanctified, and some healed, all to the glory of God. We continued the meeting with good interest one week after Brother Marsh had to leave us.

Before the close of the meeting we felt sure the Lord was leading us here, and we began to get under the burden of the work. The congregation thought it of the Lord, so we are confiding in Him, and solicit the prayers of all saints that we be a real blessing in this place.

Now as we enter into this work with heart and soul, we find a big-hearted, responsive people here doing all they can to advance the cause of Christ, and, too, we find that they appreciate the faithful work of Brother and Sister Patterson; they loved them and regretted to give them up. Yours for a full gospel,

E. A. and M. E. Ball.

Dayton, Ohio, July 26.—I recently visited Lima, Ohio, and found the dear brethren there alive for God. Truly God has raised up a precious work here under the labors of S. L. Wingert. Later I visited Newark, Ohio, and when I arrived I found the pastor, Brother Caldwell, and the assembly of saints having an "old-fashioned" grove-meeting, indeed God was there. God has blessed the work at this place under their pastor's labors. I also had the privilege of recently visiting Milligeville, Ohio, a new field and a very promising field indeed. Brothers Moon and Grisso, and Sister Cox, all of Dayton, have been very instrumental in God's hands at this place planting the truth, of which already much fruit is being harvested. God bless their labors.

The greater part of the last two years I have been doing pastoral work at Trotwood, Ohio; but I hear God calling to the evangelistic field, and I must obey. I have given the greater part of my ministry to the evangelistic work, and I feel God is calling me that way again. I regret very much to leave my precious little flock at Trotwood, Ohio; but—God is calling. July the 30th will be my last Sunday with this congregation, God bless them. I shall ever carry each member and little child that composes our little congregation as precious subjects in my heart. I shall never forget them and their kindness, their big hearts, and their open doors as long as I live. God bless them is my prayer. Brother Hudson, a good man of God, will take charge of the work. Brother Hudson is one of Dayton's ministers. Pray that God bless his efforts at this place.

Soon after the close of our Springfield (Ohio) camp-meeting (which I expect to attend) I shall arrange all business matters that I may give all my time to the evangelistic field. Any one desiring my labors after the first of September may write me at my home address herein given. For references write to the Dayton (Ohio) ministry or S. L. Wingert, Lima, Ohio, 632 Holmes Avenue, or to the Gospel Trumpet Company, Anderson, Ind. I remain all on the altar for the Lord,

Viola B. Brown.
219 Orchard Street.

Zanesville, Ohio, August 1.—A series of evangelistic meetings in this city have just closed with marked success. The blessed evening light shined in upon the souls of a number of God's dear children who welcomed the whole truth as presented by us, also a few were saved; enough have been garnered in to begin and continue regular services. A line of cottage-meetings have already been arranged. As soon as a suitable building can be had, we shall begin regular services.

Bro. D. T. Koch, of Lancaster, Ohio, helped to conduct the series of meetings, in a large tent, on the Garfield school-grounds. Sister Wilson, who had been pastor at Gallipolis, Ohio, led the singing. Brother Koch did most of the preaching, while the writer did visiting work and distributing of literature. A few were in from a distance, among them were ministers Brothers Plank and Williams, of Columbus, and Wingert, from Lima.

God greatly blessed us, his mercies and kindness were manifest toward us in a special manner in helping us to get the truth to the people and in supplying our needs. We ask your continued prayers for the success of this work, as this is the first meeting of the church of God in Zanesville. Any one desiring to write may address me, General Delivery, Zanesville, Ohio.

The new work started in February, at Fredericksdale, Ohio, is doing very well. Love and zeal for the Lord is strongly manifest; there are a few promising work-

ers there; they have regular services. I endeavor to visit them once a month. I expect to spend a few days at the Springfield camp-meeting. H. E. Rogers.

WEST VIRGINIA

Moundsville, W. Va., July 31.—I arrived here a few days ago for the purpose of looking over part of the work here in this section of West Virginia. For some time I have been considering pastoral work, and it seems this part of West Virginia at present stands in need of more efficient, well-balanced ministers, who are leaders of men and qualified to bring this work to a progressive sphere. They have had good preachers here in the Valley whose influence is still being felt, but at present there are a very few who are giving their full time to God's work. I see it will take hard work and progressive methods to bring our work up to a first-class, working basis.

Brethren, pray for me that God will definitely lead in regard to this field.

From Moundsville I shall assist Brother and Sister Miller at Canton, Ohio, in a revival, beginning August the 13th.

Previously to my visiting the Moundsville work I assisted C. B. McGuire, pastor at Lexington, Ky., in a revival campaign. This meeting continued over three Sundays, beginning July 7. A number of souls found pardon, and the work was generally built up. The brethren and outside people said this was the best-attended meeting since they have had their new house of worship. Every few nights I would have to stop preaching while the saints shouted. The glory and presence of God was manifest in every service. Brother McGuire and family treated us very kindly while we were there. He is a four-square man who has the utmost confidence of the people in general. His work is clean and definite. Yours for Christ and souls, Walter T. Rimmer.

WASHINGTON

Centralia, Wash.—The Lord has been good to us in answering prayer. Our Sunday-school kept growing till at Easter it reached a total of 236; and the building was so crowded that day that they began to drop out until it got as low as 166, when the congregation seemingly with one accord saw the need of enlarging our house. A business-meeting was called, and it was decided to raise cash to build. This looked like an impossibility, as all are working men so far as I know. But we went ahead and raised about $1,800 cash, and the new addition cost close to $1,900. We added thirty-two feet to the building and a large room in basement, 24 by 32 feet, for young people, three Sunday-school rooms, and baptistry with two dressing-rooms, making a total of eleven rooms for classes besides the auditorium. Then a few nights ago the congregation, seeing Brother and Sister C. G. Myers were very much in need of a rest, got together and raised $285 to send them away for a rest. In all this work of finance, and especially in helping Brother and Sister Myers, I want to commend our young people for their zeal. Sister Chatman takes Brother Myers place while he is away.

Since the new addition was added, our Sunday-school has grown to well over the two hundred mark, with 278 as record attendance. We have on roll, including the home department and cradle roll, 466.

Pray for us, and especially for me that God may get glory out of my life. Yours in his service, W. A. McLaughlin.

Obituary

[Continued from page 30]

Brother Longbrake a conscientious workman, a genial fellow-laborer in church work and as fine a traveling companion as could be wished for, and a warm friend.
Wm. A. Bixler

McAnelly, J. F. was born Dec. 25, 1849 in Casey Co. Ky., and died at his home near Shelby City, Ky., on July 9, 1922. He was united in marriage to Amanda B. Sutherland July 1, 1874. To this union was born one daughter. He leaves a wife, one daughter, and two grand-children to mourn their loss. He also had many friends who will miss him. Brother McAnelly was converted about twenty years ago. A short time before he was taken ill his testimony was that he intended to live for the Lord the remainder of his days, and that there was nothing between him and God. His body was laid to rest in the cemetery at Moreland, Ky. Funeral service was conducted by J. M. Rice and W. K. Lockhart. Text: Heb. 11:16. W. K. Lockhart.

Silvers, Sarah J. Auten, was born in Knox County, Ohio, Sept. 16, 1845, and departed this life at her home near St. Johns, Mich., June 27, 1922. She was united in marriage to William Silvers Sept. 7, 1865, who died Nov. 25, 1916. Eleven children were born to this union, five of whom preceded her to the great beyond. She came out in this evening light about 40 years ago and remained faithful to the end. Although having suffered for more than a year with a complication of diseases she bore her suffering patiently and longed for the time to come when she could be with Jesus. Some of her last words were, "Lord Jesus, come quickly" and words of warning to those around her to be ready to meet her in heaven. She had a kind and loving disposition and will be greatly missed by all who knew her. Funeral services were held at the home June 29, conducted by Louis Basore of Coleman, and she was laid to rest beside her husband and children in the Union Home Cemetery.
Mrs. Albert Griswold.

Smith, William Clement, only son of Brother and Sister W. O. Smith, of Moccasin, Ill., was born Dec. 2, 1903; departed this life, June 12, 1922. His death was the result of an accident which occurred near Monticello, a truck passing across his chest and neck, thus unjointing his neck and crushing his breast. He was reared in this present truth. He was converted under the labors of Bro. J. T. Fortner, and lived stedfast to the end. He was a student of the A. B. T. S. at one time and was preparing to return and finish a course in the School. His life was one without spot and the whole neighborhood was stirred by his departure. Some young people have given their lives to God since his death. Funeral services at Methodist Church by J. T. Fortner. His form was laid to rest near the M. E. Church. Text, Rev. 14:13.
J. C. Millspaugh, Pastor

Starr, Martha Etta was born March 11, 1899, at Portland, Ind, and departed this life June 20, 1922, at her home in Lansing, Mich. She was united in marriage to Ernest Vallas in August 1918. To them were born two children. About eight years ago she gave her heart to God in a revival held by N. S. Duncan, and soon afterward she followed her Lord in the divine ordinance of baptism. When it was her privilege, she was to be found at the meeting of the saints, and her life has been an example of Christian faithfulness. Hers was a sunny, cheerful disposition, and it has been remarked by her neighbors that to see her was to love her. During her last sickness the Lord taught her many precious lessons, and by encouraging visions brought her closer to him. She was patient in suffering and submissive to the Lord's will. At times her faith seemed to grasp her healing, but before her death she said she saw Jesus and was assured that her time was near. She leaves to mourn their loss her husband; two children, father, mother, eight brothers, and two sisters; one sister having preceded her. Funeral service conduced at the Church of God Chapel by the writer, assisted by C. J. Thompson. Interment in Mount Hope cemetery. Text 1 Cor. 15:54. R. Hershiser.

Westfall, Mollie E., was born Jan. 21, 1848, in Georgetown, Mo.; died near Tulare, Cal., June 19, 1922. Sister Westfall came to California in 1886. Upon hearing this present truth preached at Farmersville Cal., in 1895 she accepted it and her testimony before she died was that she was ready to go. She leaves a husband, two daughters, and one son. Funeral service conducted by the writer. Harry Tyler.

Williams, Elisha R. was born in Hamilton Co., Ill., Oct. 20, 1842; died at his home in Mt. Vernon, Ill., July 7, 1922. Brother Williams was twice married. He was the father of 14 children, and had 28 grandchildren. He left a loving wife, 6 children, one brother, two sisters, and a host of other relatives and friends to mourn their great loss. Three years of the very prime of his life were spent in the service of his country as a volunteer in the Union army. At the age of fourteen he professed saving faith in our Lord Jesus Christ and joined the Baptist Church. When the holiness movement came through this country he obtained the experience of sanctification. Ten years ago he met with the truth of this reformation and was a devoted subject of the cause until his dying breath. The last days of his life found him strengthening his hope of heaven, and among his last words were, "I am not afraid to die; I am ready to go." The writer, assisted by a long time neighbor of the family, Bro. Bell of the M. E. Church conducted the funeral service. Text: Matt. 24:40, 41. E. L. Voigt.

Woods, Adaline Jane, was born Dec. 2, 1854; died May 24, 1922. Mother Woods home was in and around Eastland, Texas for a number of years. She heard and accepted the truths taught by the church of God about twenty-five years ago. She lived a true, faithful life, and will be missed by the church at Eastland. Her last testimony in prayer meeting one week before her death was inspiring to all present. She leaves a husband, ten children, and a host of friends to mourn her death. She was put to rest in the cemetery at Eastland, Texas. Funeral service by her pastor, the writer. T. H. McNeill.

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For the salvation of sinners, entire sanctification of believers, divine healing of the body, and the unity of all true Christians in "the faith once delivered to the saints."

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OBSERVATIONS OF OUR TIMES

Laymen Out for Evangelism

Twelve distinguished Americans, including Governor Allen, of Kansas, Mr. Gamble, of Cincinnati, and Homer Rodeheaver, of Chicago, have issued a call for a meeting at Lake Winona, Ind., August 21 and 22, to consider the subject of the evangelization of America.

Their letter of invitation says:

"There is a wide-spread and profound conviction that the supreme need of America is more vital religion. This requires propagation. Only Christians can make civilization Christian. To present to every person in our land the claims of Jesus Christ, the Son of God, as Savior and Lord in the manner to obtain the most favorable response is the paramount issue of our day."

We say, "Amen."

Jesus, his gospel, and his salvation, is the one cure for sin, which is the only thing that curses the world. More professors of religion need this salvation and thousands of converted people need the Holy Spirit's baptism; and when these get what they need, then God's cause will move onward, ever onward.

American Bible Society's Work

Last year the American Bible Society distributed 4,855,164 Bibles and parts of Bibles, at a cost of $1,172,756. They sold Bibles for the amount of $462,832. The difference was made up by donations. The Society prints Bibles, nothing else, and its purpose is to reach every individual with a copy of the Scriptures in his own language.

Preparations for War Continue

Despite the wreck of wars, the nations seem not ready to lay down arms or cease preparations for more wars. The Christian Work says that there are now one million more men under arms in Europe than at any time prior to 1914. This in spite of the fact that the armies of Germany, Austria, and Hungary have been reduced. The attempts of the committee on disarmament of the League of Nations to get replies from the members of the League as to the status of their existing armaments have met with discouraging results, many of them not replying at all.

The next war, which God forbid should ever come, will be worse than the last, it is said. Airplanes and poison gases will figure more than ever. As for the latter it is reported that gases so deadly have been made that they can almost sweep a given section of territory clean of living beings.

If one half the money spent for war-preparation were spent on deliberate good works there would be no war.

The Babes Condemn It

First child. "Why don't you and your mama go to the church that me and my mummie go to?"

Second child: "Cause we belong to a different abomination." —*Christian Advocate.*

Observing the Ordinances

The ordinances of Christ are not observed frequently enough. Some congregations go along for a whole year without observing them. Jesus said his ministers were to go and teach all nations, baptizing them and teaching them to observe all things he had commanded us. Would your family consider you had written letters home if you had been gone a whole year and wrote once during the period? What is observance?

Habits are hard to break, and it has become a habit not to have ordinance-meetings. Bad habits have to be broken, and it is time some ministers and congregations broke this bad habit of neglecting the precious Christian ordinances.

The ordinances convey a blessing all their own and that can not be obtained by doing anything else. Let us keep the ordinances. The church will be the better for it.

Material for Sermons

Every New Testament minister must get his sermons by inspiration of the Holy Spirit. Yet, in collecting his material, he may go to nature, history, or anywhere for illustrations and facts that will make his preaching vital and powerful.

Now and then a minister feels that it is his duty to deliver a message that will encourage the people to better things in their own homes, better standards of living, higher moral ideals, better education for children; or he may feel disposed to deliver a blow to the evil of gambling, bad movies, etc. And he may wonder sometimes where he can obtain material for these sermons.

Much free information is at hand and may be utilized. (Care should be taken not to consume false propaganda, of which there is much going out.)

The National Reform Association is an evangelical body from which reliable information can be obtained on subjects coming under their sphere of activity.

A letter from them says:

"Free literature on Christian public education will be furnished to pastors who are planning to preach on some phase of that subject on the day of prayer for public schools, the second or other convenient Sabbath of September. This literature consists of a packet of pamphlets together with a copy of the September educational number of The Christian Statesman, the official monthly journal of the National Reform Association—usual price 20 cents per issue. It may be obtained by addressing a postal to the National Reform Association, 209 Ninth Street, Pittsburgh, Pa., requesting the literature and magazine, and stating where this notice was seen."

Paul Kanamori Believes in Gospel Literature

Paul Kanamori was converted years ago in Japan. He became a teacher in a native Christian college, studied German higher criticism, lost his faith and salvation, drifted for twenty years, and at last through providential circumstances was brought back to his old faith and love and has been an active evangelical preacher ever since.

He has a Three Hour Sermon that he preaches wherever he goes. He preaches the same sermon every night. Instead of changing his sermon to fit the crowd, he changes the crowd. He tells the people who attend one night not to come any more, but to let some one else come. He has had great success, so reports say. His theme for his three hours' sermon is "God—Sin—Salvation."

He has had his Three Hour Sermon printed in Japanese in book form and is asking for half a million dollars to send it to twenty million Japanese. He believes in gospel literature. He has sent out 150,000 copies of his sermon already and a few more hundred thousands will be issued at once.

The circulation of good straight-to-the-mark literature is a vital topic. As long as this reformation keeps its reformation spirit it will want to place good sound doctrinal books into the hands of others. Nearly every one has some friends, relatives, or acquaintances that he would be glad to see know more clearly the truth of God. Very well, send them a piece of literature that treats on that subject.

Friendship Analyzed

BY J. GRANT ANDERSON

Friendship is above reason, for, though you find virtues in a friend, he was your friend before you found them. It is a gift that we offer because we must; to give it as the reward of virtue would be to set a price upon it, and those who do that have no friendship to give. If you choose your friends on the ground that you are virtuous and want virtuous companions, you are no nearer to true friendship than if you choose them for commercial reasons. Besides, who are you that you should be setting a price upon your friendship? It is enough for any man that he has the divine power of making and keeping friends, and he must leave it to that power to determine who his friends shall be. For, though you may choose the virtuous to be your friends, they may not choose you; indeed, friendship may not grow where there is a calculated choice, for true friendship comes like sleep, or as silently as a snowflake falls in the night, when you are not thinking about it.

It is wrong to say that a person is not worthy of your friendship just because a combination of circumstance has broken the love you had for him in other day There can be a broken fellowship caused by transgres sion, by sin, and yet, not necessarily need the friendshi to be broken. Once I had difficulty in my spiritual lif I was taken to task and dealt with kindly and I believ in a Scriptural way, but I was dropped immediatel from the friendship of some who dealt with me—with a abandon as if I had become the most noted outlaw of th age—and even to this day, that friendship has neve been restored Such a condition generally is unwarrant ed, and makes the path of the guilty or wayward perso far more hard to travel, and the condition more dens to clarify.

There are persons whose hearts are too small to allo more than one friend at a time, and such condition generally deteriorate into a chummy spirit, which blind both, and next comes a break-up, betrayals of conf dences, and disorganization and loss.

There are some who can not have friends because the can not find persons who are perfect; but true friend ship has no such illusions, for it reaches to that part o a person's nature that is beyond his imperfections, an it does not cause one even to assume that he is better tha his friend. It may be a mistake to consider that it wa our virtues which won us our many friends, for tha very thought may grow into such an obnoxious wee that we would lose every friend we possessed. A frien loveth at all times, and will tell us how to improve a well as give us praise. Friendship is a wonderful ass in life.

The Mercy of the Lord

From everlasting to that time
His goodness it doth reach;
And to my poor discouraged soul
The Spirit now doth teach
That I am living in the time
When mercy flows so free,
And if I will the gift receive
His mercy is for me.

I know, dear Savior, that thy fear
Now rests upon my soul,
So I thy promise do accept
And mercy will extol.
For were it not for mercy deep
I at this time would be
Cast off forever from thy face
For all eternity.

For when I bore no fruits of love,
And cumbered but the earth,
Stern Justice said, "Aye, cut her down;
Her life reveals no worth."
But Mercy pleaded well my cause,
And came in gentle way
To reconcile my heart to God,
And I am his today.

—Nettie L. Berghouse.

Radio messages are passing constantly, swiftly, silent through the ether, unknown, unnoticed, unreceived any except those who possess apparatus attuned to ceive these messages. From his eternal throne and hea God is constantly sending messages to this dying worl to countless thousands and millions of individuals messages of life and salvation, of light and joy and pea and victory. But alas! none perceiveth, none heareth none receiveth but only a few whose hearts are in a su ceptible attitude and who are in tune with the Infini

—*D. Meyer.*

What Is the Matter With Me?

BY C. W. NAYLOR

Many people ask the question, "What is the matter with me?" who are not able to answer it. In some way they do not feel right. There are various symptoms in their feelings that make them think that something is wrong in their spiritual life. Before the trouble is adjusted there is necessity for a right diagnosis. An abnormal condition can not be treated intelligently unless we know what is causing the condition. The first thing to be decided is, Is anything wrong? There are two kinds of ills—real and imaginary ones. The treatment for the two kinds must be very different. A real illness or disease is supposed to be some abnormal physical condition. Imaginary ills are located in the mind, though when the person becomes convinced he has some sort of ill a physical effect is likely to be produced.

People have imaginary spiritual ills, and not infrequently these imaginary ills give them a great deal of real trouble. The cure for these is to think right, to quit imagining something is wrong when nothing is wrong. An imaginary spiritual trouble may throw the whole spiritual life out of balance and cause untold distress. I have seen many persons who were suffering from imaginary spiritual ills. All they had to do to get the victory and feel all right was to come to realize that the trouble was imaginary, which is no easy thing. But when once this imaginary ill is seen in its right colors and the proper attitude is taken toward it, then normal conditions are quickly restored.

Then there are some who magnify little difficulties into great mountains of trouble. Sometimes persons who have had a little spiritual trouble of some sort magnify it until they come to feel that they are in an almost hopeless situation. They remind me of an experience I once had. I was walking across the country through fields and woods one summer day. Presently one of my toes began to hurt. The farther I went the more it hurt. It felt about as I had heard people say corns felt, so I began to think that I must be getting a corn on my toe. As I walked along and it continued to hurt, in my imagination I could see a corn upon my toe. Finally it hurt so bad that I decided to find out if possible what was the trouble. Removing my footwear, I made an examination, but found no corn; instead I found a little thistle-spine almost too small to be seen sticking in the flesh. This I quickly removed and went on my way without any further trouble. If you mistake some little trifling thing that gives you discomfort in your spiritual life and come to think it a grave evil, you will suffer just as much in your mind as though the trouble were that great evil.

So we need to find out for certain whether our troubles are real or imaginary. Let us note some of the symptoms of trouble that people feel. Sometimes people say, "I don't feel right." When asked what is the matter they say, "Oh, I do not know. I just do not feel right." Sometimes people feel ill at ease spiritually, unsatisfied, sometimes a flood of doubts comes into the mind, sometimes there are fears. The person fears and knows not what he is fearing. He fears he is not right. He fears this, that, or the other thing, but does not know whether things are thus or not. Sometimes there is a sense of spiritual weakness, a feeling of inability to accomplish anything in spiritual matters. Sometimes one gets to where he can not pray, or do so only with difficulty, and his prayers seem mechanical and formal. Sometimes there is a sense of oppression that settles down on one; he is in heaviness and perplexity. Sometimes a feeling of condemnation comes upon people; perhaps they do not feel right, yet know nothing that they have done that is wrong. They search and search and find nothing at all, and still they have a feeling of condemnation. Others search and find little trifling things, things for which they would not think of condemning any one else, yet they themselves feel condemned. They are troubled and perplexed.

Again there are times when a sense of loneliness settles down upon one. I knew a sister who used to sing the song, "I Am Never Lonely Any More Since the Comforter Has Come." Then she herself would have lonely spells and would have a feeling of condemnation because she felt she should not feel lonely when the Holy Spirit was with her. There are also times when people have a feeling of apprehension as though something evil were going to happen. They feel troubled and bothered, and do not know what to do. There are others who feel tried, and hardly know at what they are tried; but they have a deep sense of being tried. There are many other things, too, which give people trouble. They are all indications of something. But we have many feelings the origin of which we can not determine. Sometimes the feelings of oppression and condemnation, heaviness, apprehension, and such like, of which we have been speaking, come directly from Satan, or from the influence of demons about us, or from the influence of people who are evil. And sometimes it is the influence upon us of others who have similar feelings.

There are those who used to have no trouble, but now they do have trouble with their feelings, and they ask the question, "What is the matter with me? I did not used to be bothered this way." Let us look at a few things that cause people trouble in their spiritual life. First is a lack of stedfast faith. Sometimes people let doubts creep in, when there is no real grounds for doubting one's experience. The simple, stedfast faith that they had at first they do not hold. They let questionings come in. Just as soon as we question ourselves whether we are right or not, we ralax our stedfast faith and let doubt come in. And then, of course, we can not feel the same as we did before. Many young converts do this. They feel joyous at first. Their faith is stedfast and unshaken. They know they are safe. But presently they come to question themselves, "Why do I feel this way?" Then when doubt enters certainty goes, trouble begins, and unless they get to believing stedfastly again they are likely to have an up-and-down experience. If you have let doubt come in as to your experience, you need not expect to feel as you did before until you are rid of the doubt. When you believe as simply and stedfastly as you did before, you will feel all right again.

Sometimes people make failures in what they attempt. They come short of their expectations, and then condemnation, doubts, fears, and such like come upon them In such cases it is only the discouragement of their failure and their letting down in faith that troubles them.

Let them renew their confidence and go forward, and they will be all right.

Another thing that is the source of much spiritual trouble is the withdrawing of one's consecration. When we make a full consecration to God, it brings us into a sacred relation with him. When we draw back or drift back from this consecration, it paves the way for all sorts of troubles. If we are troubled, we need first to examine our consecration and see that it is full and up to date. If it is not, bring it there. Neglect of duty also is a thing that often gets people into trouble. Through timidity or fear or sheer neglect they let opportunities and duties pass. This often brings condemnation. It weakens and troubles.

Another cause of trouble is partaking of things the conscience does not approve fully. When the conscience is wounded, it reacts on confidence. Some people allow and do things now they formerly would not do. Perhaps the change has been all right. Perhaps it has not. "Happy is he that condemneth not himself in the thing which he alloweth." Many people's troubles and spiritual lacks are to be located along this line. The cause is that they do not keep their conscience in a proper attitude and live up to its requirements.

Another cause of trouble is not heeding spiritual warnings or urgings. Some people ask, "Why does not God show me things like he used to do?" Perhaps it is because they did not heed what he showed them before.

Whatever is the matter with you in your feelings or in your experience, find out the cause if possible; or if you can not find out the cause, begin to go over your consecration. Draw near to God, stir up your faith to activity, reject your doubts, believe God, measure up to all the truth you know, and then cast yourself full length on God's mercy and trust him for all you need. The Great Physician can cure all your spiritual ills if you will submit to him.

The Opinion of Two Merchants

BY EMIL KREUTZ

"I can carry you," said a merchant of a certain city where I was investigating prices in regard to supplies that were needed for the work in which I was engaged. This man seemed to be desirous of our trade and endeavored to encourage us to buy of him. By "I can carry you" he meant that he would give us credit if we wanted it. The spirit in which he said it impressed me. I was glad to know we had lived in such a way that we had the confidence of the merchants of our acquaintance.

"You have a man out where you live that is crooked," said another merchant of the city where we bought goods. When he said this to me I was greatly surprized, and did not know what to answer for a while. When I finally inquired as to who it was, I was relieved to know that he did not belong to the congregation which I was associated with. The man in question had professed to belong to the church of God (however he lived in another place), but had been dealt with and set aside as not being upright and worthy of our confidence. He made debts and did not pay them. He had not paid his grocery bill for several years back, and this was what caused the merchant to say that he was crooked; and well he might.

If we would have the confidence of our fellow men, we must so live before them that our lives will demand their confidence. "He that in these things [righteousness, peacefulness, and happiness] serveth Christ is acceptable to God, and approved of men" (Rom. 14:17, 18).

Did it Pay to be Humble?

BY LYDIA TROEGER

In the Scriptures we are often admonished to humble ourselves. Solomon said, "The fear of the Lord is the instruction of wisdom; and before honor is humility" (Prov. 15:33). The wise man also tells us that "a man's pride shall bring him low; but honor shall uphold the humble in spirit" (Prov. 29:23). James exhorts us along the same line and says, "Humble yourselves in the sight of the Lord, and he shall lift you up" (Jas. 4:10). And Peter wrote in his epistle, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Pet. 5:6). But most important of all are the words of our Savior, who said, "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Matt. 23:12).

It seems to be a paying proposition, this humbling of ourselves; in the sight of the Lord the humble person finds so much favor that he shall be exalted, lifted up and raised to a position of honor. Surely this has been proved over and over again; for among the people of God, and even among worldly people, the really true and great characters are the humblest. Through varied experiences, they have learned what a very small part of the world's vast storehouse of knowledge they really possess and it makes them feel quite small indeed. Some people are able to put on such a pious air of humility sometimes as to almost deceive the very elect. But such hypocrisy is most displeasing to the Lord.

Just recently Mrs. B. was heard to say, "You attend services at the church of God place don't you? Several years ago when my children were small I employed a young girl about fifteen years of age to help me with my work. Her name was Tessie, and she went to the same church you do. One day when my little girl wandered over into the neighbor's yard, Tessie became so provoked that she ran over there and spanked her severely. I think that she would punish my child for such a little offence made me so angry that I discharged her on the spot. After that whenever we met she would never look at me. About five years later, whom should I see walking up to my door but this same Tessie. She had come to apologize for having lost control of her temper that day so long ago. Her conscience had been troubling her all that time. Ever since then she greets me kindly whenever we meet. Isn't that the strangest thing you ever heard of?"

This woman was made to marvel at the young girl's action and at the same time to express her admiration and respect. If pride had succeeded in deadening the voice of conscience, how different would have been the impressions left upon this woman's heart and mind as regards the church and its representative! And what a load was lifted from the burdened heart! No longer need she avoid the eyes of her former mistress. All was straightened up between them, she had humbly acknowledged her wrong-doing, and the Lord had lifted her up so that she could go about with a light heart. Furthermore, she had been exalted in the eyes of Mrs. B. Also the church was exalted. For five long years the enemy had tried to make Tessie think that she would disgrace herself by confessing her fault. But Satan is the father

of lies, and when she no longer listened to him, how different was the outcome!

A young brother wrote in a letter, "I have a lot to learn, and I wish you'd pray that I keep humble so the Lord can teach me." Remember the words of Solomon "The *fear of the Lord is the instruction of wisdom;* and *before honor is humility.*" What do you think? Does it pay?

Arguments Against Divine Healing Answered

Are We Included in the Commission to the Eleven?

BY FRED BRUFFETT

In the July 15, 1922, number of the Christian Standard, a religious magazine claiming to be "devoted to the restoration of primitive Christianity, its doctrine, its ordinances, and its fruits," there appeared an article in answer to a question in a letter written to Elder J. B. Briney, of the Church of Christ. The question read as follows, "We hear a great deal of talk these days about divine healing, and I should be pleased to have you explain the subject in the Standard. The scriptures usually referred to are Mark 16:17, 18 and Jas. 5:14, 15."

As this paper goes broadcast over the country, and the article mentioned here is a direct challenge to those believing in, and practising, the doctrine of divine healing, I felt that it should be met in a fair-minded, candid way, and in a spirit of Christian courtesy. As the arguments used here are commonly used by those who disbelieve in divine healing, I will confine myself principally to them in this answer.

I am pleased to note here that healing is causing a great deal of talk these days. This is significant. It shows that it has reached that stage where it is drawing attention. History shows that this has been the result in the restoration of every Bible doctrine hidden by the apostasy. All have had to run the gauntlet of criticism, first by the Church of Rome, second by her protestant daughters. Views expressed have generally run all the way from entire rejection of a truth to fanaticism in its defense, but after the atmosphere had cleared, the true doctrine was found to rest itself on a fundamental foundation. It will be discovered that divine healing is no exception to the rest.

In opening the discussion, Elder Briney lines himself up with that class of unbelievers who deny a good portion of the Bible, especially those parts which rest on the miracle-working power of God. If all the scriptures referring to divine healing of the physical body were cut out of both the Old and New Testament, it would be a mutilated book indeed.

He challenges healing as a direct work of God, and prefaces his statements with these words, "No man can prove by the Scriptures that *he* can work a miracle," and then proceeds to brand all who believe in healing as "fakers." I wish to say right here that I believe the Bible to be God's Book, that God said what he meant and meant what he said, and that when he, by both precept and example revealed the fact that healing is real it is just as much a fact though men have not the faith to make it practical. Let us then not try to bend the Bible to our experiences, but bring ourselves up to the standard of its teaching.

He sidesteps the issue to begin with by placing the pronoun *he* in italics, thus endeavoring to make man himself the originator of and authority for a miracle. This is misleading, and clouds the real issue. Can God heal, and does his Book teach that he can, and does it show that it is his plan to heal in answer to the prayer of faith those who serve him? This is the question. It is not whether man is a miracle-man, but whether God is a miracle-working God, able to back up his promises to man. Those who believe the Bible to be the inspired Word of God can answer this question in but one way, because God's book, the Bible rests its structure on miracles. He who believes in miracles will have no trouble with the Bible; but he who disbelieves in them will find himself in Elder Briney's class, trying by human reasoning to cut out much of its fundamental teaching.

Although Peter was one of the special eleven we shall refer to later, he denied having any miracle-working power in himself, as an individual, but said that it was a miracle-working Christ using him as a channel through which he could work. This he clearly expressed in these words, "Ye men of Isreal, why marvel ye at this? or why look ye so earnestly on us, as thought by our own power or holiness we had made this man to walk? . . . And *his* name through *faith* in *his* name hath made this man strong, whom ye see and know: yea, the *faith which is by him* [Christ] hath given him this perfect soundness in the presence of you all" (Acts 3:13-16). Had Elder Briney been there when the lame man was healed demanding that Peter, one of the special eleven, reveal some of *his* (Peter's) miracle-working power he would have received the same answer as these unbelieving Jews. This case reveals a vital argument in favor of perpetual healing in the church, because this miracle was wrought after Christ's ascension when they had no different or better connection with him than we have now.

The Acts reveal the primitive church at work, and show it to be identical in doctrine and fruit; a church will have to do the work now that they did then, and healing was an important part of their ministry all the way through. It is not a question, then, as to a man being delegated with this power to work it at will, or simply to convince skeptics with a sign, but for one, as Peter did, to so relate himself to a miracle-working God that he can become a channel through which Christ can work. Such a minister will teach men to have faith in God, and the signs will follow as a natural result of that faith. The results rest, then, with the minister, on his constant, continued faith in Christ that He can and will work through him; and on the part of the seekers as well, for if they have no faith, nothing can be done, as was the case of Christ in his own country. The issue, then so far as our part is concerned in the matter, is faith or no faith.

The Special Eleven

I come now to Elder Briney's argument on Mark 16: 17, 18. I give him credit for not taking the position of some modern critics that these verses are spurious, thus having no place in the record, but for attempting an explanation as they stand. He says that what was spoken here referred to the eleven disciples, and to them only and proceeds to prove his point by referring to the plural use of the pronoun, which according to the rules of grammar must agree with its antecedent in number.

will give the entire passage verbatim, as he gave it, that the point may be clear.

"And afterward he [Christ] was manifested unto the **eleven** themselves as **they** sat at meat; and he upbraided **them** with **their** unbelief and hardness of heart, because **they** believed not them that had seen him after he was risen. And he said unto **them, Go ye** into all the world, and preach the gospel to the whole creation. **He** that believeth and is baptized shall be saved; but **he** that disbelieveth shall be condemned. And these signs shall accompany **them** that believe: in my name shall **they** cast out demons; **they** shall speak with new tongues; **they** shall take up serpents, and if **they** drink any deadly thing, it shall in no wise hurt **them; they** shall lay hands on the sick, and they [the sick] shall recover. So then the Lord Jesus, after he had spoken unto **them**, was received up into heaven, and sat down at the right hand of God. And **they** went forth, and preached everywhere, the Lord working with **them**, and confirming the word by the signs that followed. Amen" (A. S. V.).

We can easily agree that he was speaking to the Eleven here, and that the language of his address is in keeping with it; but that what he told them was to be confined to them only, and was to cease with their activities, we do certainly deny. I will prove here by three unanswerable arguments that the Elder's human reasoning is incorrect, and entirely without foundation. First, the very heart of Christ's teaching, consisting of those fundamental truths and principles that he expected ever to remain in the church, was taught directly to his disciples, and they in turn were to broadcast those truths and principles to the world. I will refer to but one of the many examples here, and that is the Sermon on the Mount, where the identical language is used: "And when he [Christ] was set, his *disciples* came unto him: and he opened his mouth, and taught *them*, saying. Here "them" refers to its antecedent, "disciples," agreeing in number the same as them in Mark 16:14, 15 refers to the Eleven. I wonder if Elder Briney believes that the truths contained in the Sermon on the Mount were only for this little band of disciples and ceased when they were through with them? Certainly they do not. They stand out clear as a set standard for every other follower of Christ, and for all time. The same is true of his language in Mark. It may be argued that some of the multitude that followed heard him here. That may be true, but that does not change the grammar, and that is what Elder Briney is sticking for.

I will call attention to one other example where the language was not the same, but the circumstance was. That was the last Passover Christ ate with the Twelve (John 13), when he introduced the ordinances of feet-washing and the Lord's Supper. He practised both for the first time with his disciples alone, but expected both to become established ordinances in the church. Elder Briney would tell you that the Lord's Supper was carried on into the church, but that feet-washing was a lesson of humility, ceasing with the disciples. The facts stand out clear here that both were ordinances, one as binding as the other, given to the disciples first, but carried on into the church by them. The identical thing is true with divine healing, given to and practised by the disciples first, and they in turn establishing it in the church. This they did as the Book of Acts shows.

Second, if healing ceases here with the Eleven, so does the commission to evangelize the world. *Them* and *ye* were the ones that were to preach the gospel to the whole creation. Both pronouns refer to their antecedent, *eleven*. Well, the world has not ended yet, the eleven are dead, and the rest of us are without a commission. "Foolish," you say, yes, but such is Elder Briney's grammar argument in contending for the faith (?). If healing has to go, then the commission goes with it, I thank God that neither have to go, neither are we violating any rules of grammar in keeping them.

Third, according to Christ's language *believers* were the ones referred to, who were to reap the benefits of both salvation and healing. Verses 16 and 17 reveal this. It was *he* that *believeth* and is baptized or *them* that *believe* for healing. I deny here that Christ was referring only to them that believe among the Eleven and intended it to stop there, and shall prove it by Elder Briney's reference to Paul's experience with the reptile. Paul was not one of the *Eleven*, and grammatically ruled out by Elder Briney, yet he came under one of the promises revealed in Mark, and shook a poisonous reptile off in the fire without being harmed (Acts 28:5). He was a believer. So was Stephen, a man of "faith and power, who did great wonders and miracles among the people" (Acts 6:8), and Philip, who preached Christ in Samaria, where "many taken with palsies, and that were lame, were healed" (Acts 8: 5, 7). Elder Briney says, "Even a little knowledge of grammar ought to save a person of ordinary intelligence from the blunder of the 'faker.'" We say amen.

The Signs Following

I believe that this is important enough to be given special consideration here. Elder Briney says, "It is a noteworthy fact that the 'faker' claims but one of these promises; namely, ability to heal the sick. Why does he not claim ability to handle poisonous serpents without injury as Paul did? Why does he not claim to drink a deadly poison without injury? Why does he not claim power to speak in languages he never learned?" and then concludes, "simply because he is a 'faker,' only that, and nothing more."

Elder Briney is grossly misrepresenting facts here. His unscriptural demands for a modern healer is casting a reflection on those first faithful disciples of Jesus. It is wrong to insinuate that Christ sent the Eleven out with as their main object the handling of snakes, drinking of poison, talking in tongues, and working of miracles. His demands here are the same as Satan's (I speak by comparison) were to Christ in the wilderness when he asked him to make bread out of stones, jump from the pinnacle of the temple, and fall down and worship him for the world. Christ was putting on no such exhibitions, and neither is God's true ministry. The signs following were not a positive objective to be reached, but a negative result of a positive belief and faith in Christ. The primary work of Christ and his disciples was not to show signs, but to instil such faith and confidence in people that he could make true believers out of them. He knew if this could be accomplished that when the occasion demanded it, the signs would be the inevitable result of trusting God for the need—they would follow just as they did Paul. He was not demonstrating to the people of Mileta, as Elder Briney represents him as doing, that he could handle snakes without being harmed but was accidentally bitten while kindling a fire. He was a believer and God protected him. The sign followed. Just so it is with the others. If the occasion demands it use, and God can be glorified in his gospel being preached in other languages as it was at Pentecost, God can give the language, or if one drinks poison by mistake or becomes afflicted he has direct access to God's promises—the sign will follow.

[Continued on page 24]

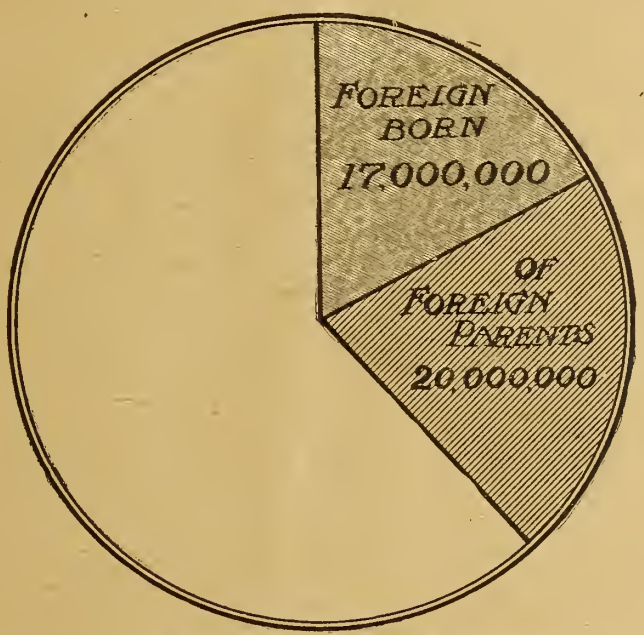
Foreign Missionary Work at Home

"If a Man Love Not the Immigrant Whom He Hath Seen How Shall He Love the Foreigner in Other Lands Whom He Hath Not Seen?"

BY R. R. BYRUM

SECRETARY OF CHURCH EXTENSION BOARD

About seventeen millions, or one sixth, of the population of the United States are of foreign birth and twenty millions more are of immediate foreign extraction. Some of the largest foreign cities are in the United States. The largest Italian city is not in Italy, but in the United States. The largest Irish city is not in Ireland, but in the United States. The third largest German city is not in Germany, but in America. What grand opportunity these seventeen millions of foreigners afford for missionary work! And many of them upon arriving in this strange land appreciate kindness and may be won to Christ by having some one to befriend them. There are but few congregations who can not find some of these people near them. A goodly number of nearly all nationalities may be found in all our cities. In mining and manufacturing regions many small towns are almost entirely of the foreign element. This is especially true of small mining-towns. Some of the foreigners are heathen, some Roman Catholic, some Greek Catholic; but many, especially of the Scandinavians, Dutch, Swiss, Germans, British, Armenians, and Syrians, are Protestant in belief. Many of these latter named need the pure gospel and they are comparatively easy to reach with it. Though the heathens and Catholics are not so susceptible to true Christianity, yet they are doubtless more easily reached in this land than if they were in their own and where missionary effort is hindered by environment.



One sixth of the people in the United States are foreigners and need the full gospel. What are we doing to give it to them?

What are we doing to teach these immigrants the gospel? There is much indifference among true Christians concerning work among these people. We are liable to look away to the fields beyond the sea and neglect this foreign missionary opening. The opportunities appear greater there than here. Distance lends enchantment.

What has the church of God been doing for these immigrants? What intelligent steps or systematic effort has been put forth to lead them to Christ? It is true that some work has been done among them; but it has often been merely incidental, and we might almost add, accidental. Let us break away from race prejudice and the general alienation that separates us from them and fulfil the great commission in this respect. It may be that many of these immigrants are of the laboring class, and are very ignorant and degraded, but the same objection may be raised to nearly all missionary work. Ignorance and degradation are common to the masses of the peoples without Christian influence. Their need of true Christianity is the greater because of this.

They May Become Missionaries

According to statistics about one half of those who come to the United States return to foreign countries. If all those who return should become thoroughly Christianized first, they would have great influence in carrying the truth back to their people. This is one of our greatest opportunities for opening up work in new fields. When they go back to their own people they will not only teach others, but will also prepare the way and make openings for able missionaries to go and help them.

The practicability of this means of opening up new fields has been demonstrated in the history of our missionary work. Some years ago Brother Yajima came to this country from Japan. He happened to hear the full gospel, and returned to Japan to begin our publishing work there and to prepare the way for our other missionaries who have since gone to Japan. The Hunnex brothers came from China to this country for educational advantages. While here they learned the truth concerning the church of God and became our first missionaries to China. Also Brother Stavros from Greece heard the truth while in this country and has since returned to his native land to preach the pure gospel. In a similar way the work was started in Australia, Germany, Scotland, and in Scandinavia and other countries. With such encouraging results without systematic or organized effort, what may we expect for the cause in foreign lands if we make it our business to work among the foreigners in this country? Confronted by such grand opportunities for spreading the gospel, let us say as did the Jews in Nehemiah's day, "Let us rise up and build." There are a number of European countries to where the truth of this reformation has not yet been carried. Is it not possible that work among immigrants from those countries would result both in saving those who have gone to this country and also in raising up among them missionaries to go to their people in their native land?

How Shall We Do It?

There are at least three main places at which to reach the foreigner. First: At the pier when he arrives Second: In the foreign sections of the cities. Third: In the small mining- and manufacturing-towns. In these smaller places local congregations or individual ministers or workers may carry on work in connection with their

regular church activities. In the other places mentioned workers and equipment are required without involving more expense than the average individual or local congregation can bear. Work of this kind comes under what is commonly known as home missionary work. To perform this successfully, cooperation of the church generally is needed much as in carrying on foreign missionary work, and it is just as much missionary work as is foreign missionary work and just as deserving of our prayers and financial support. The Board of Church Extension and Home Missions is organized for the purpose of doing any of the various phases of home missionary work that may seem desirable to be done by th church. Every minister should feel responsible to do al he can as an individual minister to spread the gospe among these people, and not depend upon the genera Board to do what he can do himself. But for more exten sive and systematic effort among immigrants, we hop the day will soon come when it will be possible to under take this through the agency of the Church Extensio Board and thus be able to help in the good work o gathering out those whom God may be pleased to use i spreading the gospel where it has not yet been preache in its fulness.

The Great Invitation

BY H. M. RIGGLE

"Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. . . . Compel them to come in, that my house may be filled" (Luke 14:21, 23).

In the parable this applies, no doubt, to the gathering-in of the Gentiles after the specially invited guests—the Jews—had rejected the announced invitation. But I desire here to use the lesson in its broader and universal application. God takes the initial step in our salvation. *He* invites us. The Father, Son, and Holy Spirit would have you come. The instruments used are the church and ministry. They are "the servant" that goes "out into the highways and hedges" and brings the wanderers in.

To Whom Are People Invited to Come?

Not into mere external church-membership, or into a religion of empty forms and dogmas, but to the living Christ. Jesus said, "Come unto *me.*" He is bread to the hungry soul; and "this is the bread which cometh down from heaven." "If a man eat of this bread, he shall live forever" (John 6:50, 51). Christ is the water of life to the thirsty soul. "If any man thirst, let him come to *me* and drink." People must come humbly feeling their great need, must come believing. To be sure of the blessing, they should come immediately and speedily when the invitation is given.

The Basis of This Invitation

It rests on God's great love, because he made the provision. It also rests on a complete readiness and willingness on the Lord's part. "All things are ready." Not only so, but there is room at the table for all—room in the kingdom, church, and family of God, so that every one can find a place. "And yet there is room." Another basis on which the invitation of the gospel rests is man's great need. Outside of Jesus Christ all are eternally lost. He is like Noah's ark in the midst of the great deluge, the only place to which people can flee for safety from the storms of impending judgment and wrath.

To Whom Given

First to the Jews—"To the Jew first." But since Pentecost, to all—both Jews and Gentiles. Not one of all the family of mankind are excluded. It includes the young, the middle-aged, and the aged, the moralist, the profligate, the sensualist, the backslider, the rich, the poor, the high, and the low—all are invited. "Whosoever will, may come."

When Given

Some modern teachers tell us that now is not God's time to save the world. Here is God's reply to such teachers. "*Now* is the accepted time; behold, *now* i is the day of salvation" (2 Cor. 6:2). "Today if ye wil hear his voice, harden not your hearts" (Heb. 3:7, 8) "Come, for all things are *now* ready." God "*now* commandeth all men everywhere to repent" (Acts 17 30, 31). And he warns them, "Except ye repent, y shall all likewise perish" (Luke 13:1-3). So the gospe invites now and it warns now. In the individual sense the time to come is when the Spirit draws. There ar special occasions when the Spirit of the Lord visits indi viduals and communities, and at such times peopl should gladly accept the invitation, for the Lord says "My Spirit shall not always strive with man."

To Whom It Appeals

The gospel invitation finds no hearty response and n favorable reception from the self-willed hardened sinne Every invitation that is rejected sets the will more firml against Christ. It falls like an idle tale upon the ea of the proud and preoccupied. To get men saved w must awaken them to the vital interest of their souls. A long as their oxen, farms, stores, and business occup their minds, Christ can not get in. So many people a self-satisfied. Social circles, fine homes, automobil riding, etc. have all their attention.

The gospel message appeals most to the sin-sick, di appointed, and dissatisfied sinner. God is unlimited i recourses. He constrains souls by a great variety means. Saul was struck down on the Damascus tur pike. The Jailer was brought to himself by a viole earthquake. A terrific thunder-storm awakened Luth to the need of a living experience.

Nature of the Invitation

It is divine, free, generous, full, universal, and dire to every one. It is a personal invitation. God commun with souls familiarly (Isa. 1:18). He commands by wa of authority (Acts 17:30). He beseeches by entreat "All day long have I stretched out my hand." "Tu ye, turn ye." He threatens with severity (Prov. 1:2 31). God's invitations are not to be despised or trifl with. He does not demand what we can not comp with. God calls men outwardly through innumerab tokens of his love. He calls through preaching, singin prayer, and the godly lives of the saved; sometimes direct visible warnings and providences. He calls in inwardly. The Holy Spirit knocks at their heart's-do

Next week will appear the story of a Mohammedan, who became greatly disturbed because he found no atonement in religion. In the course of events he finds Christ and peace.

id through the voice of conscience he speaks loud and ng.

Some of the Methods Employed

We can not expect to reach the multitudes by staying our own convenient places of worship and depending their coming to us. Had the brethren always remained Jerusalem, the Samaritans would not have been saved. Philip *went down* to the city of Samaria, and preached hrist *unto them.*" The command is, 'Go out quickly to the strects, lanes, and highways, and bring in.' The essage is urgent—"Compel them to come in" by show- g them their guilty and perishing condition. Com- l here means to use strong persuasion. They *must* me or be lost. This expresses the power of earnestness converting souls. "Pulling them out of the fire," is other way of expressing it. The angels were greatly earnest in getting Lot out of Sodom. We compel, not force of arms, but by force of argument and loving monition. We convince, persuade, entreat, and press e matter by setting before them the awful impending dgments of God.

The Rejection of the Invitation

This constitutes the crowning sin of mankind. Just ink, at worldly shows, entertainments, banquets, base- ll games, bull-fights, prize fights, etc., all tickets are d and thousands of people are disappointed and rned away. Here is the best entertainment, the rich- feast, the most elaborate and expensive affair that er was provided for men, and yet but few will accept. friend, a day is coming when invitations will forever se. And to all rejectors the Master says, "None of se men which were bidden shall taste of my supper."

How the Songs Were Written

BY C. W. NAYLOR

I have been asked by the Editor of the Trumpet to ite some of the things connected with the origin of ne of my songs. By way of introduction it might be ll to say a few words on song-writing in general. I ppose all song-writers write about the same, so if I something of my experience I will be telling that of ers also.

Most of the songs that I have written have nothing interest connected with their origin. Often just the ject comes into the mind and with it a sort of inspir- n to write. Sometimes a bit of melody gets to run- g through my mind and almost unconsciously words in to fit themselves to it. The next thing is a pencil paper, and I go to work. Sometimes an idea for a g will come to my mind and will remain there for a g time before it seems to shape itself into something nite enough to be put on paper. Sometimes a few s of a song just simply seem to drop into my mind m somewhere. I can hardly tell their origin. I then to work and add to it enough to embody the whole ught. Sometimes I see the need for a song on a tain line and just deliberately set to work and write without any particular inspiration. I simply do it I do anything else. Sometimes songs are written ckly, only a few minutes being required to complete m. At other times it has required months to com- te a song to my satisfaction.

One might ask, "Are you satisfied with your songs n they are written?" Sometimes I am. Often I am Quite frequently I am not able to express in words depths and fulness that I see and feel in the subject. Part of my songs are written with no particular emotion. At other times there are such deep emotions that the very depths of the soul seem stirred, and the heart is poured out into the song till it seems to be a part of myself

I will now turn from these introductory thoughts to the consideration of the circumstances under which some of my songs were written.

Press the Battle On

Bro. B. E. Warren and I were holding a tent-meeting in a certain place in Ohio. During the afternoon service a sudden storm came up and almost without warning blew down our tent. Sister Warren and several other ladies were in the tent. When the side blew in they hastily vacated the tent and crowded into a smaller one near by, leaving all their belongings behind. The tent-top was laying over the backs of the seats, and I crawled around under the seats and picked up ladies' hats until I had my arms full. Then crawling out I ran into the smaller tent with them.

The storm did not cease until near night. We were unable to get the tent raised again. Brother Warren and I remained in the little tent on the grounds, while all the others went home. Soon the rain began to come down again, and it grew very dark. Our only lamp had been put out of order, so we were left in darkness, too dark to see each other. Brother Warren had written the tune to this piece long before, but neither of us had been able to get satisfactory words.

As he was lying on the bed that night he began to whistle the tune. Presently the words of the first verse came to my mind, and I sang them over as he whistled it. He took an envelop out of his pocket and in the darkness wrote down the words as I repeated them. Half of the song, or a little more, was finished that night.

The next morning we worked out the remainder of it together. It has made a popular and effective song.

PRESS THE BATTLE ON

Forward, forward is the battle-cry,
Onward, onward to our home on high,
We will conquer for the Lord or die,
The foe's retreating, press the battle on.

Chorus—
Strengthened by the mighty pow'r of heaven,
We shall conquer, we shall conquer,
Till the raging foe afar is driven,
Press the battle on.

Forward, forward, never faint or fear,
Christ our captain is forever near;
Be courageous, full of hope and cheer,
With full assurance press the battle on.

Forward, forward, put the foe to flight,
We are battling for the truth and right,
We shall triumph in Jehovah's might,
Then do not falter, press the battle on.

Forward, forward, there's a crown before,
See it shining on that heav'nly shore,
We shall wear it when the conflict's o'er—
The prize is waiting, press the battle on.

No man can shut his gate and say, "I will find my happiness only in myself, and what I find no man shall take away from me." —*Phillips Brooks.*

"Get into the habit of looking for the silver lining of the clouds rather than at the leaden gray in the middle. It will help you over many hard places."

"Blest Be the Tie that Binds"

BY WM. A. BIXLER

That the family tie which exists between the children of God is greater than that of human bonds has been often demonstrated; but there is no clearer example of this than that seen among former workers of the Gospel Trumpet Company. Those who have been thrown together in the business of spreading the gospel to the ends of the earth as well as being associated with each other in Christian fellowship and love are really knit together in affection in a way that is almost beyond description.

Since the earliest stages of the Gospel Trumpet work, it has been largely carried on by consecrated labor. From that time down to the present thousands of persons, many of whom have received definite calls from the Lord to labor at the Office, have met under the sacred roof of the publishing house in its different locations. Almost every State in the Union if not all, has contributed its share from the ranks of its consecrated young men and women. These have met with the one object in view—that of consecrated service in sending the printed gospel broadcast over the world.

Young men and women whose talents along different lines have fitted them for special work in the various branches have entered the publishing house from time to time and have taken up the work of the various trades and occupations with all their details. While some of these workers have been permitted to spend only a few months in the work, there are others who have been engaged in some of the different branches for many years.

My earliest personal contact with this great family was just thirty years ago this summer. After the first camp-meeting held on the Grand Junction (Mich.) camp-grounds, I began my labors in the Office as an ordinary workman. Well do I remember the cordial welcome I received as a member of the family, and we enjoyed all things in common. Only those who have been associated with the work from as far back as that date can realize how comparatively small it really was. The size of the entire family can be realized by the nine who surrounded the table at each meal. This included editor, proof-reader, compositors, printers, binders, engineer, matron, cook, chambermaids, gardener, chore boy, and baby Ethel. While each one had his own responsibilities, each was responsible in a large degree to help the other workers in the many duties that necessarily crowded themselves upon those who were not only carrying on a publishing business but were also looking after the domestic phase of such a life. While often the responsibilities some workers carried undermined their physical health and strength to such an extent that they never fully recovered, or are now filling untimely graves, still it was a life of happy service, and only the great judgment-day will reveal the crowns that await those who have paid the sacrifice.

It was in all a great family. Each shared the trials and joys of the other. There were hours of much privation. There were many battles with afflictions. But God was there. When a member became afflicted, with one accord all prayed the prayer of faith for him. Not alone did those who managed the business affairs bear the financial burdens of the work. Neither did those who managed the domestic part of the work bear theirs alone. Many times the entire family was compelled to pray that their daily needs be supplied. All this close relationship was the means of bringing about the lo and affection among the different members of the fami already mentioned.

In the few years following that Grand Junction cam meeting, the publishing work made a rapid expansio which necessitated more workers. From that time do to the present the growth has been phenomenal.

The brethren in charge of the publishing work have a ways maintained a high standard of Christian living a the young workers from all parts of the country coming contact with this influence have profited thereby. Su rounded by an atmosphere that has thus permeated t place, workers have repeatedly acknowledged that thou their stay at the Office was brief, they came away mo settled and better established in the grace of God. fact the publishing work, taken as a whole, has been a great training-school to those who have been affiliat with it. Some missionaries on the foreign fields tod some of our most able ministers, and scores of pasto gospel workers and those who are prominent in the wo of the young people, children, and Sunday-schools a of those who have at one time been members of t great family. In whatever locality you may go you w almost certainly find former workers.

During the southern California camp-meeting an pression was asked as to the number present who h been in any way connected with the publishing work, a over fifty responded. At the close of the service as ma as could do so gathered for a photograph, which is rep duced herewith. In this group there are several w worked in the Office while they were young, and h since grown to manhood and womanhood, and memb of their families are shown. There are also wives wh husbands have made the great sacrifice, also an a member who recently lost his companion.

The members of this group all live in southern C fornia and exert no small influence in the congregat where they attend services. An informal reunion held, at which time the following resolution was fra and unanimously adopted. A number of the names tached thereto were secured after the photograph taken, and several of those who signed it are not sh in the picture.

While the old family ties were renewed and stren ened, the former members of the publishing work desired to express their harmony in sympathy and ac with the doctrines and spirit of the work as it no and by which they have stood so many years.

Resolution Unanimously Adopted by the Ex-Gospel Tru Workers Assembled at the Southern California Camp-Mee at Pomona, Cal., July 2, 1922

WHEREAS, We, the ex-Gospel Trumpet workers as bled at the Southern California Camp-Meeting, at mona, California, have had intimate knowledge and association with the Gospel Trumpet Company an work, and

WHEREAS, We are in hearty sympathy and accord the aims, doctrines, and spirit of said Gospel Tru Company, and

WHEREAS, Occasional efforts are made by those are either misinformed or have unchristian motiv create suspicion and cause dissention from said Com and its work, and

WHEREAS, We are fully committed to the belief that in unity there is strength," and that there is every reason to support and uphold said Gospel Trumpet Company and its gospel work, therefore,

Be it resolved, That we pledge, and we do hereby pledge to the said Gospel Trumpet Company our most hearty cooperation and our fervent prayers for their abundant success in the prosecution of their good work.

. O. Teasley.	Catherine (Mother) Bixler.
m. A. Bixler.	Mrs. J. F. Carter.
ewis H. Walker.	Marie and Audie Carter.
argaret A. Walker.	Ida A. (Byrum) Du Commun.
Maxine Walker.	Lourinda I. (Byrum) Longbrake.
allie B. (Ayers) Tamplin.	Zoe A. Schminke.
B. Tamplin.	Marie Shobe.
rs. W. A. Bixler.	Leva (Webster) Blanchard.
icile Bixler.	Pearl P. (Conrad) Crose.
elma Bixler.	Pina Winters.
sse F. Cook.	Lois V. Hans.
ch Arnold.	Bessie Elder.
J. Bixler.	Mary C. Hackeman.
oebe Bixler.	Anna C. Kleeberger.



Ex-Gospel Trumpet workers congregated at Pomona, Cal.

zel Kleeberger.	Cora I. Weber.
ra H. Hoffman.	Leon R. Bixler.
H. Knight.	J. F. Carter.
zel (Little) Knight.	Cora (Myers) Logue.
Murphy Knight.	Grace Patterson.
ifa (Bates) Knight.	Wesley Markwell.
Ruth Knight.	H. H. Dillard.
al Knight.	C. E. Hunter.
m W. Lowder.	Nora Hunter.
rtha M. Lowder.	James W. Snoddy.
a M. Lowder.	Ruth (Alexander) Snoddy.
n M. Lowder.	Carolyn (Blackiston) Dillard.
ce V. Lowder.	Mayme C. (Knight) Forbes.
nfield L. Hanson.	Birdie (Luther) Cruzon.
ma (Luther) Hanson.	M. Inez Bixler.
isa Luther.	Virginia Bixler.
a G. Loofbourrow.	

"Sufficient Number Two"

God sees to it—and so does Satan—that every day has we can stand of testing. There are enough problems, ficulties, troubles in each day to relieve us from any d of taking on the difficulties of tomorrow. Christ self reminds us that "sufficient unto the day is the l thereof." A Chicago layman, who for years past been mightily used of God to the blessing of scores of usands the world over, writes to a friend: "Ever ce last fall I have had to keep looking to the Lord re earnestly than usual for divine help and strength." en he goes on to say that he is "so glad that He didn't ve 'sufficient number two' out of the Bible. Not only fficient unto the day is the evil thereof,' but 'My ce is sufficient for thee.'" And the second fficient" is greater than the first. The "evil," the testing, is limited: His grace is as limitless and infinite as Christ himself. —*The S. S. Times.*

What Is Real Prayer?

BY ELLEN G. OLSON

We read and hear much about prayer, and it is well that we do, for prayer is the most important part in a Christian's life. But we need *real experience* in prayer.

Real prayer is much more than saying a few things to God or making a few requests of him. Agreement in prayer is more than listening to some one else's supplications and saying "Amen" a few times at suitable intervals.

It seems to be a habit with some people, during time for prayer in prayer-meeting or worship, to make it a point to arrange their hair or to pick the lint off their clothes or to clean their finger-nails or to do some other similar thing. To be sure, they say "Amen" a few times, but I do not believe they rise from their knees with any more of a burden or any more of a blessing than when they knelt. Then when they hear others telling of blessings received during the service they wonder how it is that they never recieve such blessings in prayer. Just as well wonder why we can not draw money from the bank when we have put none in.

It often happens much the same in secret prayer—at least the results are the same. This kind of people kneel to have a season of prayer alone with God and find it so uncomfortable to be upon their knees that they do not care to stay there very long. Or it seems there is nothing much to pray for so after saying a little prayer they rise and go forth without their souls having been refilled with the dews from heaven. If they are to give out to others of the little supply of grace and love they have, that supply will soon be exhausted, and no wonder they feel (and so do those that they associate with) that they are so lean and empty and dry in their spiritual life.

I do not believe that anything is accomplished by straining ourselves to feel burdened or to get a blessing, but if we tarry before God until we are so empty of self and selfish desires to be blessed, he will give us such a vision of a lost and dying world that we shall not lack for something to pray for. We shall not feel it if our position is not so comfortable, or our knees get a little sore from kneeling on them, for our hearts will be filled with the woe and misery of others. When in agreement for others let there first be a cry go up from our hearts: "Lord, help me to put myself in that person's place, help me to feel his need so I can pray for him as I should want others to pray for me." If we do this we shall not be giving our attention to other things. Neither shall we need to be asking the Lord to bless us, for the showers will fall. Our hearts will be filled to the brim with the same kind of love that sent Jesus to Calvary.

When each individual in the church of God learns to tarry in prayer like this, to hold on to God in fervent, prevailing prayer we shall find a church shining in all

her splendor and we shall see souls being born into the kingdom as on the day of Pentecost.

Let us cry from the depth of our hearts: "Lord, tea us to pray!" And He will.

THE DEEPER LIFE

Standing the Test

BY H. A. SHERWOOD

Every individual who enters the school of Christ should expect to meet with various trials or tests as he progresses in the Christian life. There can be no other process of development. God has always thus dealt with his people. The Israelites in the Old Testament dispensation were a tried people. "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no" (Deut. 8:2).

Tests Are Safeguards Against Danger.—This is true even in the mechanical realm. Iron pipe that is manufactured to transport natural gas at a high pressure undergoes a severe test before it is permitted to leave the factory. It is very common to notice the result of this test in letters and figures on each joint of pipe: "*Tested —1000 lbs.*" If a single joint of pipe were allowed to go on the market without this test the outcome might be the loss of both life and property.

Soldiers undergo severe tests and rigid discipline before they are permitted to enter upon any important military campaign. Business men have certain standards and tests for their employees. How much more important it is that God should test his people—not for their own good merely, but also for the sake of other souls with whom they may come in contact.

These Tests Are Permitted for Definite Purposes.—It is the Lord's method of revealing to his people what is in their hearts. Peter did not realize his weakness until Satan sifted him as wheat. These tests and trials are also a preparation for greater usefulness. What a contrast between the Peter who preached on the day of Pentecost and the Peter who followed Christ afar off on the night of his Master's betrayal!

Some Special Tests.—Whether God originates the test or not, he always overrules it for our good. If one is in danger of relying too much upon his natural abilities or talents in the work of the Lord, something will be permitted to happen that will humble his ambitions and he will be forcibly reminded of the words of Jesus, "Without me ye can do nothing." We may be permitted to go through peculiar seasons of trial in order to test our loyalty to God and his cause under every circumstance of life. Then may also come the test of faith. "For we walk by faith, not by sight." A flood-tide of religious emotion or enthusiasm is not sufficient to carry us over the hard places of life. We especially honor God by approaching every task confronting us with a firm reliance upon his unfailing promises, whether we feel that we are on the mountain-top or in the valley.

The Common Test of Suffering.—Jesus himself was tested at every point like as we are: "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5:8). Our sufferings may be the result of afflictions. The Psalmist said, "It is good for me that I have been afflicted" (Psa. 119:71). Or, we may be called upon to pass through peculiar trials. is natural for each individual to think that his tri are very different from those of his brethren; b "There hath no temptation taken you but such as common to man: but God is faithful, who will not s fer you to be tempted above that ye are able; but w with the temptation also make a way to escape, that may be able to bear it" (1 Cor. 10:13).

We may be sure that God is always planning for o highest good. Our most cherished plans may seem come to naught and our souls may suffer keenly fr bitter disappointments, but we should not be moved any of these things. "Beloved, think it not strange c cerning the fiery trial which is to try you, as thou some strange thing happened unto you" (1 Pet. 4:1 Paul's shipwreck and Peter's imprisonment may h seemed very strange to them at the time, but God made both these incidents great blessings to multipl millions.

Some Benefits Derived from a Test.—If we hum submit to any test that God permits, it will increase gratitude and love toward both God and our brethr It will help us to be brave in future trials and will spire courage and hope in other souls. It will tender our hearts and help us to be more sympath in our dealings with others who are passing through te We shall learn to esteem more and more the things t are eternal and not to become too much absorbed in temporal things of life. And, best of all, it gives decision of character, as in the case of Job: "Tho he slay me, yet will I trust in him." "When he tried me, I shall come forth as gold."

"EXAMINE YOURSELVES"

Do I Walk With God?

Of Enoch of old it was said, "And Enoch walked God: and he was not; for God took him." It must been a wonderful experience in that long ago to with the God of all the earth. But if it was possibl live in communion with God so many years before advent into the world of the Son, who is the exp image of the Father, and of the coming of the Spirit, how much more possible it is now!

Do I avail myself of this great privilege? That wants to be near me and walk with me is evident f such scriptures as: "Draw nigh to God, and he draw nigh to you;" "Come unto me;" "Behold I st at the door, and knock: if any man hear my voice; open the door I will come in to him, and will sup him, and he with me."

Can I hope to walk with God unless I have been re ciled with him? He is just and holy and can not coun ance sin, then can he not walk with me if I harbor thing unholy in my heart. Have I given up all sin been washed by the blood of Jesus? Have I given *all?*

Do I love God supremely? or do I have other loves besides him? Will the Lord walk with me, will he commune with me, and reveal his secrets to me, if I do not love him devotedly?

Do I delight in his will? Can I walk with him if I am not ready to do his will, and do it eagerly?

Do I love to commune with God? Do I ponder on his mercies? Does my soul go out to God in love and worship? Surely my heart must answer yes to these things if God is to find companionship in me.

If I do not walk with God, can I hope that he will take me to himself as he did Enoch when I am done with this world? If I do walk with the Lord here and delight in his presence, how glorious it will be when I shall stand before him and see him face to face!

—*Anna Koglin.*

One of God's Disappointments

BY F. STANLEY SMITH

Under the Jewish law the people were required to give one tenth of their income to support the Levites who were chosen to care for the worship of the temple. Besides this one tenth there were special offerings, vows, and various feast-expenses until, it has been estimated, the Jew gave at least one fourth of his income or increase, to support his worship.



F. Stanley Smith

When Jesus came, the law was fulfilled and passed away. Men's hearts could then be changed until they found pleasure in obeying God and no longer had to be fenced in with a long list of "thou shalt's" and thou shalt not's." But shall we conclude that because the iron rule of giving one tenth passed away God has lost interest in his work on earth? No indeed, for one of the very last commands of Jesus was, "Go ye into all the world, and preach the gospel to every creature." This sounds as if God's interest in his work is greater than ever, does it not? The Jews were not commanded to carry their religion to all the world. They had only their home work to look after. But in addition to our home work God has made us responsible for carrying the news of salvation to every living creature. If, then, God expected the Jew to give regularly one tenth of his income to support and care for the work of God, can we think he would expect *less* of us with our greater responsibilities and blessings? Ah! I am sure that God *expects* more of us than he expected of the Jews. But how have we met his expectation? Think how long it has been since Jesus gave that last great command—nearly two thousand years—and after all these long years there are yet millions of souls who have never heard of Jesus. Why has the gospel not gone to these people long ago? Lack of means and lack of consecrated men and women! Surely God has been greatly disappointed in his people of the gospel dispensation!

We sing and talk of the wonders of salvation. With our lips we tell God and man how we appreciate the love of Jesus. But what do our actions show? What have we as a people done to carry on and spread the gospel we claim to appreciate so much?

God expected the great blessings of the gospel dispensation to so melt our hearts with love that we should consecrate our all to his service (Luke 14:33). But, alas! the greater part of those who claim to be His followers give far less than the one tenth required under the law. Yea, it must be confessed with shame that some professors of religion give nothing whatever for the support and spread of the gospel. Others give a little change now and then when it can be spared without too much inconvenience.

Oh, my friend, you will have a hard time convincing God that you love him if that is all the interest you take in his work! Are not the expenses of God's work as important as your grocery bill? You would not expect your grocer to be satisfied with a little change now and then. You may find it necessary to limit your bill to suit your income. But you expect to meet regularly whatever bill you do make. Why not meet your part of gospel expenses as regularly and as intelligently as you meet your personal needs?

Oh, let us as God's people under this glorious gospel dispensation awake to our responsibilities and disappoint Him no longer!

Sailing High Northern Latitudes

BY HAZEL G. NEAL

It is dangerous for ships to navigate the polar seas, for they might become imprisoned among the icebergs there. Over a century ago a vessel was discovered among the icebergs of the Arctic Ocean. The captain was found frozen as he was making his last entry in the log-book. The crew were found some in their hammocks and some in the cabin, all frozen to death. For thirteen years that ill-fated ship had moved among the icebergs.

There are dear souls today who have once sailed their sea of Christian experience in warmer and safer zones but are now journeying on toward the icy regions of spiritual coldness and formality. Like the doomed vessel, they too are imprisoned in the icebergs that chill to death. Oh, let us beware! May we sail always out over the sunny regions of God's blessings and spiritual prosperity.

What are these northern latitudes we must avoid? What are these icebergs that chill the soul? Worldliness is one. This huge iceberg causes more spiritual wrecks than any other perhaps. There are more frozen members today in the churches because of worldliness than there are from any other cause. Worldliness freezes the spirituality out of the warmest of hearts. Jesus said of his disciples, "They are not of the world, even as I am not of the world." It is so easy for Christians to be ensnared by the evil of the world. God grant that we escape this iceberg that would lead us into the deadly slumbers of a frigid zone!

Indifference is another iceberg. Careless Christian living, lack of nurturing the Christian conscience, failure to exercise entire godliness, and neglect of prayer, worship, and such things all follow in the wake of indifference. When we as Christians fail to feel the importance of keeping fit for God, keeping our souls filled with divine warmth, and fail to respond heart and soul to the needs of a lost and dying world, we are sailing far away from the sunny latitudes of God's approval upon our lives. We are nearing the mammoth icebergs. May we keep ourselves in the love of God, ever enjoying the presence of the divine fire with us.

Formality is another terrible iceberg. God hates it. He tells us that in the last days there shall exist a "form of godliness." God disapproves anything that substitutes for spirituality, and robs his people of their warm-hearted zeal for him. Many professed children of God are going about with chilled dead souls. The fervor, and the glow

of former years is gone. Still they go on *saying* they love God, but they do not *act* like it. To love God is to let him come *first* in our lives, and when he is first, the whole heart and life is aflame with love divine.

There is no time to face the icebergs of a frigid-zone experience. Let us ever sail the warmer climes.

How to Grow Spiritually

BY ADAM W. MILLER

Regeneration, or the new birth, has been defined as "the final and decisive work wrought in the spirit and moral nature of man when the perfect principle of spiritual life in Christ Jesus is imparted by the Holy Ghost." Personal religion is spiritual life. Life in the first instance can come only by creation or by birth, not by growth. Having come, though, the law of its existence and continuance is that of growth. Likewise spiritual life is attained only by spiritual birth or divine creation, never by spiritual growth. And as with natural life, once having been divinely originated, the supreme law of its continued existence is spiritual growth.

Wherever there is life there must be activity and growth. When these cease, life ceases. There are in nature, it is true, physical dwarfs and mental idiots that seem to live, but never grow; but such states are abnormal and unnatural and do not have any analogy in the spiritual realm.

In the natural world we have successively birth, growth, maturity, decay, and death. This is the normal and universal law of animal and physical life. But in the spiritual realm it is different. We have birth and growth, but here the analogy ceases. There is certainly no decay and death to one who retains spiritual life. The child of God never ceases to grow either in knowledge or in grace; and this is perhaps true, not only of this life, but also of the life that is to come. Wherever there is healthful spiritual life there must be growth.

There is in nature such a thing as "arrested spiritual development." It is also found in the spiritual world. As one looks abroad at the great body of professing Christians, he may see so many cases of arrested spiritual development that it would cause him to believe that to be a common experience among religious professors. Are we to recognize this as a proper type of Christian experience? By no means. The Christian life knows no "standstill"; it must increase and advance or retrograde. There is no stopping-place to him who undertakes to ascend the mount of God. The goal keeps ever ahead and he is continually pressing forward to the prize that is before. The goal keeps ever ahead, not because it is unattainable or because it is unattained, but because every height that is scaled reveals a higher height and a wider horizon.

"Thorwaldsen, it is said, on the completion of his finest work, surveyed it with a feeling of sadness from the very fact that it satisfied him. That exquisite genius, that severe critic of himself, could see nothing to be improved, and he interpreted the fact as a token that his talent had reached its culmination, and that henceforth the fires of inspiration would begin to grow pale. Doubtless there is a secret, providential reason for the fact that your ideal still eludes your grasp. Faith and hope must have a *distant* goal, or fall asleep in bowers of ease and self-sufficiency."

Another type of religious experience that is unfortunately too common among professing Christians is the "spasmodic type." It is intensely fervent and spiritual by spells; then again it is marked by lukewarmness and indifference. Perhaps it does not at any time reach the point of sin; if so it could easily be treated as apostasy. It simply loses all enjoyment and sense of spiritual life, perhaps until it is aroused by a periodic revival. Revivals seem to develop in this type of superficial professors this kind of experience. People of this type seem to be frequently of an emotional temperament. What they need is a deepening of their religious life from its very beginnings. Instead of "leaving the principles of the doctrine of Christ," they need rather to turn back and do the first work over, or they can never "go on to perfection." They need a deeper conviction of sin, a deeper repentance and turning-away from sin, a deeper faith-hold of the atonement, and a deeper work of the Holy Spirit upon the foundation of their moral character. Then alone will they show a uniform and steady growth in the spiritual life.

Spiritual growth is affected by depravity. All growth is seriously affected by disease whether it be inherited or contracted. In considering the problem of spiritual life and growth we must not overlook the fact that the "new-born" soul is not, like Adam, a being perfectly free from every taint of depravity and sin, but there is present in his nature at the time of regeneration depravity, which continues to affect in a greater or less degree his spiritual development. However, the plan of God makes provision for this. The regenerated soul can come to God and seek for the purification of his moral nature. God will send the Holy Spirit from heaven, purge his heart from all impurities, and give him the power of the Holy Ghost to help him.

Spiritual growth is also affected by environment. According as this is favorable or unfavorable will growth be healthful, rapid, or otherwise. Nevertheless, environment can never be so adverse but that it may be overcome by the power of a consecrated will and by the aid of the Spirit of God. And when so overcome they become helps rather than hindrances to one's growth. Like poverty and discouragement to a young man seeking an education, if he does overcome them, they will become the greatest helps to him. So the new-born soul, who in the midst of temptations and evil surroundings, withstands all the evil influences and maintains his stedfastness will develop a Christian character all the stronger.

Chief among the means to promote spiritual growth are reading the Scriptures and prayer. Growing Christians are Bible Christians. To grow spiritually one must increase in knowledge both intellectual and spiritual. There can be no knowledge without study. It is impossible to develop any high degree of Christian character without a diligent and devotional study of God's Word. It is because this is often lacking that so many professed Christians do not prosper. One can not hope to attain high ideal of Christian experience if he does not make a diligent study of God's Word.

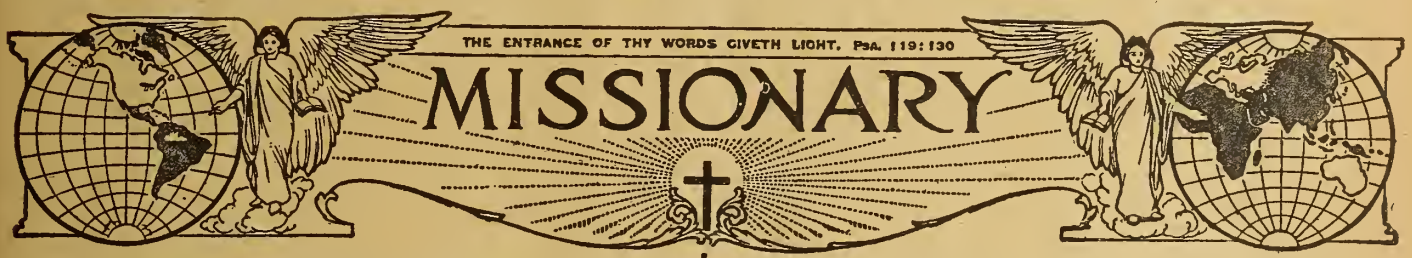
Prayer is also an important means in the development of spiritual life. It is absolutely essential. But the prayer alone that can enrich and enlarge spiritual life is the prayer for spiritual things. It is our privilege to take everything to God in prayer and if we pray in faith God will hear and answer us according as he sees best

But it is what we pray for, and not how long or how much we pray, that counts. To be always praying for temporal things and for friends and in a certain circle will perhaps not enrich our souls very much. It is the prayer for and the delight in spiritual things that develops and enriches our souls in the graces of God. The soul must hunger and thirst after righteousness and it is the prayer with these longings and thirstings that brings down more of heaven's blessings to the soul.

Another law of spiritual increase is giving. He alone will grow spiritually who helps others to grow, and who imparts to others as far as is possible spiritual and temporal benefits. Life begets life. This is not only true in the origin of life, but also of its increase and growth. Life feeds on life, not death. One must be spiritual himself, and have something spiritual to impart and actually impart that something to another, if he would help him. Inanimate things alone abide from age to age as they are; living things are continually giving out and taking in. The human body is perpetually changing its living tissues every seven years. If we were to check this process, which is an essential law of life, even for one day, death would be the result. This law is also true when applied to the spiritual world.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:24, 25). "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6).

The fountain that is all the time giving, and yet never goes dry, is the symbol of a never-failing life that increases and makes glad all that it touches. The pool that receives but never gives out anything is the symbol of stagnation and death.



A Visit to "Heaven Below"

BY C. E. HUNNEX

A few hours' journey by rail from busy Shanghai, through charming country, intersected by natural and artificial waterways and dotted with numerous mulberry-trees, lands one in "Heaven Below," or Hangchow, a city on the beautiful West Lake. All writers agree in praising the situation of "Heaven Below" and, the beauty of its surroundings. Beyond the lake are the great temples founded by Indian monks, the one A. D. 306, the other A. D. 581, which attract vast crowds of pilgrims. "Heaven Below" is not so ancient as "Heaven Above," for it was only founded in the year A. D. 606. It was the metropolis from A. D. 1129-1280, when the northern part of the empire was in the hands of the Tartars.

It was during the Dragon Boat festival that the writer set foot for the first time in the "Celestial City." After bargaining the amount to be paid for the hire of a boat, an interesting trip was commenced on this famous Chinese lake. The first place visited was a little island called the Island of the Three Pools and Moon Reflection. This island was raised by Baun Yu Ling, a hero who successfully fought the Taiping rebels. Here he spent his leisure hours after retiring from government service. After a stroll through the artistic and zig-zag walks, I returned to the boat and crossed over to the other side of the lake, where the public park is located. This spot was originally the site of the palace of a certain emperor who lived many years ago. Like many other places on the lake, there are pavilions, verandas, and other artistic structures variously decorated, where tea is served. There is also a public library, where all the important books in Chinese by ancient and modern authors are supposed to be found.

We then paddled to another lake, crossing under an arched bridge made of solid stone. After crossing this lake, we went through another bridge and up a creek toward the mountains. Here the scenery was most picturesque. The village of Mao Kia Bou was finally reached and one of the boatmen led the way to Ling Yin. It was quite a long walk amidst charming hilly country and rippling brooks. At Ling Yin and beautifully situated, we saw a large Buddhist temple with five hundred idols, several of them being of tremendous size. In one building especially we were greeted by row after row of gilded gods of all kinds. The main building is very high and here were also a few priests chanting. How dark is heathenism and what a strong hold it still has in this country! There are also many Buddhas carved in solid rock on the side of a mountain, besides several caves.

Another long walk brought us back to our boat at the creek and after a further interesting trip on the lake we finally came to the end of our journey. There are other places of interest to visit, but time being limited, I did not get to go. However, I had been to "Heaven Below," fully satisfied that it is nothing like what "Heaven Above" will be. How much better it would be if people were more interested in going to the eternal home than in visiting this terrestrial pleasure-resort!

A Converted Chinese Soothsayer

In a village eight miles from Kaoping, China, lives a fortune-teller who heard a little of the gospel for some years. He and his wife both smoked opium. He read well, and studied the New Testament. He heard that God would answer prayer and save people from their sins, and determined to break off opium by prayer. He had no money to buy medicines, and though he suffered much, he got rid of the habit entirely. Later he persuaded his wife to do the same, praying with and encouraging her, till she also won the victory. Then his mind became troubled about his fortune-telling, for he felt he could not be a Christian and continue to deceive and terrify people. He lived chiefly by telling poor, ignorant mothers that their precious baby boys were under a malignant spell, which would destroy them, but that he

would save them if they paid him well and obeyed his instructions.

He spoke to his wife, but she discouraged him, saying, "We are poor enough now, and if you give this up we shall have nothing." He replied, "God says he will give us what we need if we seek righteousness, and this fortune-telling is unrighteous. I ought not to do it." She could not trust, and her lack of faith hindered him. Toward the close of the year he felt that he must give it up. She said: "What shall we do for New Year's?" He replied: "God will provide." For many days nothing came in, and they were living from hand to mouth till their last cash was gone. Then, in the last days of the year, a man who wanted some important papers written called him in, and he did the work so well that he handed him two thousand cash (about eighty-five cents), sufficient to buy what they would need for the New Year holidays, lasting about two weeks, when no business is done. He went home joyfully, saying, "See what God has given us. Shall we not trust him fully?" But the two thousand cash were spent, the food eaten, and again want stared them in the face. "Go, and tell some fortunes, and buy us some food," said the wife. But he answered, "The God who provided for us at New Year's will not forsake us, if we are faithful to him." "If I could see two pints of grain in the pot, I would trust him, but the pot is empty, and we have nothing." "Will you really trust him, if he puts two pints of grain in the pot?" "Yes, but where is the grain to come from?" "I do not know, but God does." They went to bed hungry that night, but he still prayed and trusted. Next morning they were surprized by a call from an old friend living miles away, whom they had not seen for years. There was a native doctor of some repute living in the village, and the friend had brought his sick boy to be treated. "Can you take us in for a day or two, old friend?"

"How can we?" the wife whispered. "We have no food for ourselves, and certainly none to offer them." "God will provide," answered the husband. "Come in, friend, and welcome!" The visitor turned to his cart, carried the sick boy in, laid him down, returned to the cart, and brought in a large basket of flour and a big bag of grain. "You will cook for us and for yourselves, please." The husband looked at his wife, but said nothing. For three days they shared the visitor's food, till the sick boy had improved so much that they prepared to return home, taking medicine to complete the cure. The cart was brought to the door, the boy stepped into it, and the father followed. The host lifted the basket of flour, now half full, and the bag, which still contained more than a peck of grain, to place them on the cart.

"Keep them, old friend; they are not worth the trouble of taking back; we have plenty more at home. And many thanks for your kind hospitality." The visitors left.

"Now will you trust God, wife?" "I will, indeed, and serve him, too. I'll unbind my feet at once." She did so, and came with her husband to the Christian service. He is working hard at any kind of honest labor, including field-work, for a Christian farmer. Everywhere he testifies to what God has done for him.

—*Miss Florence M. Reid, in Missionary Review.*

Fear God and work hard. —*Livingstone.*

"China has 2033 walled cities, more than half of which are not occupied for Christ."

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RD OF THE CHURCH OF GOD, Anderson, Ind.

Contributions by States for July 1922

Ohio	$722.38	South Dakota	67.42
Pennslyvania	713.71	Florida	55.84
Michigan	615.95	Idaho	48.75
Indiana	565.65	North Carolina	38.99
Oklahoma	511.21	Tennessee	37.77
California	452.67	Mississippi	30.45
Kansas	276.75	Arizona	26.41
Illinois	247.96	New Mexico	25.95
Missouri	238.58	Nevada	25.20
West Virginia	220.36	Alabama	24.94
New York	218.79	South Carolina	20.06
Minnesota	148.87	Wyoming	18.15
Washington	119.80	Jamaica	13.00
Colorado	113.95	Massachusetts	12.10
New Jersey	112.00	Georgia	11.40
Maryland	111.66	New Hampshire	10.00
Kentucky	106.42	Rhode Island	5.00
Texas	104.70	Cuba	3.00
Oregon	103.74	Maine	2.50
Virginia	99.96	Montana	1.00
Wisconsin	99.06	Hayti	1.00
Arkansas	85.29	Delaware	.00
Iowa	77.58	Utah	.00
Nebraska	72.69	Connecticut	.00
Canada	72.06	Washington, D. C.	.00
Louisiana	71.57	Vermont	.00
North Dakota	69.00		
		Total	$6,746.00

God Cares for His Children

BY L. F. ROBOLD

"Casting all your care upon him; for he careth for you" (1 Pet. 5:7). Sometimes the trials and hardships of life press in upon us so hard that it is difficult to realize that God cares for us, but he does just the same, whether we feel it or not; and we shall do well to keep our faith in him and believe he cares, for he does. Yes, he sees and he cares. He has promised never to leave nor forsake his children. But he has promised to be with us to the end of the way (Matt. 28:20). Jesus told his disciples that our heavenly Father cares for the sparrows and that not one of them falls to the ground without his notice. And he adds, "Ye are of more value than many sparrows." Then he said, "The very hairs of your head are all numbered" (Luke 12:7). Oh, what care! Is not that wonderful? The loving mother cares for her children, but where is the mother that ever numbered the hairs of their heads? And too, we read in the Bible that the mother may forget her child, but "I will never forget thee."

Oh, how encouraging this is! This should cause us all to take fresh courage. Look up, dear tempted and tried soul, you may feel as if God has forsaken you, but he has not. He loves you still, and his all-seeing eye is watching you. He desires that you cast your cares upon him by faith. Try it once, as the poet has said, "Take your burdens to the Lord in prayer, and leave them there." Now if you do this, this means you go care-free. But one says, "I just can't feel that he does." Well, believe he does anyway. "What right have we to believe he cares," says one, "when I can't feel it?" Why, because God said he cared for me, and I believe he does because he said he did. God has nowhere said to live by feeling; but, the just shall live by faith (Heb. 10:39). So I move onward.

Job got to where he could not feel nor see God any-

where. He sought him on all sides, before and behind, and he could not find him. What did he do? He could neither see, hear, nor feel God. He said, "He knoweth the way I take." God knows where we all are and just how much we can stand. And he has promised not to allow us to be tempted more than we are able to bear, but that with the temptation he will make a way for our escape.

"But the way is so dark," says one. Never mind the dark, just hold your hand in his, until the clouds pass. The sun is shining just behind the cloud. It is better to go with him through the dark than to go without him in the light. "Oh, the road is so rough," says another. It is better to go with him over the rough road than to travel the smooth road without him. Just trust him. He knows just what is best. If you will only let him, he will take you through.

"He'll take you through however you're tried,
His tender care is never denied."

"The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing."

Here are some reasons why we should trust God:

1. Because he is God.
2. Being God, and having all power, he is able to help us under any and all conditions.
3. He is all-wise and knows just what we need.
4. It is his will to help us.
5. His fatherly care for his children demands our confidence.
6. His abundant store of good things never is exhausted.
7. The history of his dealings with his people in the past shows that none that ever trusted were denied, nobody at any time, or anywhere.

OUR YOUNG PEOPLE

Are You Going to School This Winter?

BY MARY J. HELPHINGSTINE

I am talking to the young men and women and to our coming young men and women. You desire to be your best for God. Perhaps you have never got a vision of what that best is. Your best is not your best until it is the best that you can *become*. A certain piece of ground may be quite productive with scarcely any plowing at all, but thoroughly cultivate that same land and see how much *more* it will yield. Just so it is with you. You may have a good intellect, capable of doing very much as you are; but, my boy, my girl, give that brain a good thorough season of cultivation through high school, at college, and at a university if possible, and surprize yourself. Oh, how much *more* you shall be able to do. It is this "*more*" that you owe to God, not merely the amount that you are offering to him now. Would you not rather bring to God the life-work of both great and noble man or woman, whose influence for good had touched multitudes in perhaps almost every part of the globe, than to be just a mere ordinary sort of person with little influence and that shed in a very little place? A few years of down-right digging at school may mean all this great difference in the life-work you shall bring to God at the last. Can you expect to hear his commendation at the last unless you have really done your *best?* Would you feel that you deserved it? And you have not really done your best, although this may not have occurred to you hitherto, unless you have so cultivated your mind that it can produce the greatest that it is capable of producing.



Mary J. Helphingstine

I am aware that there are some who can not go to school, and such ones I would not discourage, but to them would say, "Keep praying; maybe God will open the way for you some day, even if it be a little later in life than you expected." I know one young woman of the church of God whose early opportunities had put her but little past the eighth grade, who, on her thirty-third birthday, started back to school. This reminds me also of an incident I heard, of another lady of similar age who started into school and to whom some of her friends amusedly remarked, "Why, you'll be forty years old when you get through!" Her pointed answer was, "Well, I'd be forty years old by that time anyhow." Indeed! and is it not better to be an educated person at forty, ready to build from there on a greater, a more telling life-work for God, than to have to reach those years and go on and on and on perhaps never accomplishing much and never hoping to accomplish more?

But to you who can go to school if you only hustle out and put a little ambition into action, it is you that I want to stir up and to stir out and to somehow get you to get a move on yourself and to set your head and heart and everything in that direction, never to stop or even pause until you get *through!*

We have an educated people to meet; and all the more shall this be true in coming years. We must fit ourselves to meet them squarely and intelligently and convincingly or be flouted by them and fail in having any weight of influence with them. Many of them could justly look upon us with contempt, they who have labored hard and earnestly for far less worthy ends than we profess is the goal of our ambition—to rescue the dying millions of all the earth, yet we, some of us, put forth so little effort to fit ourselves for the great and noble task before the children of God.

Wake up, young men and women! This issue is thrust upon us. It is ours to rise to the occasion to the height of stalwart and far-seeing men and women or to indifferently follow the line of least resistance (which is probably to stay at home and live off of Father and Mother). It is ours to fit ourselves to really accomplish God's great design in our generation, around whom he has cast so many remarkable opportunities. Moreover, we have this fact also to face: to whom much is committed, of him also is *much required*. God will never let us off with merely the same amount of work that has

been accomplished by the generation preceding us. We have greater opportunities than they had; therefore, greater things shall be required at our hands. "The measure of our ability is the measure of our *responsibility*" to God and to our fellow man.

Now, it may be that you do not have the money on which to go to school. That is no unfortunate lot. *Work your way* like many and many another industrious young man and woman has done and is doing. At the college at which the writter attended school last winter, over a hundred young men and women were working their way. Some were janitors at school, some delivered papers, some (girls) worked at housework out of school-hours for their board and room; one of our boys fired a furnace for his room-rent, helped wash dishes at a boarding-house for his board, and worked at a clothing-store on Saturdays and holidays for his other expenses. Another group of our own folks, a young married couple and a few others, ran a boarding-house and went to school too, so arranging their work and studies so that some could be at home while others were at school and vice versa. Why, there are a thousand ways almost that one can get through *if he will*. I know it is not easy; but is there a single thing in life worth while that is easy? I should rather do a few hard things now if that is the price of being a man or woman of my greatest value later on than just to ease selfishly along and later have the consciousness of falling so far beneath what I might have been if I had only tried; wouldn't you? The consciousness of having done your best to make the most out of yourself in this life is of itself a real reward.

Perhaps if you can not work your way, at least, not all of it, you can borrow a small sum of money to defray a part of your expenses. While as a rule it is not best to borrow, yet money borrowed and invested in this way can be easily made back a little later on, and you will find it one of the most telling investments you have ever made.

There are many schools that you can go to. No doubt there are some good ones at your very door, or at least not far from you. Then, too, if you are a minister or gospel worker, there is the Anderson Bible Training-School, which every one of our young ministers ought by all means to attend if possible.

It is ours "to serve the present age"—not the past, "our calling to fulfil"—not the calling and work of our forefathers. May it, indeed, "all our powers engage"—and those developed to their fullest capacity—"to do His righteous will," to fill the place He has given *us* and to accomplish worthy of His followers the task He has given *us* to do.

Are you going to school this winter, young man, young woman? Say *yes*, and go.

Can We Secretly Steal the Spiritual Blessings of God?

BY EMIL KREUTZ

While studying the narrative of the woman healed of the issue of blood (Mark 5:25-34; Luke 8:43-48), I was forcibly impressed with the thought that we can not secretly steal the blessings of God. It appears that this woman tried to keep her healing a secret. She came *behind* in the press and touched Jesus' garment. The faith she exercised in the Lord brought results, for she felt in her body that she was healed of that plague.

Luke tells us that when she saw that she could not be hidden, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. She did no wrong in applying for healing. Jesus did not reprimand her for what she had done. He simply wanted it known that some one had received a healing benefit. Some one had touched him in an act of faith; for he knew that virtue had gone out of him.

It is quite evident that this woman did not want to be made a public example. She did not want to be a gazing-stock for others. She thought she would come secretly in the press behind and touch Jesus' garment and be healed. Of course this account expresses great faith and confidence in the Lord's ability. But it also is evident that in order to retain the benefits we get from God, and to become settled and established in the grace we receive, we must be willing to make it known. Thus we have Paul telling Philemon, "That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus" (Phil. 6).

When the woman acknowledged what she had done and what she had received Jesus said to her, so encouragingly, "Daughter, be of good comfort: thy faith hath made thee whole; go in peace."

"With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

Life's Purpose

Our life on earth is not for self,
Nor any earthly gain,
But for the lofty privilege
Of joining heaven's refrain,

For pleasing God in thought and deed,
Resigned entire to him,
As saints above obey his will
And praise in psalm and hymn.

Our mission is to shine for Christ
With clear and constant light,
That mariners befogged may see
With joy our beacon bright

And seek companionship in Him,
Who is so grand and dear,
So sanctifying in his power,
And ever sweetly near.

Thus with a heart and soul suffused
With happy, heavenly love,
'Tis ours to aid benighted men
To realms of bliss above.

—W. Bennett.

Why They Drift

BY EDNA EARNEST

Many people are drifting down the stream and do not seem to know it. They are going on carelessly day after day. Why are they drifting? It is because they have neglected prayer and their duty to God and their fellow men. They have neglected the most important thing. At night they are too tired, they think, to pray; they need their rest. Tomorrow, they promise themselves, they will pray. Tomorrow comes and all its duties—work enough to keep them busy for a week—again no time to pray, or if they do pray it is hurried through in a formal manner. And day by day they try to serve God without his help. Trials and temptations come, and they have not asked God for his help,

grace, and strength, so they are overcome by Satan. They seem to be unconcerned about their soul's welfare, and go on drifting down, down, losing sight of Jesus. And they say it is so hard to serve God. And indeed to such it is hard, for one can not do it without His help. Drift no longer, but let Jesus guide you back across the waves or else you will sink in a sinner's grave. Keep your lights burning brightly. Some one is watching your light. Keep it trimmed and burning clear, lest it go out and some one perish.



Keep the Children Busy

BY MABEL C. PORTER

One of my children seemed particularly hard to manage during the sermon in services. His activities seemed to center in his heels. The other children had been amused with pencil and paper, handkerchief dolls, etc., but this one presented a subject for new inventions. I had tried a number of plans when finally I whispered, "Poor Papa can not hear when you kick. Will you help him listen?" At once the face lighted up. Joy and pleasure were found in just helping papa to listen. I had discovered a fundamental principle.

Today, mothers, Sunday-school teachers, and others are learning that the best success in teaching lies in keeping the child himself busy. Instead of continual preaching and moralizing, let the child learn by actual practise.

My object, however, is not to give a list of tasks to be performed. Excellent ones may be found in the manuals or programs of various boys' and girls' clubs and from other sources. There are "what-to-do" papers and books and library and school-teachers' magazines. My idea is to dig a little deeper than the mere performance. I believe I had a vision of this process when my three-year-old tot sat for almost an hour without one demonstration of heel energy. What was the secret? It was the delight found in serving, making pleasure for some one else, attention drawn from self-glory and placed on the pleasure of another. This was the fundamental principle Jesus Christ presented to his pupils. Study the methods of Jesus. He makes the act of serving others the most beautiful thing in the world. Whoever wants to be the chief among you let him be the servant. It was the meat and drink of Jesus to minister to others. That was his purpose in coming.

When a mother loves her family, and when a teacher loves her pupils, it is not difficult to infuse a "do-for-others" spirit. It is little short of drudgery to *do* when the spirit is in discord. Children are easily influenced and led, but if the true motive, the Jesus Christ spirit, is lacking, then all the forms or tasks in the world are as sounding brass and a tinkling cymbal. Without genuine charity they are as nothing either in the home or elsewhere.

Yes, let us keep the children busy. Work is a good teacher. It is so practical. Work is a good lawyer. It heals troubles and sets things going smoothly. Work is a good pacifist. It promotes peace and contentment. Hence we hear the call, "How can we keep the children busy?" It is not so hard to do. Once divorced from self-centered motives and made to see the actual needs of others, they will perform without much pressure. Let them go unhampered; let them do it in their own awkward way. Let them feel that they, individually and on their own accord, are rendering godly service. Let them love their service for others. Let them be busy in the spirit.

HOME PROBLEMS

J. Grant Anderson,
Dear Brother:

We all read every department in the Gospel Trumpet and enjoy them richly, and I have never asked a favor of you, or of your department, but that I have been fully rewarded. I now venture a suggestion, namely, that you write somewhat upon the subject of faithfulness and loyalty in its relation to married life. It seems to me that these two qualities are needful if cooperation is to be found and maintained. Am I right?

Your Sister in Christ.

Sister, I believe you are right, and that faithfulness and loyalty are as necessary for happiness and progress as sun and rain are needful for plant-life to grow and exist. What a wonderful country we should have if faithfulness unto death should suddenly spring into existence as it exists between a mother and her child! The trouble in this age, it appears to me, is that the marriage fabric ofttimes is builded for a day or a week rather than for a lifetime, and that very fact weakens the whole structure. Contracting parties seem to say, "We will try it out and if all goes well, we will live together; and if we do not like each other, divorce is easy, and we will separate and try it again with some one else." A nation is no stronger than the moral fabric of its homes, and homes are no more stable than the moral character of its individual members.

The enemies of this great institution of marriage are more numerous than the enemies of fruit orchards and wheat-fields. Rust, damp, insect, mildew, frost, and nameless other enemies hover around the harvest-fields, but the blight which hovers around the family circle of thousands of homes today, caused by unfaithfulness and disloyalty, is even more subtle, more complex, and harder to destroy. The more valuable the house the more do bandits seek to plunder, and thus the marriage relation, perhaps the chief basis of human society, is the more attacked by bandits whose aim is to destroy. Against nuptial happiness, perfection, faithfulness, and loyalty the enemy of all mankind and the depravity of the human heart muster all their motley troops. Unfaithfulness opens wide a door for many subtle foes, one of which is called selfishness. It shows itself in various forms. The selfishness that will not admit of an equal partnership, that permits the wife to be a slave that the master may be free; the egotism which persuades the husband that he has outgrown his wife, or

the wife that she has become more wise than her husband, and ridicules him at every turn; the degraded feeling which allows a man to feel—or think long at a time—that when the wild-rose bloom has left his wife's cheeks, perhaps forever, he would be more happy with a younger companion, etc.—all are foes to the soul as well as to the home or nation.

The innate fickleness of mere passion which must have new toys each year, or a new wife when the companion of youth has faded somewhat, are specimens of a darker day, and of cave-men tactics and of wild men in the wildest part of earth. Intelligence of the age in which we live has made the external home beautiful. We have all conveniences with our homes, with modern accessories of every kind, but sad to say—sad to confess—we have not improved those qualities of faithfulness and loyalty of which you inquire, as we have the furniture, carpets, lights, and heat. Over us who are pondering over these terrible conditions daily, there can not help but creep a feeling of distrust, when we behold so much unfaithfulness around us. I am not writing blank verse, or attempting any flights of oratory when I declare that this faithfulness of which I write is not a burned up star whose glory has forever faded, nor a lost chord which never can be regained, but, thank God, faithfulness can be cultivated, and loyalty can be fostered and maintained so convincingly and truly that husband and wife can fully trust each other in any and all occasions in life; and by such conditions complex problems will dissolve themselves, and troubles fly away. The enemy can not upset a home where husband and wife are loyal to God and to each other.

To the young man entering a profession, to the lawyer preparing his first brief, to the young minister praying over his first sermon, to the officer taking his first command, to the parent looking into the eyes of their child, to the husband and wife looking into each other's eyes, to the Christian looking into the distance—to that land beyond the grave—to *all*, under every sky, and in every land, would I say, "Be faithful and loyal to God, to companions, and to friend and foe."

Humanity is not standing in the evening of anything but time; the morning of eternity is just ahead.

—J. G. A.



First Things First

Including Sunday-School Lesson for September 3 —Neh. 3:1-7:4

BY E. F. ADCOCK

If you were a plasterer, or a paper-hanger, or a painter, and according to instruction you arrived at the place of the one who sought your services on the day agreed upon and found that merely the foundation of the house upon which you were to work was completed, what would you think? What kind of a recommend could you give the builder as a business manager? Of course no one would do such a thing, except by mistake; yet I wonder if in everything we get first things first. This lesson of giving things their proper place seems to be an important one we all must learn. How hard it is for Johnnie to remember that the regular meal must come before dessert! And in some respects older people have not, according to our observation, learned this. The Bible gives us to understand that a soul is worth more than the world, yet many are exchanging their soul for a mere pittance of this world's goods. In building especially do we need to know what place each part should have. The poet says, "All are architects of fate working in these walls of time." We are all builders, and we need to know how rightly to build. We may learn some good points from Nehemiah.

Counting the Cost

Jesus taught that the safe rule when there is building to be done is first to count the cost. He who ignores this principle may, as Jesus said, get part of the building up and be unable to finish it, thus submitting himself to ridicule and mockery. Nehemiah was not of this type. He went to Jerusalem to build the walls, but he did not know just how great the task would be. So he took his night ride to find out.

He would determine the magnitude of the undertaking and then work accordingly. A certain class of enthusiasts might call him cowardly and lacking in faith. Had not God power to help rebuild those walls however demolished they might be? But here Nehemiah was not dealing with his own faith alone. He must have help. In proposing his plans he will meet doubtings, and opposition and he must know his ground. Nehemiah's course was wise. Beware of that movement that comes in so blusteringly; doubtless its leaders have not counted the cost. It is better to start moderately and build permanently than to make much ado on the start and end in failure. The sinner who comes to the Lord—he who would build a Christian character—must count the cost. He needs to know what he must give up and what he will gain; otherwise he will not be stable. He who would devote his life to the work of the Lord needs first to count the cost. He is to be a workman on the walls of Zion, and a "midnight ride" is necessary if he is to work intelligently. Thus it is in every phase of life, we should consider the cost before we undertake.

Choosing the Most Important

It seems that the Jews' enemies were tirelessly active in opposing the great work at Jerusalem, and when open opposition did not avail deceit was tried. Deceit—that ready agent of evil! Sanballat's letter inviting Nehemiah to a council was, of course, a ruse and Nehemiah recognized it as such, but he had something more in mind and his answer is proverbial: "I am doing a great work, so that I can not come down." Here was another example of putting "first things first." "Duty" seems to have been Nehemiah's watchword. The "Sanballats" of today are many. Anything that will hinder God's cause or destroy it Satan will use. If persecution does not suffice, flattery may. Pleasure is ofttimes very harm-

less in appearance and will tempt the servant of God. Shame on the Christian who will be turned from his building by such secondary matters! "Yes, but one must have pleasure," is the argument, but the Bible says to seek first the kingdom of God and his righteousness—put first things first. Compromise is an enemy with a very appealing manner. Oh, yes, like those who asked to help in rebuilding the temple, they want to help in the work. "Our aims are the same" they will say; anything to get the building-work stopped. Christian brother and worker, heed not their cries; stick to duty. Your first duty is to discharge the work God has given you to do; on you the work depends. Let nothing detract from the main issue. Napoleon once said the reason he beat the Austrians was because they did not know the value of five minutes. Prize those moments you have to spend in God's service. Money is the secondary thing that comes first in many lives. Nehemiah would not accept a salary from his struggling people, but rather was the giver; he fed his officers and others from his own table. Here would have been a good chance for him to get possession of large estates, as many of the overtaxed people had to sacrifice their land. But his heart was more on the work of the Lord. So much depends on our devotion to duty!

Yes, it makes a difference what kind of material we build with—and it matters much *how* we build. Christian, do you count your own profit as more important than the work of Christ? Brother minister, in your work of building Zion's walls are you careful to use the right material first? Or do you go into a community and right at the start preach what the people are not ready to receive? What you preach might be true and right, but was it correctly applied? The success of our lives and of our work depends, largely on our putting "first things first."

The True Sunday-School Teacher

BY MARY LEHMANN

In portraying the teacher I shall try to draw for you one as nearly perfect as my imperfect, finite mind can picture by the light of the Bible. If in so doing I can make a little more apparent the greatness of the mission of the Sunday-school teacher and add my token of respect to that unpaid and often unappreciated person—the *true* Sunday-school teacher, I shall be satisfied.

How many times the work is looked upon as a necessary annoyance to be shifted if possible; and, if impossible, to be passed through as quickly, painlessly, and with as little ruffling of the comfortable weekly routine as possible. How often do we hear the words, "Oh, well, of course, I didn't want the place, but then, it won't take much time and when I am not there, I have a substitute." Such an attitude does not characterize the *true* teacher.

The true teacher knows that *his* work is one of the greatest in the world, that *his* mission is nobler than that of the leader of great armies, that *his* commission does not issue from any human potentate, but from the King of kings—the Great Teacher—who said, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Oh, when we realize what a great responsibility and trust has been placed on us, can we fail to do our part with reverent hearts when we are honored with an opportunity? Can we fail to give our respect and admiration to those whose happy lot it is to carry out this commission and to bear with the Giver the name of teacher?

There are certain qualities which this teacher should possess. The first of these is an absolute faith in God, his divine Son, and his inspired Word. Every teacher should be able to say with Paul, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth." And as he says again, "But we are not of them that draw back into perdition; but of them that believe to the saving of the soul."

Perhaps it seems unnecessary to stress this point of belief. It may be that some feel that the fact that one is a teacher in Sunday-school or a church-member proclaims unquestionably that that person believes in the fundamental truths of the Bible. I would to God that were the case! But when our universities, colleges, high schools, yes, and even church schools, teach that the Bible is only a set of myths, useful perhaps in the study of history, philosophy, or literature; but *belief* in which is ridiculous and a sign of old-fashioned ignorance; we of necessity must recognize that church-membership and belief in God and the Bible are not synonymous terms. We do not always find the second where we find the first.

Since I had otherwise educated teachers tell me that the Bible I was taught to believe is unbelievable and even that the Christ who died for me was no more than a man, if, indeed, he existed at all, I have come to place simple, old-fashioned faith in the Bible at a very high premium and to hold people possessing it in the highest esteem. The teacher can be of no greater service than to establish in the young minds an unshakeable faith and belief in God's Word. I believe that the future of our country, politically and economically, as well as religiously, rests upon this faith.

But faith is not enough, for "faith without works is dead." The teacher's life must be a living testimony to that faith. He must 'let his light so shine before men, that they may see his good works and glorify our Father which is in heaven.' After all, it is not so much the Sunday-school *class* that influences the learners, as it is the *life* the teacher is able to hold before them as an example. Good teaching on Sunday may be overthrown by bad living during a small percentage of the rest of the time; and the *best* teaching can not come from such living. Oh, what an influence for good the Sunday-schools of our land could have if every Sunday-school teacher were as fine upstanding a Christian as some of them are! When the majority of Sunday-school leaders are such Christians, then, and then only, will the world cease to consider Sunday-school fit only for old ladies and children.

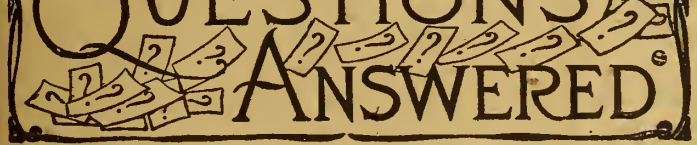
Such teachers have the good of the pupils at heart and are willing to sacrifice for that end. With this in mind, they encourage careful home study and family worship. Great as the work of the Sunday-school is, it is nevertheless in the home that our strongest impressions are gained; and the home with its family altar is giving the members a heritage which no gold can ever replace nor no later impressions destroy.

This teacher, with his love of the Bible, can not fail to recognize its beauty as well as its everlasting usefulness. Those pieces of man-made literature which are most worthy of our praise and admiration and which are

rightly called masterpieces are only such because they verify and illustrate truths already set down in the Word of God. With this in mind, the teacher will be eager to engender an appreciation of this beauty in the minds of his pupils and so make more pleasant their study of the Bible.

Having sowed the seed, the true teacher should not be content to forget the harvest. Interest in the individual pupil should not cease when he ceases to be a pupil. Wherever possible, the teacher should keep in touch with these lives and stand ready to lend a steadying touch or sympathetic word as needed. Many a life might be kept on the right path by a knowledge that there is some one who stands watching, expecting its best, but ready to quietly help should that best seem hard to attain. Many might be kept from slipping down by being brought again under the influence which first started them on the Christian road. We read of Paul returning again to certain cities "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

So we find the *true* teacher believing, living, teaching, and confirming in the gospel of Christ. If this seems like too hard a task for us to undertake and the requirements too rigid for us to comply with, let us remember that we are expounding the religion of Him who said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." And if our efforts seem weak and futile, let us remember also that He passed through Gethsemane and Calvary and afterward said, "Lo, I am with you always, even unto the end of the world."



Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

Is it possible for a man to get sanctified without giving up his tobacco?

Can a person use tobacco in any form and keep clear before God?

The above two questions and similar ones have come to us recently. Conditions and the understanding of people differ so widely that God has to deal with people in the best way possible under the circumstances. God's laws have to be applied with equity. In other words they must be applied with a degree of flexibility that meets the needs of every soul in its situation. God's mercy is very great, and so he passes over many things in the unenlightened that he could not and would not tolerate in those more enlightened. In many thousands of cases people who never heard any teaching on the wrongness of using tobacco have been shown by God that it is displeasing to him for his people to use it, and they have given it up.

Again, not a few people have tried to get saved and hold to their tobacco after hearing teaching on the subject; but I have yet to see the first one who made a genuine, whole-hearted Christian. The ignorant may be accepted because they know no better, but every one is required to measure up to his knowledge of God's requirements in order to be accepted of him. The further fact that God takes away the appetite from so many who give up tobacco is proof that he classes its use as sinful to the enlightened. A person who knows that the Word of God says, "Let us cleanse ourselves from all filthiness of the flesh" (2 Cor. 7:1), and who refuses to do so or does not avail himself of God's grace to purge him from the filthy habit, can never have a "conscience void of offense." One who does not obey God in this is just the same as one who refuses to obey in anything else. I see no possibility of his being justified, to say nothing of sanctification.

Is it wrong to drink coca cola?

I should not class it as sinful unless it should be going against conscience scruples; but the makers advertise it as containing a per cent of theine, which is a poisonous, habit-creating drug very injurious to the nerves, so proper regard for one's health would lead to its rejection. Also, all iced drinks are injurious to the stomach, and many of the prevailing digestive troubles are caused or aggravated by the use of iced drinks, according to physicians.

Please explain Acts 2:31 and Rev. 13:18.

The first text refers to a prophecy of Christ's resurrection. His soul was not to be left in hell (hades, the place of departed spirits between death and the judgment) and his body should not be left in the grave long enough for decay to set in. In other words, he was to be resurrected in a very short time after his death.

The second text has reference to the former custom of giving a numerical significance to the letters of a name. The pope as head of the Roman hierarchy is supposed to be referred to, as the inscription on his miter has a numerical value of exactly the number mentioned in the text.

A man who was very prominent in a congregation got set against a certain sister who was also somewhat prominent. He listened to all evidence he could procure against her, repeated it, warned others against her, hindered her in every way possible from taking part in the Lord's work. He caused her much sorrow. He was so sure he was right that he thought it unnecessary to investigate the matter or to speak to her personally. Then he found out that he was wrong. He was advised to ask her forgiveness, which he did very formally, but we hope humbly. Then he let the matter drop. In this case should he not have publicly confessed, at least to the congregation, that he had been mistaken? Should he not have gone to persons to whom he knew he had harshly and unkindly denounced her and confessed his mistake? What will be the final outcome of a man or woman who fails to do his duty on this line?

A true sense of justice makes its possessor slow to utter charges against another, and a true Christian spirit feels more like shielding a fellow Christian than like opposing and denouncing him. One who utters against another slanders that come to his ears and who does not investigate before condemning is not following the Golden Rule, to say the least. Charges against a fellow worker should be carefully and fully investigated before action against him be taken. One who acts toward another as you speak of certainly acts very improperly. One who has a proper regard for justice and who is animated by a sincere and generous spirit never waits to be required to make confession when he sees he has wronged or injured another, but is ready and eager to make the most

ample amends. Confessions that are forced and formal have no genuineness in them. They show not real fruits of a right attitude of heart. I can only feel that a person who does as you state lacks those qualities of soul that make true, whole-hearted Christianity so attractive. He can not be living close to God nor be animated by true Christian love. The cure for such things is more Christlikeness. —C. W. N.

Arguments Against Divine Healing Answered

[Continued from page 6]

I come now to the point as to why healing is demonstrated more than any of the rest. It is simply because the need and the demand is greater. Its manifestation will be as much greater as the need. In Bible times it overshadowed all the rest. There were but few scattering cases of healing from snake-bites or poison, and of speaking in tongues, but healing of the sick filled the greater part of Christ's ministry, and continued on through the Acts of the Apostles. Just so today the sick are everywhere, the need is mountain-high, many being beyond the aid of physicians. God give us men and women who can pray the prayer of faith—the signs will follow.

Doubtful Interpretation

In his exegesis of Jas. 5:14, Elder Briney says, "The passage in James is of doubtful interpretation. If it is to be taken in a literal sense, it simply means that the use of medicine should be attended with prayer in the case of Christian people. Oil was extensively used as a medicine in those days, and was applied externally as well as internally. If the medicine used is quinine or calomel, its use should be accompanied with the prayers of God's people." These verses are very much in Elder Briney's way. They are among the strongest in the Bible revealing the fact that healing had become a settled, established, perpetual thing in the church. These instructions were given by James, who had oversight of the church at Jerusalem, about thirty years after healing had been introduced by Christ, and established in the church by the early ministry. There is no wrong interpretation on these texts so far as the Bible itself is concerned. The wrong interpretation comes when Elder Briney tries to convert the anointing-oil into medicine, and give the text a figurative meaning. This is absolutely wrong. Nothing is even hinted at that the oil used for anointing-purposes in Bible times was medicine. Nor is the language so constructed that one would believe it to be figurative. The gist of the matter is this, that the early church believed in and practised healing, and these were the simple instructions given to Christians to be used in case of sickness. "Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Elder Briney says, "If the medicine (anointing-oil) used is quinine or calomel, its use should be accompanied with the prayers of God's people." If this is what is meant, a number of changes will have to be made. Doctors will have to be substituted for elders, or the elders will have to give the medicine. In case of the former the elders would be ruled out entirely, the doctors having to do the praying as well as the anointing; and in case of the latter the elders would have to take a course in medicine. If the former was meant, it will read well in the text. Let us see: "Call for the doctors [elders] of the church; and let them [the doctors] pray over him, anointing him with quinine and calomel [oil] in the name of the Lord." At a glance one can see the absurdity of such an interpretation. Such a thing would never be put into effect. It would not only destroy the sense of this scripture, but would also destroy the scripture itself. And this is the very thing Elder Briney is aiming at. He does not believe in divine healing and this scripture must be disposed of, so he uses this method. He has to do this because the issue is forced here. It is either healing or no healing. If a man has faith in God, and obeys this part of his Word, and prays the prayer of faith, the Lord will heal him, unless it be his appointed time to die; and in case it is, neither prayer nor all the medical science in the world could save him. There are times, too, when the Lord delays healing for a time, as he did in the case of Job, for his own good purpose, but in due time we shall reap if we faint not.

We are not here trying to argue a case against doctors or for fanaticism, for there are times when the events of life make it necessary to have the assistance of some one able to help us, as in the case of child-birth, broken bones, dental work, or some necessary surgical need, but the best that such individuals can do, and all that most of them claim to do is to assist nature. The healing, then, after all, rests with God, and is either accomplished through nature itself or in a miraculous way in answer to prayer; and I will add here that if God and nature are let alone in cases where men attempt healing by medicine and drugs, the individual will fare far better than if tampered with.

Healing, when we get down to sound, logical argument, is a reasonable, sensible thing, and the disciple of Christ who learns the way of prayer and faith in God has discovered the greatest remedy in existence, for which he is drawing from the very source and fountain of life for healing to his body the spiritual good that comes to his soul can not be computed. The fact stands out clear here that divine healing direct from God is taught, and that it comes through obedience to his Word and the prayer of faith, and to try to make medicine and drugs the agency through which God works is to destroy healing faith. What may be done by physicians or by oneself is only incidental. A man's faith should go direct to God for the help he needs, with the expectation that God will answer prayer direct. If Elder Briney's plan were followed, prayer for the sick would only be a mockery, and divine healing would banish from the earth.

His last argument is summed up in these words, "But it is possible that the language is to be taken figuratively, and in that case the oil would be the Word of God, and the anointing would be teaching the sick that Word." You see he does not know. He feels that the other position is not correct, so he makes this guess at it. But he is mistaken again. Granting, though, that he would be right, then in that case teaching the Word, and praying the prayer of faith, would be God's means of healing, and that is a long way from quinine and calomel. There is absolutely no way here to dodge this issue. So far as the Bible is concerned, divine healing is taught, and the sooner opposing ministers are converted to it the sooner they will become fully qualified Bible elders, and will have faith to anoint and pray for the healing of the sick when called upon.

Elder Briney closes his discussion with these words, "But whether the language is literal or figurative, it does not prove that a given individual can work a miracle, for, as indicated in the beginning of this article, the only way that an individual can prove that he can perform a miracle is to work one."

We have already proved that God's Word does substantiate healing whether we see it or not, but we are not left with this alone. There is an abundance of evidence in these days that God's Word is true and healing-theology practical. Beside, thousands of others who are recovering the "faith once delivered to the saints," the great majority of the one hundred thousand or more people who are the moving-power of this last reformation, which has as its objective the full restoration of the primitive church, with every doctrine intact, is proving every day that healing is practical and that the days of miracles are not past. During the last forty years God's people have been healed of practically every disease mentioned in Bible times, and many wonderful miracles have been wrought. But in order not to be too general, I will give my personal testimony. For more than sixteen years God has been my healer, and I was once healed of appendicitis when but few who knew me held out any hope for my recovery. My wife was miraculously healed of smallpox. My children, aged ten and twelve, have never tasted medicine, and they have had about all the diseases common to children, ad some that are not. God has always healed them in answer to prayer, a number of wonderful miracles being wrought, among them the healing of a serious dog-bite of which my boy now bears the scars, and the healing inside of three days of my daughter's face, which to begin with was a solid mass of sores. With the boy we claimed the same promise Paul did when the reptile bit him. I am at present pastor of a large congregation, the majority of which trust God for healing. My work among them is virtually the same as a doctor's as far as being called in sickness is concerned; the only difference is the doctor uses medicine and drugs and I anoint and pray the prayer of faith along with the local elders and the congregation itself.

I claim that the verses in both Mark and James are authentic and practical, and extend the invitation to any who doubt it to "come and see." We say this reluctantly, and in humility, claiming no individual power or holiness, but pass the glory up to the Christ who hung on Calvary and by "whose stripes we are healed."

Elder Briney says that there are many 'fakers' out preaching the gospel, and I say, it is true. The land is full of higher criticism, and educated infidelity. God give us more men of faith and power such as the primitive church had, that this great restoration movement toward a primitive, model church, with the whole Word of God as its standard, may soon become a living reality.

Healed of Bronchial Trouble

McCool, Miss.—For a number of years I have been living for the Lord, and it has been my good pleasure to trust God for the healing of myself and also of our family. It is no hard task to obey his commandments if we love him.

Last May I was stricken down with bronchial trouble which caused my life to be most miserable. For several days and nights I was unable to sleep. I took the night sweats. At one time my husband and I prayed almost all of one night. The devil was working to get us to doubt; but we were determined to trust God, at any cost. We came out more than conquerors. (Dear suffering ones, if your prayers are not answered at once, do not give up; rebuke the devil and claim the promises.) Many wanted to bring in a doctor and have medicine given to me; they said I would die otherwise. God's power was sufficient to raise me up, for which all praise is due him.

I thank God for those days of suffering; they have been beneficial to me. Many times God has healed us of various troubles, such as colds, burns, toothache, headache, fevers, etc. No afflictions are too hard for Jesus to heal.

The Trumpet has helped me many times; it brings light and sunshine to our home every week. I would rather do without a meal than not receive the Trumpet. Surely it is worth its weight in gold. I shall always support it with my prayers and means. Your sister in Christ, Mrs. Clyde (Boone) Keen.

God Came to His Rescue

Rockford, Ohio.—From my youth up I always knew of the Lord's power to heal all manner of diseases, as my parents are saved and in the church of God as revealed in the light of this evening of time, and the Lord in answer to their prayers often healed our bodies. But the time came in my life when I wandered so far away from God that I did not have confidence that he would heal me, and so began using medicines whenever I was afflicted in any way. A few years after I got married, the Lord helped me to see my sinful condition, and after repenting and believing on him, he saved me. Praise his holy name!

After this, whenever I would get sick, I longed to trust the Lord for the healing of my body, but having resorted to medicines for many years past with some success, I would still yield to the temptation to use them again.

Last December I was suddenly stricken down with a severe cold on my chest which immediately resulted in plural pneumonia. Again for several days I called in the doctor, but instead of getting better I began to grow worse. I called for the elders of the church to come and anoint me, but as my trust was in medicine, I did not receive much help.

I got very low, and my wife and neighbors began to despair of my life; but, thank God, the time came when I decided to give up all medical aid and trust God alone, and let him have his way, whether I lived or died. After making this decision, I sent for Bro. R. A. Walling, of Willshire, Ohio, who is our pastor there, to anoint me. My wife, mother, father, and Brother Walling gathered around my bed to pray, and, thank God, how earnestly they did plead with God in my behalf. They then anointed me and laid hands on me in prayer for my healing, and I began to amend from that hour, although it was a fight of faith for several days after.

The Lord let me recover gradually, and I praise him for the many lessons I learned while waiting on the Lord. During my recovery and while I was still in bed God sanctified me wholly.

I now am completely well and weigh one hundred and eighty-one pounds. Let us not be afraid to trust God, for all earthly aid is far inferior to the power that comes by faith in Jesus. Yours in Christ,

Paul J. Baumgartner.

We sometimes learn more lessons by waiting, and by being patient, than in trying to hurry things along.
—*Frank E. Wallace.*

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.



Bro. J. Lee Collins writes that he expects to spend September in revivals at Wise, and Norton, Va.

Bro. Warner Clayton preached at Summitville, Ind., Sunday evening, August 13.

Bro. I. M. Hedden reports having held a number of profitable meetings in Mississippi lately. He left that State recently to attend the New Edinburg (Ark.) camp-meeting.

Bro. S. W. Hunter writes, "I closed a successful revival at Folsom, W. Va., July 31 and began another revival at Jacksonburg, W. Va., August 3. The outlook is very favorable."

A sister from Shelby, Mich., writes that the Lord is with the congregation at that place. Some minister from Muskegon, usually Brother Stepelton, comes every Sunday to preach for them. Their regular services are as follows: Sunday-school at 10 A. M.; preaching on Sunday at 11 A. M. and 7 P. M.; prayer-meeting Wednesday at 7:30 P. M. July 30 they had an afternoon meeting, when several automobile loads from Pentwater and beyond came bringing their lunch-baskets, some staying all day, some for two, and some for one meeting. August 6 they had another afternoon meeting at which there was good attendance.

Bro. Lawrence A. Brooks, pastor at Terre Haute, Ind., writes, "Our first tent-meeting for the season closed July 30. There were about twenty who consecrated either for justification or sanctification and almost all seemed to get their heart's desire. Bros. H. A. Sherwood and H. C. Clausen did a good clean work, for which we are very thankful. I believe every person who attended this meeting went away with good impressions. We have decided to begin another tent-meeting September 3. We shall undertake this meeting without any outside help. Everything is looking very encouraging for the work in the future and the saints are working very enthusiastically.

Bro. Harry E. Graham from Peebles, Ohio, preached to the congregation in Cincinnati, Ohio, Sunday, August 6. The congregation there is not very large, but is reported as being very spiritual. Bro. Russell Olt is their pastor.

I am pre-eminently religious. Religion is the object of my existence. I know of no other student body in the world as large as mine with every member testifying to an experience of salvation. But to be religious and spiritual one does not need to be unintellectual. I am not less intellectual, but more spiritual. My aim is the highest development of body, mind, and soul.

I AM THE
ANDERSON BIBLE TRAINING-SCHOOL

Bro. Chas. O. Lee is taking care of the work at Bloomington, Ill., until Bro. M. P. Rimmer arrives. The former pastor, E. N. Reedy, is leaving for other fields of labor.

According to reports the Doniphan (Mo.) camp-meeting was a success. It is said that this was the best meeting ever held on the grounds. A larger number of out-of-town saints attended this year than ever before. Twenty-seven were either saved or sanctified. Fifteen followed the Lord in baptism. About seventy persons took part in the ordinance service. It is estimated that there were twenty definite cases of healing; some of these were remarkable. Sister Tressie Parker, of Kirksville, rendered efficient service as the evangelist. Bro. W. T. Seaton, of St. Louis, also did much for the success of the meeting.

A new congregation raised up in the community ought to make any pastor and his helpers happy, and that is just what Bro. Fred Bruffett reports. The new congregation in this case is that at Sugar Creek, a suburb of Kansas City, Mo. A three weeks' revival was held there in July, and at the close a Sunday-school was organized with thirty-eight in attendance the first day. The church was also set in order with Sister Hilda Vail as pastor. She, and other local workers, assisted in the meeting. This makes the seventh local church for the two Kansas Cities, and vicinity. Four of them are white and three colored. There is also a small congregation just across the river which Bros. Dooty and Yoder raised up this spring. Brother Bruffett says, "The work is encouraging."



Gladys Chappelle is spending a few weeks at her home in Woodburn, Oreg

We are replenishing our stock and have placed orders with several publishers.

Elver F. Adcock recently returned from a visit to his home near Barney Iowa.

Josephine and Ceora Wallace visited the church in Cincinnati, Ohio, on a recent Sunday.

Della Murfin is helping with stenographic work in the absence of some of the workers who are on their vacation

Mr. and Mrs. Wilson Jones, from Hayesville, Iowa, visited the G. Russel Dodge family recently. Mr. Jones is Mrs. Dodge's brother.

The west end of the School campus is being leveled and a new sidewalk built. This was made necessary when the street was cut down at this point

D. Meyer started on an extended trip a few days ago, to visit a number of German congregations. He will touch California, Washington, Oregon, Alberta Manitoba, Minnesota, North Dakota and other States.

Mrs. Nellie Olson and her sons, Daniel and Nathan arrived in New York August 8 from Kingston, Jamaica. They reached Anderson August 12. Sister Olson will take some studies in the A. B. T. S. this fall, while the boys will attend high school.

A number of congregations and Sunday-schools within comparatively short distances from Anderson, and others in different parts of Anderson, are to a large extent being taken care of by workers from the Office, who make the trip either by automobile or interurban train. Mathias Schoger, Homer Trick, Josephine Wallace, and Velma Coburn assist the pastor, J. S. Ludwig, at South Anderson. North Anderson is pastored by Lawrence Hatch, and he is assisted by Elver Adcock, Martha Moore, and Elsie Genske. Brother Hatch also has charge of the work at West Anderson, and here he is helped by Warner Clayton and his wife. Eva Miller, Ada Dippel, George Ferree, and Kazu Kaneko go to Irondale; Grover Martin, his wife, and Fred Blore go to Summitville; Elsie Shiffner and Edith Lyngklip help William Abel at Salem Church. A work was opened up at Middletown a few months ago, and this is looked after by Earl Langley, Brother and Sister C. S. Tyler, their daughter Alice, Anna Koglin, and Inez McCollum. G. Russell Dodge is Sunday-school superintendent at Ovid. Mary Pyles and Marguerite Bowser help T. C. Hall, at Patesville. Brother Hall is pastor at Ovid also. In some instances other persons from Park Place assist in the work at these places regularly. A number of the workers also give assistance occasionally in preaching, special singing, or otherwise. C. S. Tyler has had a large share in opening up the work in many of these outside places, and oversees a number of them. George Skinner, from South Anderson, is building up a work at Jackson Park. The Park Place Sunday-school, too, comes in with its full share of teachers who are employed at the Office.

CHURCH NOTICES

I wish to announce to the church that I am now at liberty, and any congregation desiring a pastor may get in touch with me by letter or personally at my home. Address all communications 1610 Herbert St., Lansing, Mich.

J. W. Clukie.

Some time ago I gave a notice through the Trumpet of the loss of all our sheets, pillow-slips, and towels on the Grand Junction camp-ground and asked for contributions of such things. I wish to thank all the dear saints who so kindly responded. Our needs were well supplied and we have more than before. I am sure God will reward you all, and I pray God's richest blessings to rest upon you. E. A. Austin.

Greenville, Mich.

I thank all that have responded to my call for used literature. My appreciation of your cooperation can best be realized by those of like experience. When we feel the great need of the good seed being sown and yet are quite unable of ourselves to do it, then for the good brethren to so heartily respond does surely send a thrill of encouragement. I have been able in the last few months to place more than 1,000 Gospel Trumpets with other literature in 350 new homes.

While you have given us great help, we still need your prayers accompanying your gifts of literature. I believe it a good suggestion that when we prepare a bundle of literature for the mail, we lay our hands upon it earnestly asking God to bless it to the salvation of souls. Yours all on the altar for God,

Will Dudgeon.

R. D. 1, Albion Mich.

To Our Scandinavian Brethren

For more than one year and a half the Lord has laid a special burden on our hearts for Denmark, and for more than six months we have felt that we should go there as soon as possible.

We have spent all we had to build up a work for God at this place, and as the saints here have had very heavy financial burdens the last year, buying property and now building a chapel, we can not expect much from here, for they are not able.

We wrote to the Missionary Board, and they were not able to send us, but advised us to make an appeal to our Scandinavian brethren, who would naturally be burdened for the spread of the gospel to their own people. We expect to go as soon as the Lord opens the way by sending in means for the trip, which is very expensive and we intend to do our best to be able to go. May God richly bless you. Your Brother and Sister,

Jens P. N. and Corinne Ikast,
Grand Rapids, Minn.

Central Illinois Assembly

The central Illinois assembly will be held at Bloomington, Ill., August 25 to September 3. Bro. W. E. Monk, of Louisville, Ky., will be the evangelist. We want every saint in central Illinois to attend this meeting. Send your pastor and evangelist. They will be needed and they need the benefit of the meeting. Meals will be served in the dining-room at a minimum sum. Sleeping-quarters will be furnished to all who come; but be sure to bring your bedding. The meeting will be located on Oak and Mulberry Streets. Those coming in on any railroad take car to the Square, transfer to a Market Street car and get off at Oak Street, and walk one block north. Any having donations, either money or eatables, send them to A. C. Martin, 1004 Pancake Street, Bloomington, Ill. We are expecting this to be the largest and best meeting of this kind that central Illinois has ever held. Come and enjoy a spiritual feast. Ministers from all parts of the State will be present. Any one desiring further information write Chas. O. Lee, 503 W. Miller St., Bloomington, Ill.

Chas. O. Lee.

An Automobile For the Work In Africa

To the Brethren in California

At the Reedley (Cal.) camp-meeting some of the ministers agreed to lend their support to a fund for an automobile for the work in Africa. The word soon went out that the California saints were going to get this automobile.

It was not the intention of the ministers who promised as they did that they would stand for this amount themselves, but would use their influence to this end. However, I am sure that each one of the ministers would like to be able to supply this full amount for there is no doubt that a good machine could be used in Africa for the work of the Lord by our missionaries, as well as by any of us in our homeland. But individually, we lack the means, and take this opportunity to call attention to this need of the work in Africa.

I would suggest that we all make a special offering for this fund, that will not interfere with our regular congregational budget. Let us do something extra in this matter, something that will mean sacrifice. This invitation extends to any one outside of California who has an interest in the Dark Continent. Send your offering to Bro. J. W. Phelps, Anderson, Ind., specifying what it is for.

The missionaries sail soon, and we should be prompt, as they should take this machine with them. Yours for the gospel to all the world. J. W. Byers.

618 Palm Ave.
Fresno, Cal.

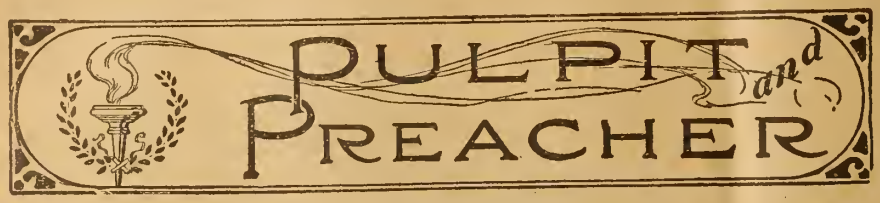
REQUESTS FOR PRAYER

Please pray for God to make me well and strong. A Silent Reader.

I have been afflicted for some time and I have been trying to have faith that I might be healed. I get better

and then I get down again. Would you please agree with me in prayer for my complete healing?

A Gospel Trumpet Reader.



Little in His Own Sight

BY A. Q. BRIDWELL

"And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" (1 Sam. 15:17). We notice in the next verse that Saul was sent to utterly destroy the sinners, and he failed to do what God had told him to do. Because he failed to keep little and do just what God wanted him to do God rejected him.

Saul is a good type of the ministry. The apostle Paul said, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God" (1 Cor. 15:9). Also we read in Eph. 3:8, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Paul was among the greatest preachers and apostles, and God had wonderfully worked through him in mighty signs and wonders insomuch that from his body handkerchieves and aprons had been carried and laid on the bodies of sick people and they were healed and evil spirits went out (Acts 19:11, 12). But we hear him cry out, "I am the least of all saints." Yes, he said he was less than the least of all saints.

As I have been meditating upon these words, I realize that we as ministers of the gospel, if we are to be used of God, must keep little in our own sight. Saul was made king when he was little in his own sight, but when he got to where he did what he thought best instead of doing what God said, he was rejected. Even if God had said for him to destroy all the sinners, he thought it would be all right to spare a few. Brethren, let us keep little and do what God has said do, no more, no less.

Those people made a great ado over their king, and no doubt caused Saul to think he was something more than he was. A young minister who had fallen into sin but had got back to the Lord and who was an able minister said that the saints were somewhat to blame for his fall, as they applauded him so much it got his eyes upon himself and he began to think he was something and fell. All of us, no doubt, have had the saints come to us when we would hold meetings for some brother pastor, and say, "Our pastor is a good man, and a good preacher, but oh, if we just had you here, the work would build up." If we do not keep little right along, then we shall feel ourselves puffing up. One young preacher told me that the devil had suggested to him, "If I were you I would go to Anderson and show those fellows how to preach." Brethren, the only thing we need to do is to keep little in our sight and if God wants to use us we shall be ready for use. God can not use a man who feels as if he is the head. That is bordering on popery, and will soon result in a fall. Jesus said, "But be not ye called Rabbi: for one is your master, even Christ; and all ye are brethren" (Matt. 23:8).

It is just as necessary for the older ministers to stay little in their own sight as for the young ministers. In fact, we will all have to keep little if God uses us for his glory. And we as evangelists can help the pastors where we labor if we will keep little. When we are holding meetings and the saints come around whispering and saying, "If we just had you here, the work would grow," then is a good time to preach a sermon on the duty of the congregation to the pastor, and tell them privately and publicly that they need to stand by their pastor; for if you were to go there, as soon as you had been there long enough to be a little old to them, and the next evangelist came along, they would be saying to him, "Oh, if we just had you, our work would build up so much faster. We love our pastor and he is a good man, but we need you." May God help us as ministers to keep little.

May the Lord help the congregations to appreciate their pastors and stand by them. It is not the man who draws the biggest crowds that would make you the best pastor. It is the man who does constructive work, a man who is a builder. It is not the evangelist who draws the biggest crowds who is the best for our revival-meetings; it is the man whose work shows after he is gone. It is not our reports we make on paper that counts; it is the work that we have left behind to show what we have done. Saul's work told on him. Our work will tell on us. Paul's work told on him. May God help us to pattern after Paul instead of after Saul, and let this ever ring in our souls, "Keep little in thy own sight."

To pray well is the better half of study. —*Martin Luther.*

We should all find more real satisfaction in life if we would think of the words of Jesus: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

—*Frank E. Wallace.*

A Word of Appreciation

I feel it is not only a great privilege to receive the Gospel Trumpet each week, but a duty; for it can be handed out to friends and neighbors or carefully bundled up and sent to shut-ins or distributed in other different ways.

I am isolated and have not heard a sermon nor even a prayer except in our family worship for almost a year, but each week when the dear Trumpet comes we have a season of rejoicing. Many times I became so encouraged and lifted up while reading the good articles that I fall on my knees and with tears beg God to make the paper as great a blessing to others as it is to me. My children think it is as bad to tear the paper as to soil a book.

The Trumpet is a channel through which flows the great love and warnings of God to a lost and dying world, and I feel that if each child of God could realize this as he should there would be twice the number of papers going out each week. From the depth of my heart I say, "God bless the Gospel Trumpet." Your sister,

Moody, Tex. Mrs. Lena Hand.

TESTIMONIAL

West Liberty, Ohio.—Today it is seventy-nine years since I was born into my earthly father's family, and over thirty-three years since I was born into my heavenly Father's family, where I expect to remain through time and eternity. The first sermon I heard in this reformation convicted me of sin; and by repentance and faith in Jesus Christ, God saved me from all my sins. Afterwards, by presenting my body a living sacrifice I was sanctified. God placed me in the body as it pleased him. My greatest desire is to live at all times with his approval on me. The next greatest is to see souls saved. I love the Bible above every other book; the next is the Gospel Trumpet. We have been reading it for thirty-two years. We would sacrifice much else before we would be without the Trumpet. It is food to the soul. We also believe in divine healing. We trust the Lord to the saving and sanc

tifying of our souls and the healing of our bodies. As Paul says, I exercise myself to always have a conscience void of offence toward God and man. With him I also say, "I know in whom I believe and am persuaded he is able to keep that which I have committed to him against that day." I mean to go right on until the crown is won. J. M. Whitman.

Savannah, Jamaica, B. W. I.—On Sept. 1, 1921, I had a serious attack of malaria fever. This fever developed very rapidly. So on the following day the doctor was called. After I was examined by him he pronounced my sickness to be a very serious one. As is the custom, he asked if he should prescribe. I said no, because for a number of years I had been exhorting about divine healing, and now I must act what I had been teaching. In refusing the doctor's prescription I met with his displeasure; but he acknowledged that it is good for a man to live up to what he teaches others. I grew worse, and he was sent for again. I became helpless, and the doctor made two injections.

So far as I know this did not give me any help, for my flesh continued wasting away. He paid me another visit and would have given other injections, but I refused. He thought my wife and I rather ridiculous, and said to her, "The man is dying, and I am called, and am hindered doing what I know is necessary." He left the home shortly after.

At this period, on one evening at 8 o'clock or thereabout, I felt the hand of death, and I told the brethren and friends present I would soon die, and they were to see after my two children and wife. So they all gathered around me and again the prayer of faith was prayed. The Lord wonderfully witnessed to us that I should recover. From that time I started to amend, and on the closing days of the month I was able to leave my bed.

My baby girl laughed at me as I made my feeble steps across the floor; but the Lord had done a thorough work, and at the end of the month I walked one third of a mile. At this stage many advised that I should take some tonic; but I informed them that the Lord who had brought me through the greater part of my sickness could build me up physically and mentally.

Praise the Lord, I am well and strong again, with an addition of ten pounds to my flesh. By the grace of God I mean to trust him for my healing. Glory to his name! Asher N. Wright.

Meeting Notices

ALABAMA

Bessemer, Ala.—The camp-meeting of the church of God (colored) will be held August 25—September 3. Ministers expected, W. W. Naylor and Luther Hill. For further information write M. T. Hiill, Pastor.
2005 S. 20th St., Phone, Bess. 429W.

Cherry Grove, Ala.—Meeting beginning August 27. Cherry Grove is twenty miles west of Athens. E. E. Byrum will be present August 31 to September 3.
J. C. Paulk.
R. D. 6,
Athens, Ala.

IDAHO

Middleton, Idaho.—Camp-meeting, August 19-28. Not a large camp-meeting but we hope it to be great in spirituality. For any information write Tressa Nickerson, Middleton, Idaho. Tressa Nickerson.

ILLINOIS

Bloomington, Ill.—Central Illinois assembly, August 25—September 3. We hope to make this the best meeting ever held in central Illinois. Let all the congregations in this territory send in their contributions as quickly as possible. W. E. Monk, of Louisville, Ky., will be the evangelist. Sister Phoebe Rediger, of Hoopeston, will have charge of the young people's meetings, and Sister Ruth Marquiss will have charge of the primary work.
E. N. Reedy, Pastor.

INDIANA

Bedford, Ind.—Southern Indiana Camp-Meeting will be held at Bedford, Ind., August 18-28. We are expecting a large attendance of saints. Bring bedding if possible; do not forget this. You can rent a tent and camp on grounds if you like; tent for two beds will not cost over $6.00; whatever we can rent them at, that is what it will cost you. We shall have straw here. Meals will be served at a very reasonable price. We shall make it as easy as we can for all, so come; get all you can to come. Ask your agent the best way to get here, or drive through in machine. Ministers giving all their time will be cared for free, so will the poor. L. F. Robold.
Bedford, Ind.

KANSAS

Almena, Kans.—The general Almena camp-meeting this year will be from August 18 to September 3. The first part will be given to evangelistic services, and the last ten days to the regular camp-meeting. We are planning for a larger and better camp this year. C. C. Mansfield, of Oklahoma City, will be the main speaker. Others will also be present to preach the gospel. This meeting will be run as in previous years. Ministers and their families and worthy poor will be cared for free. Meals will be served on grounds. Tents may be rented; put order in immedlately. For further particulars write, A. G. Lovell, or R. C. Smith.

KENTUCKY

Scranton, Ky.—Annual camp-meeting, August 25 to September 3. T. F. Lyons, of Morehead, Ky., Edgar Fleenor, of Alexandria, Ind., and W. H. Hunt, of Winchester, expected. John C. Williams.

Winchester, Ky. — State camp-meeting, August 18-28. W. H. Hunt.

LOUISIANA

Forest, La.—A protracted meeting of the church of God will commence at Pioneer, La., August 25, and continue over two Sundays. To any one who would like to come and camp on the ground, we will say that you will find all of the conveniences you need, and a courteous people to stay with. R. H. Owens, of Mt. Pleasant, La., and J. M. Kelley, of Quitman, La., will preach the word. Everybody invited. For further particulars write us. I. J. Fair.
Forest, La.

Palmetto, La.—State camp-meeting (colored) September 22—October 1. All ministers in the State are expected. Ministers from other States are invited.
Ogden Fontenat.

MICHIGAN

Burlington, Mich.—Camp-meeting will be held at the grounds one mile east of Burlington and one mile north of Burlington station August 25—September 3. This date was found most favorable last year, as other camp-meetings near by were over, giving a better attendance on that account. Burlington is on the Air Line Division of the Michigan Central Railroad, with two trains each way daily. It is also on the main road between Detroit and Chicago, this being one of the best automobile roads in the State. Board is furnished on the free-offering plan. Lodging provided free; plenty of straw-ticks; but to be sure of bedding you should bring some with you, as we can not agree to furnish bedding except to ministers and workers. If you have been to this meeting, we should like to have you come again; if not, we should be glad to have you come. Any train will be met if we are notified. Bro. R. O. Marsh, of Union City, Ind., expects to be at this meeting. For information address Wm. Eldridge.
Burlington, Mich.

Douglas, Mich.—Revival, beginning September 12. Cecil Knight.

St. Louis, Mich.—Central Michigan camp-meeting, August 17-27. F. G. Smith, J. A. Morrison, and other able ministers will be present. Grounds two miles east of St. Louis. Those coming by the Ann Arbor Railroad take the buss from Alma to St. Louis, where the E. M. Wagner Taxi Company will convey to grounds for 25 cents. Taxi will also meet all Pere Marquette trains. Be sure to take Wagner taxi. Meals furnished at reasonable cost. Ministers will be cared for. Lodging free to all, but bring bedding. Those who have tents be sure to bring them. Those desiring further information write E. C. Grice, St. Louis, Mich. E. C. Grice.

MISSISSIPPI

Millville, Miss.—Camp-meeting (colored), August 25—September 3. A. G. Drane.
Center, Miss.

MISSOURI

Kansas City, Mo.—Missouri Valley Camp-meeting, August 18-27. To be held in a big tent on the lots purchased for that purpose last year Meals served on the cafeteria plan. Ministers half-rates. Rooms at reasonable rates close to meeting. Bro. E. G. Masters visiting minister. A goodly number of State and local ministers expected. Take a downtown car at Union Station, transfer to either 12th- or 15th-Street car going east, get off at Topping Avenue, and walk a short distance to the Missionary Home. For further information write, Fred Bruffett,
Chairman of Committee.
5903 E. 13th St., Kansas City, Mo.

NEBRASKA

York, Nebr.—Camp-meeting, August 18-28, at Chautauqua Park. Able ministers will be present. Mrs. J. C. Bishop.

NEW JERSEY

Egg Harbor City, N. J.—Tent-meeting (colored), September 8-24. Able ministers will be present; other ministers invited. This being a new place, all are requested to come prepared to help on the expense of the meeting.
Mrs. Irene Dowdle and N. Bradford.

NORTH CAROLINA

Charlotte, N. C.—Our annual State camp-meeting (colored) begins August 25, to last ten days or more. Able ministers expected. All congregations in the State are urged to attend. Everybody invited.
P. O. Box 721 H. F. Lee, Pastor.

OHIO

Payne, Ohio.—Camp-meeting, August 18-28. Bros. Geo. Lorton, S. L. Wingert, and other ministers expected. Tents for all desiring them. For information write to Ira N. Kilpatrick, Payne, Ohio.

Canton, Ohio.—Tent-meeting, August 13—September 4. Walter Rimmer, of Indianapolis expected. Forest Ave. and 9th S. W.
H. W. Miller.

OKLAHOMA

Jester, Okla.—Protracted meeting, August 25 to September 3. Bro. J. D. Harmon will be present to preach the word.
H. M. Coker,
R. 1, Brinkman, Okla.

PENNSYLVANIA

Westmiddlesex, Pa.—Camp-meeting, August 25—September 3. R. J. Smith.

TENNESSEE

Hermitage, Tenn.—Revival at the church two miles from Hermitage Station, on Central Pike, beginning September 2 and continuing two weeks, with an all-day meeting September 10. Bro. W. C. Wolfe and wife, from Atkins, Va., will conduct the meeting. Mrs. Ada Cooper.

TEXAS

Wiergate, Tex.—Revival (colored) beginning August 30 to continue indefinitely. Bro. David Scott, of Bayou Goula, La., expected. For information write J. E. Shankle, Wiergate, Tex., B. 586.
Jones Inman.

WISCONSIN

Ableman, Wis.—State camp-meeting, August 18-28. The State ministry and possibly others will be present. Free lodging in the dormitory. Bring bedding if possible. Meals will be served by free-will-offering plan. Those desiring to rent tents, to be met at station, or to obtain any other information, write to Arthur A. Meyer, Ableman, Wis.

Arthur A. Meyer.

FROM THE FIELD

AFRICA

Kijabe, British East Africa, June 25.—To the saints in America, Greetings:

This leaves us saved and happy in the Lord. We are constantly learning something about the people, whom we believe the Lord would have us work among, also we are constantly learning more of the height and depth of the love of God. The outer boundaries of this love we never expect to reach. When we see the natives, whom we labor among, going about dressed in goat-skins, or maybe just red paint, and then remember that it was not a great many centuries ago since our Anglo-Saxon ancestors went about dressed much the same way, and when, as occurred just a few days ago, the chief of a part of our tribe comes to our house and requests us not to cut down a certain tree in our field explaining that it is one of their sacred trees, and we remember that it was only a few years ago, comparatively speaking, that a certain missionary in central Europe cut down one of our ancestors' sacred trees and proved, to their utter astonishment, that his God was greater than the god which they worshiped, and supposed lived in this tree—when we see what the love of God has done for our ancestors, and for us, we are glad for the privilege to tell these poor people of this love, nothing doubting but that it will penetrate this darkness and in time release many darkened, sin-sick souls. Paul says this love never fails. We believe it is just as strong and just as efficient today as it was the day that Philip was directed to go down the road that led to Gaza.

Solomon said that God had made man upright but he had sought out many inventions. This is especially true of the African, and sometimes we think Satan has been putting in extra time helping this people with their inventions. One of the most heartrending of these inventions is the custom of carrying sick folk out and throwing them into the jungle before they are dead. Today we were visiting some old men who were very sick, and as we bade them good-by we were made to feel very sad by the thought that before morning they may be dragged out into the jungle, a prey to the wild beasts. We are planning to erect some kind of building that can be used for a rest-home where sick natives may be taken to and prayed for, and given proper food and care and allowed to die or recover without this horrible fear of being carried out into the jungle and devoured by wild animals while yet alive.

Recently a child on our farm became quite ill, and the parents thought it was going to die, so they carried it off about a mile from the house and left it in the jungle. Two days later a brother of the supposed-to-be-dead child was herding goats in the bush when he heard a child crying. Following the direction of the sound he was surprized to find his brother, not dead, nor devoured, but still alive. Milking some goat's milk into the child's mouth, he revived the boy, and returned him to his mother. These parents love their children, but Satan is trying to kill even that mother-love by making them believe that the disembodied spirit remains near the place where death occurs and is always seeking vengeance upon those yet living. When you pray, do not forget Africa.

W. J. Bailey.

BRITISH WEST INDIES

Bridgetown, Barbados, B. W. I.—Dear Trumpet Readers: If we could tell you all just how much we appreciate your interest, your money, and your prayers we should like to do so; but after we have told you in the very nicest way we can, it does not express what our hearts feel toward you. God bless you all.

Barbados is a very little part in God's great mission-field; but somebody felt it was his duty to come here and win souls for Christ, and that is why somebody is here today winning souls for Christ. Some body felt the truth should be planted here so gave his money and prayers, somebody feels that way today and is still giving his money and prayers that the planted truth may grow, and grow until there may be reaped perhaps sixtyfold or a hundredfold, to lay at the Master's feet in the glad day of reckoning. Yes, your prayers are being answered, souls are being won to Christ, and how glad we feel that you not only have a part in the work now, but by and by, when the Master returns to give out his rewards, that you may then have a part. We are so busy, the harvest is great, but we are doing all in our power to gather in the grain that the garner may be full.

On July 2 we had another all day's meeting, and the Lord blessed us in every service. Early in the morning fifty-nine were baptized in the sea at a place called Land's End, and we felt thankful to the Lord for what he had done as we watched these dear ones follow the Lord in this ordinance. In the first preaching-service for the day a sermon on the Oneness of God's People was very fittingly put forth. The children's part of the Sunday-school was given about one hour of the afternoon service, in which they gave us some very appropriate recitations, songs, and exercises (we must give the children a place, you know), and the parents were well pleased, as were also the children. The latter part of the afternoon service was given over to field-reports from the different brethren present; in fact, the whole day was spent in feasting at Father's table. One thing we as missionaries appreciate when these all-day meetings come, is the fact that a feast for the natural man is the least thought of, so very little time is spent in eating, and the result is better, brighter meetings, for no one is sleepy from overeating.

The week preceding this all-day meeting we held prayer-meeting every night, and the week following we held revival services, so we not only have the one glad day to remember, but these two weeks of special meetings. In the out-stations the brethren had prayer-meetings previously to our all-day's meeting, at one place a revival was held, and I think this is why we all felt so glad to meet one another on this special Sunday. Yes, in the parish of St. Phillips, Brother Brooms, assisted by Sisters Bailey and Holder, held a revival, and the church at that place was encouraged and souls were added to their number. The work in each parish is on the forward move, but we have one sad drawback, our buildings are far too small and we can not rent others, our only alternative is to build our own chapels as soon as God prospers us. Please pray for us on this line.

If I could tell you just how it all came about I should like to, but I may be able to tell you in part. We are building a chapel in Speightstown, the second largest village on the Island, and a long time ago, when Brother Phelps was here, he laid the corner-stone, but not until two weeks ago had there been one thing done except get the stone onto the ground ready for building the walls. We had been praying earnestly ourselves about this building, but we had neither money nor strength to go ahead, but the Lord began to encourage our hearts in this way: Some of the brethren, both in the out-stations and here in the city, said they did not have money to give, but they felt like giving time if only they could be cared for while they worked, and having the stone on the ground and paid for, we began work two weeks ago. This is really the third week that these dear brethren have worked, and if you could but see how energetic they are and how hard they work you would be encouraged. Business men in that part of the Island can not understand why the men work so hard for Mr. Brookover, as they put it; but if they could know it is for the Lord these brethren are working they might understand better; what they have done up to this time would have taken a much longer time, according to the idea of these business men. Others who could not give time have given what they can toward the support of these brethren in money and foods; all have a mind to work, and the walls will soon be built. We can not go much farther now until we have funds for buying other materials for roof and finishing. One brother paid for all the lime we are using, also helped in other ways. One thing I must not forget to tell you is that local funds have gone so far, and if you knew the conditions here as we know them you would be amazingly surprized as well as pleased; but we now look to you. Pray for us. Yours for the spread of the gospel,

W. L. and Opal F. Brookover.

CALIFORNIA

Sacramento, Cal.—We are glad to report victory on the Lord's side and that we are still rejoicing in his will concerning us. The church in Roseville is full of life and zeal and still in the fight for souls. About four weeks ago we dedicated their new chapel, one that would be a credit to any congregation. We immediately started a revival in the new chapel, and after two weeks of real work with rejoicing Brother Conley, of Visalia, came to my help and the meeting continued another week, with

about twelve consecrations for pardon and some for sanctification. Some came out from the Catholic Church and took their stand with the church of God and got gloriously saved.

We are now getting ready to start in Sacramento with a tabernacle, and we expect to lift up a crucified Christ in such a way that he will draw all men unto him, and that many souls will be saved. Pray for us and our meetings.

H. W. and R. M. Burch.

3277 B Street.

DENMARK

Kaas, Denmark.—The summer meetings here in Denmark were in a special manner blessed of God. Bro. C. J. Forsberg was used of God in presenting the word. The old-fashioned gospel has lost none of its power to edify and gladden the heart. There was a live interest in the meetings. The spirit of love and unity prevailed, the subjects of practical life and church government were set forth. We believe the church is better equipped for the battles of life and the winning of souls.

The attendance of the brethren was good, and some strangers were present. Brother Forsberg left today for his home, in Sweden, to labor on for God. We are encouraged to go forward in the work here with the abilities God has given us. Brethren, continue to pray for us.

N. Renbeck.

INDIANA

Anderson, Ind.—On July 22, in company with Bro. W. H. Clayton, I went to Kankakee, Ill., to assist in the dedication of their new house of worship the following day.

Brother Clayton preached a very encouraging sermon in the morning from Heb. 13:8. The house was well filled with interested listeners and God blessed his word. The dedication took place in the afternoon. Bro. John Kane, now pastor at Joliet, drove over with a good representation from the church there, and others came from Chicago, Hoopeston, and elsewhere. It was pleasant indeed to see the faces of so many whom we had known and loved for so long.

The evening service was evangelistic. After the sermon an altar-call was given and seven sought the Lord for the pardon of their sins. This of course was encouraging to the brethren.

The church in Kankakee has made marked progress in the last few years under the labors of Bro. C. R. Millar and his faithful wife, who by their consecrated lives and devoted service have won a number of souls to Christ and also made many friends to the truth.

A number of years ago Brother Millar felt a call to go to Racine, Wis., where by God's help he was instrumental in building up a strong congregation. After having spent five years of successful labor in Kankakee he again feels called of the Lord to return to the work in Racine as soon as a suitable pastor can be found to take the work he is leaving.

I have been intimately acquainted with Brother and Sister Millar for over twenty years and know them to be humble, faithful, and patient toilers in the vineyard of the Lord. They are made of the kind of stuff that wears.

On Monday evening we had a very profitable business meeting with the church. God is with these dear brethren and we feel assured he will increase their power to be a blessing to souls. Your brother saved in Jesus, E. A. Reardon.

Anderson, Ind., July 1.—Following my return from Africa, I enjoyed a few days' rest at the home of my wife's mother, in Pennsylvania. On January 18 we started on our way to Anderson, Ind., visiting the churches at New Kensington and Pittsburg as we passed through these cities. On Sunday, January 22, we had three services in New Bremen, Ohio. Arriving once more in Anderson, Ind., we spent several very pleasant and profitable days with the brethren there. The local church in Park Place were in the midst of an old-fashioned revival, with Bro. J. L. Williams as evangelist, and we were privileged to be in a few of the services. It was very encouraging to us to see the spirituality that existed among the students of the Training-School, as well as the local congregation.

On February 4 we left Anderson for Winchester, Ky., where we attended the ministerial assembly. God gave a very precious and profitable meeting, and many times our hearts were made to praise God for the sweet fellowship and unity that was manifest among the ministry. The dear saints in the local congregation at Winchester were prospering under the faithful care of their pastor, Bro. W. H. Hunt. During our stay in Kentucky, we gave missionary addresses at the following places: Lexington, Millersburg, Donaldson, and Winchester. Our next stop was at Nashville, where we remained for one service. God has a few faithful children here who are doing their best to build up the work. Next we visited Albany, Ala., and gave one missionary address. Owing to floods and heavy rains, many of the people could not get to the service, and the church there requested that we return later and be with them over Sunday. Missionary meetings were held at the following places in Alabama: Hartselle, Jasper, Townley, Bessemer, Birmingham, and Austinville.

On March 10 we returned to Albany and had a very precious missionary service. The meeting-house would not hold all the people who came. We remained with the church in Albany over Sunday, March 12, and the Lord gave us a precious outpouring of the Holy Spirit, insomuch that eight souls sought the Lord in the services. This manifestation of God's power brought a request from the congregation, as well as from their faithful pastor, Sister Pearl Kemp, for us to remain and continue the revival. After due consideration and prayer, we felt God would be pleased for us to do so. During the two weeks following, although the meeting was hindered somewhat on account of heavy rains, God saved a number of precious souls, also sanctified and healed some. At the close of the revival the church enjoyed a very precious ordinance-service.

After we completed our missionay-lecture work in Alabama, it was our privilege to spend several days visiting Tuskeegee Institute. Our next stop was at Meridian, Miss. During our stay here we held several services and gave several missionary addresses in and around Meridian. Our next stop was at Bay Springs, where we held two services. Then we spent a few days with the brethren at Mossville, after which we visited the churches in Laurel, giving two missionary addresses while there.

Our next stop was at Hammond, La., where we found a very spiritual congregation. After leaving the dear saints in Hammond, we next stopped at San Antonio, Tex., and spent about ten days with my dear mother and sisters. Also while there we had a week's precious services with the church. Brother Miller, their faithful pastor, is doing his utmost to build up the work there. Also, our hearts were made glad to be with our dear Brother Tafolla, whom God is using to raise up a work among the Spanish-speaking people. Plans were being made while we were there for the building of a chapel for the Mexican work. Next we gave missionary addresses in Vinita and Sapulpa, Okla., after which we continued on our way through Kansas, stopping at Independence and Neodesha for missionary services. We found precious brethren at all these places.

Our next stop was at Springfield, Mo., where we found the church engaged in a revival with Bro. G. E. Wright as evangelist. The missionary service was advertised, and after giving our lecture we proceeded on our way to Doniphan, Mo. Here we spent one night with the church, after which we held missionary services in the following places in Illinois: Cairo, West Frankfort, Decatur, and Danville. The services with the dear saints in these places were precious.

Next we gave missionary addresses in the following places in northern Indiana: Akron, Rochester, Athens, Warsaw, Burket, and Olive Bethel, also we preached at Lake Bethel. God is blessing the work in these parts under the faithful leadership of Brother and Sister Rowe and coworkers. From northern Indiana we went to the Anderson camp-meeting. Our hearts are encouraged as we see the work of God growing and this glorious truth spreading. May God hasten the day when it shall reach all parts of the world. Yours for Africa,

S. W. and Rosa Joiner.

KENTUCKY

Winchester, Ky., August 8.—After enjoying a good feast at the Anderson camp-meeting we returned home feeling well paid for our trip, and on June 30 left Drexel, N. C., where we with Bro. W. L. Shinn, their pastor, began a meeting July 1. This meeting continued over three Sundays. The Lord blessed in the preaching of his word. This was the best meeting I was ever in. The old-fashioned word was preached in its purity, and the Lord added precious souls to the church. There were twenty-two souls at the altar and the most of them for sanctification. (Brethren, God needs a sanctified church, and he can not use us until we are all on the altar for him.)

The church at Drexel owns its property and is free from debt. They have a nice Sunday-school and the church is in good working-condition. On the last Sunday the ordinances of the Lord's house were observed, about thirty taking part. How we do praise the Lord for the privileges we enjoy doing his precious will!

From Drexel we went to Morganton, N. C., and began a meeting July 17. This is a new field and the modern "tongues" calling themselves the church of God had poisoned the people against the truth, but

the Lord gave us a good meeting here. Two came under the heavy load of sin, but the Lord rolled the burdens away and they arose from the altar praising God for salvation. This meeting was well attended the last week with eager listeners to the truth, and some expressed themselves saying they were going to have their names taken off their church-book. There are only a few brethren at this place, but they surely have a mind to work for the Lord. They own their meeting-house, have a nice Sunday-school, and are all working together for one cause. May the Lord bless and encourage all his children to do more for him. And, brethren, may the Lord help us to do a clean work for him.

From here we went to Hickory camp-meeting, where we enjoyed a feast of good things from Father's table. Bro. J. A. Morrison was the evangelist, and his messages were enjoyed by all. Bro. W. P. Long, of Johnson City, Tenn., was here a few days and the saints enjoyed his timely messages. The brethren of North and South Carolina also attended. This meeting was very well attended considering financial conditions for the South. Yours in this glorious reform, Lang Rankin.

OHIO

Hamilton, Ohio, August 7.—On August 1 our tent-meeting closed, which had lasted over three weeks. This was the first tent-meeting we have held in Hamilton. Bro. R. C. Caudill, our evangelist, was mightily used of God in setting forth the clean, straight, clear-cut word of God. We truly thank God for such men as he is.

We had not anticipated seeing a great harvest of souls, it being the first time for us to appear before the public here in a meeting of this kind, but we expected it to be more of an introductory meeting; to our glad surprize, however, a goodly number sought the Lord for pardon and seemed to get the desire of their hearts. Several of these were young people; thank God for the young people. The meeting made a good impression on the public. Many prominent, influential people of the denominations are taking their stand with the church of God.

On Sunday, following the close of the meeting, I baptized twelve candidates in the great Miami River, in Hamilton. Others are yet to be baptized.

The meeting was well attended by those from near and from far. Artie and Hallie Lear, my sisters, of Burgin, Ky., assisted in the singing.

We feel indebted to the brethren of Middletown, Ohio, for their interest manifested and for the service they rendered. The Lord bless them.

We have engaged the services of Brother Caudill for two meetings next year, one in May, and one in August. The outlook for the work here is encouraging, and we mean by God's help to continue in the fight. James H. Lear.

847 S. 8th Street.

OKLAHOMA

Brinkman, Okla., August 3.—It has been some time since I reported the precious dealings of God with me. I came here a little more than a year ago from Gorman, Tex. I have tried to pastor the work here at Jester during this time and have held some meetings also, one at Mangrum, one at Clinton, and two near Hollis. I am just home from the last of these two meetings. Three persons were saved and some took their stand within the one true church. Some were saved in the Mangrum meeting.

I have not been privileged to be in the work all the time, but do appreciate the privilege of doing what little I can for God and his cause, which grows dearer to my heart as the days go by.

Truly these are trying times, but, thank the Lord, we have the opportunity of proving ourselves faithful. Desiring a continued interest in your prayers, I am, your saved brother, H. M. Coker.

Muskogee, Okla.—On the third of July Bro. J. S. Glennan and Bro. G. E. Wright began a tabernacle-meeting here. This meeting was a success for God. The answers to prayer were remarkable. Sister Jessie C. Gostling and others were especially blessed because they have worked and prayed here for years and are now seeing the results of their labors. The church was edified, about thirty were saved, some were sanctified, and a number of sick people were prayed for. The devotional services at ten o'clock each morning were very helpful.

We were fortunate in having Brother Wright to direct the music. He used some hymns of his own composition, sang a number of solos, and planned some other special songs.

The brethren from Bristow, Okla., were a great help to us with their presence, money, and prayers. (Bristow is the home of Brother Glennan, the evangelist.) Others from Bristow were Brother and Sister Longfellow, Brother Ladd, and Brother House. The Lord has impressed Brother House with the Sunday-school work. We are very glad to have him remain and push this important phase of God's work.

On Sunday, July 23, sixteen were baptized. The baptismal services were held in Spaulding Park, a short distance from the meeting-place. It was a refreshing time to see the happy faces arise from the water. Sunday, July 30, two more followed the Lord's example in baptism.

We have a lot in a good central location, and if the Lord wills we expect to build a house of worship in the near future.

I expect to remain here and by God's help and grace do what I can for him. Yours for service, Mack M. Caldwell.

TENNESSEE

Afton, Tenn., July 19.—I praise the Lord today for victory over all the power of the enemy. Since my report of November 1 I have had some real battles, but the Lord has never failed to give the victory. Praise his name forever.

I closed a meeting near Minestone, Tenn., in which several souls turned to the Lord and some were baptized, and some who were church-members obeyed Rev. 18:4 and took a stand for God's one church. I then went to Carmen, N. C., and began a meeting which lasted two weeks. I have been preaching for over fifteen years the truth taught by this reformation, and have been in many glorious meetings, but I believe this was the best meeting I ever witnessed. About thirty came to the altar and testified to the saving grace of God, and the shouts of praise could be heard a long distance. Four men over fifty years of age made bright professions. Eight were baptized and some are yet to be baptized. I was impressed for several weeks to hold a meeting at this place and asked two ministers to go with me, but they would not go because news came from this place that the people were so wicked and there was so much whisky that no one could hold a meeting. The lumber-camps also added much to the wickedness of the place. But to the surprize of the people we had the best of behavior and attention. The few saints who have been standing alone for God for several years were much edified. They are now about fifty in number and have a Sunday-school and prayer-meeting. One sister who was a member of a sectarian church came out of it when she heard me preach on What Is the Church and What Is Not. She is now a teacher in the Sunday-school.

I am glad the word of the Lord will not return unto him void. Please pray for me that I may ever keep in the middle of the road and not shun to declare the whole counsel of God. Yours in his service till I die, M. H. Shelton.

WEST VIRGINIA

War, W. Va., August 6.—J. H. Linville was with me the first week in the meeting at War, W. Va. Several took their stand for the truth. One was saved, several requested prayer. There was good interest and a large crowd. Any brethren passing would be gladly welcomed to stop and preach for them. I discontinued this meeting on account of sickness; I broke down in health. I request prayer for the healing of my body. This is a new place. It is a large coal-town.

F. E. Lockhart.

Churchill, Tenn.

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OBSERVATIONS OF OUR TIMES

Do We Want the Saloon Back?

The prohibition movement has produced four great personalities— Father Mathew, John B. Gough, Frances E. Willard, and John G. Woolley. Father Mathew was one of the first orators to plead in favor of total abstinence from intoxicating liquors. John B. Gough was a drunken bookbinder in New York City, was induced to sign a pledge, he backslid into debauchery, confessed, and was restored and became a great lecturer against intemperance. Frances E. Willard was president of the W. C. T. U. for many years and under her guidance it became a great power in molding sentiment in favor of prohibition. John G. Woolley was a lawyer, but later lectured widely against the liquor traffic with great success.

John G. Woolley in a pamphlet recently issued says some things that everybody ought to hear. After recounting how, after a long fight, we have prohibition in the Constitution, and how a good many of us thought the fight was about over and about all we needed to do was to bury John Barleycorn with appropriate rejoicings, and how the criminal liquor element schemed and planned all the while to carry on their business anyway, he says:

> There would be a revival of religion in town, or some man would get drunk and beat up his wife, or some boy would get drunk and kick his mother to death and there would be excitement in the place, and the decent people would rush together at the next election and vote for prohibition, banish the saloons, and then calmly and promptly go to sleep in politics, leaving the law to enforce itself—a thing that no such law ever did in the world—or let out the enforcement of it to some pimply, ill-smelling, alcoholic city marshal without anybody to watch him. Meantime the liquor-dealer and his patrons, servants, and friends would be particularly active. They don't sleep upon their opportunities and what they call their rights. They would work like beavers through the year and carry the town wet at the next election.
>
> So, we had all over the country the pusillanimous "see-saw"—Dry this year! Wet this year!—while the good people walked in their sleep and a prohibition election got to be a kind of sickly joke. The liquor trade as it now exists is a great army of trained, resourceful, and determined criminals and it expects this drowsy shiftlessness that has let it "come back" so often, in so many places, will still obtain in the national situation, and it will unless the Christian citizens shall condescend "to things of low estate" and "make good" in the rough work of politics. Dry towns must have dry supervisors and dry justices of the peace; dry wards must have dry aldermen; dry cities must have dry mayors and dry chiefs of police; dry legislative districts must have dry representatives; dry congressional districts must have dry members; dry States must have dry governors, and a dry nation must have a dry president, a dry attorney general and a dry commissioner of internal revenue; it means political "toil and trouble"—but there is no other way, and this house-cleaning and house-keeping can not be done by simply choosing the best "help" that offers. Those who are most fit do not offer; there must be a systematic and laborious process of selection in advance—long in advance. Committees of churches must labor with the problem of picking the man or woman for the job, and planning and working together to make him a winner, and then to require and secure honest service. **Easy Christianity in the democracy is political infidelity.**
>
> "Blessed are they which do hunger and thirst after righteousness," for they will fight to win and to hold what they win.

Woolley is about right. Christian people stay away from political conventions and say, "Let the worldly folks tend to politics," and they tend to it. Then the Christian sees law-breaking going on, bad picture-shows running wide open, saloons bootlegging whisky, bawdy-houses operating, sin running abroad, and he kicks and grumbles and wonders why the city officials and police do not clean things up and shut up the ill-smelling beer-dens and sin-breeding pool-halls, and run the prostitutes either into jail or out of town. The reason why they do not is because they do not want to. That is it exactly. You and I get the kind of administration that the officials elected believe in. If they have low standards, we get that kind of administration. In other words, if we want the sinful element to run our city, country, State, and national governments, they will run them; but if we want righteousness to rule, we must have righteous men to rule.

Now the more one thinks of it the more he will feel responsible to do his part in getting the right men to fill official positions; for if we sit still, are we not responsible in great measure for the bad conditions that you know exist? When, if by combining, the Christians can vote out saloons, Sunday movies, etc., are they not responsible before God to combine and stay together to keep bad things out?

A republic is different from a monarchy. In a monarchy there are no citizens; the rulers are wholly responsible. In a republic the people themselves rule, hence an individual responsibility rests on every Christian of every republic under the heavens. Talk about bad conditions all you please and pray till you are hoarse, but if you do not get into the primary and conventions and elections and do your duty you might as well hold your peace.

A Christian has work to do as well as prayers to pray, and a Christian in a republic has some political responsibilty that he can not shirk without endangering the souls of his boys and girls who must grow up under conditions surrounding them.

Shall War Cease.

Eight years ago the nations of Europe decided to try war as a way to settle their disputes. Austria had a quarrel with Serbia and sent an ultimatum which was accepted except in one point. Germany took up Austria's quarrel, Russia appeared as an ally of Serbia, then France eame as an ally of Russia, and finally England, Belgium, Italy, Greeee, Bulgaria, Roumania, and Turkey came in on one side or another. Then the United States went in also. It was the greatest war of all history.

What was gained? Austria was almost wiped off the map, Germany lost big slices of territory and almost went bankrupt, Russia went Bolshevistic, and the winners had huge debts hanging over them. Really the World War was the biggest folly of the kind ever eommitted on earth. Whoever were responsible for starting it were the areh-criminals of all time.

Now shall we have more war? That is the question. On the eighth anniversary of the beginning of the War there were vast demonstrations in all parts of the world against war.

Now it goes without saying that war ean not stop war as we thought it might. Every war will stop sooner or later, but no war will stop all war. Neither has war stopped preparation for war; for more is being spent on war preparation than there used to be. They are constructing more terrible machines than the last war dreamed of. Means are being sought to kill not merely armed men, but whole unarmed populations. The last war showed that nations did not merely fight armies. And if that idea prevails, then all the laws governing the treatment of non-combatants goes by the board, for there will be no non-combatants recognized.

The world has met with the problem of finding some other way to adjust its quarrels than war. Politics can hardly find the way. It will take righteousness, vital neighborliness, real good-will, and genuine Christian love for others to find a way. There is a way and Christ showed the way. Will nations take it?

Conditions in Japan

Some one favored us recently with a elipping from the Japan Advertiser, of Tokyo. (We should be pleased if our foreign missionaries everywhere would send us elippings from English papers in their respective fields. Be sure to send enough to give name and date of paper.) From this journal we glean the following:

The Tokyo death-rate exceeded the birth-rate during 1919 by 433, according to statistics of the Statistical Bureau of the city, a part of which was given out in an interview with the Hochi. There were 63,200 deaths registered, and 62,767 births.

The one cause which accounted for the greatest number of deaths was tuberculosis. It finds its victims mostly among men and women of the ages of twenty-five to thirty years, more women succumbing to the disease than men. Stomach troubles also accounted for a large number of deaths, 90 per cent of the cases being children between one and four years.

Japan is rapidly beeoming an industrial nation and in the adjustment from the old to the new many concerns pay little attention to the health of their employees. This is the way it was in England and Americe in the past, and it is a condition that even prevails largely yet.

Now let us give you another picture of Japanese life from the same paper.

An unusual suicide case was brought to light this week, when the finding of the body of an old woman in the pond of Gokokuji on August 1 was explained.

The woman was Mrs. Sada Saito, the grandmother of Sei Saito, a young girl of seventeen years. This favorite grandchild had been suffering for some time with heart disease which threatened her life. The grandmother sought help by praying to many different shrines.

She finally decided to sacrifice her life in the hope that the gods would be propitiated and would spare the life of her grandchild. She accordingly made her final prayer and threw herself into the pond of Gokuku temple in Koishikawa. She left a note addressed to the god of the pond, which reads: "I sacrifice my life for the healing of the sickness of Sei."

Is it not sad that such devotion led to such a sacrifiee! It is said that family devotion and family ties are much stronger in Japan than in Americe, and this is a noble trait.

Every religion, almost, believes in places of worship. Some religions have reared magnifieent temples. So it is in Japan. Read this aecount of a temple-building. It throws mueh light on the viewpoint of our Japanese neighbors.

Work on the great temple of Zojoji in Shiba Park is nearing completion. This work has occupied 60 workmen for the last 12 years. The building covers more than 400 tsubo and is intended to take the place of the former temple that was burned in 1911. It will be 96 feet high and more than 550 tatami will be laid down in the various rooms.

The great ceremony of mune-age, or roof-lifting, will be held sometime next spring. This ceremony corresponds, in a way, to the custom of laying a corner-stone, except a great deal more of the work of construction is finished at the time of the mune-age. —R. L. B.

The Joy of a Clear Conscience

BY HOMER L. TRAMMELL

A clear conseience is accompanied by a deep, unmolested joy that is found in no other way. Men have invented many schemes trying to produce the same effeet, but all to no avail. God has ordained that joy should eome in, and only by way of a elear conseience.

It means much to have a conseience void of offense toward God and man. Toward man, it means that all existing differenees have been removed, and that as far as possible, pardon has been received for every unkind act and wrong deed eommitted. It also means to be able to boldly stand before all men and say, "Of a truth, I have wronged no man, I have eorrupted no man, I have defrauded no man." Toward God, it means all this and more. It means that we repent of every disobedience against his holy commandments; that we eommit ourselves wholly and unreservedly into his will and way; that we reserve nothing, but place everything on the altar to be used aeeording to the purpose and will of God. Nothing short of this will ever take away remorse of conseienee and give joy in its stead.

However, the joy obtained is well worth the sacrifice, no matter how much the cost may be. It enables the recipient to sit down to his table with thankfulness in his heart to God for blessing his honest labor in supplying the necessary food for his body. He can lie on his bed at night with the assurance that were the death-angel to choose him before morning, a home in glory would await him. Yea, he already has the assurance

in his heart that Jesus is now building him a mansion among all those who have possessed the joy of a clear conscience in every age and every land.

This blessed experience is not for only a chosen few, as some would have us think. Neither does this unspeakable joy have just certain bounds within which to operate. It has no bounds, no territory, no limits; but extends to whosoever will meet the conditions of God's Word. Brother, it is yours. Sister, it is for you. Will you have it?

The Old Gospel in the New Times

A Reply to a Recent Brochure on "The New Knowledge and the Christian Faith, by Harry Fosdick, D. D."

BY CHAS. E. BROWN

The booklet is sent out by Mr. Ivy Lee. It consists of a sermon delivered by Dr. Fosdick in New York. Mr. Lee requests that I send in my comments thereon; but inasmuch as he will probably get more comments than he can read, I prefer to give my comments here publicly.



C. E. Brown

Dr. Fosdick is a leader among the so-called liberals who are seeking to revise the historic Christian faith, thereby eliminating its supernaturalism and substituting rationalism instead. He makes the plea that modern science disproves the Bible literally understood, and the miraculous and supernatural therein. Modern Christians accept this position, he says, so why not in the interest of intellectual honesty come out publicly and say so. He undertakes to show that it is not reasonable to believe in the virgin birth of Christ, in the literal inspiration of the Bible, and the personal return of Christ. The Doctor preaching in a great Presbyterian Church magnanimously offers to tolerate the people holding these antiquated views; but thinks it "immeasurable folly" that the Fundamentalists are unwilling to tolerate his views.

Bearing of the New Knowledge on Faith

The conservative Christian, taking his stand on the historic doctrines of Christianity, has the intensest conviction of their truth through testing them in tremendous spiritual experiences. He positively knows that the theories of science are undergoing constant revision, and therefore, that only a fractional part of them can be finally true. For this reason—believing that all truth is one, since God is its Author—he gladly accepts any and every scientific fact, but feels no compulsion to leap to the bait of every new scientific theory. The scientists have taught him that knowledge is relative and truth is progressive and not final. And he has only taken them at their word—in their own sphere.

If any educated man will review the mistakes and exploded theories of science for only half a century of its greatest advance, he will surely feel disposed to seek a "more sure word of prophecy." Underneath this chaff of failure such as is incident to all human advance and achievement lies the grain of real knowledge. Of this knowledge the conservative Christian eats, and thanks God. But he feels that his "liberal" brethren are eating the chaff of scientific theory which puffeth up, but doth not edify. He is the more sure of this because their feet are on a path which has led infidels away from God for ages.

Astronomy and Ancient Christianity

Doubtless ancient Christians believed the then-prevailing scientific theory of Ptolemy that the sun and the planets revolve around the earth. What do the vast millions of mankind *know* at first hand about such things? Not one in a million makes the necessary scientific tests to satisfy his own mind. He takes the word of the scientists, just as he takes the word of the carpenter, the plumber, or the electrician. Life is too short to do otherwise in all things.

In the sixteenth century, a German priest named Nicolas Kopernik dabbled into the matter as a side-line, as recreation from the, to him, more serious business of pastoring his little church. And this Christian man evolved a theory that put all the other scientific theories in the shade. Then the scientists—all within the professed church, remember—squabbled about the matter for some time. Old scientists that had all their lives taught the theory of Ptolemy could not at once bring themselves to teach the theory of Copernicus. The contestants naturally summoned every argument available—nature, science, and, of course, the Bible. Both sides used it.

But what a terrible crime against our immature young people to represent this as a struggle of science with Christianity, when the leaders of the contest on both sides were both professed Christians and professed scientists. Personally, I do not think there was very much Christianity nor science among the contestants on either side. But I do know that the founders of modern astronomy, Kopernik, Kepler, and Newton, were each of them devout Christians.

The Imponderable Quality of Spirit

After all, what bearing had that controversy upon the fundamentals of Christian doctrine? Did it compel revision of the doctrine of the incarnation, atonement, resurrection, or deity of Christ? No. In fact, the Bible had not taught the Ptolemaic theory. The Christian world merely accepted it because it was the "science" of the day. The doctrines of Christianity remained unchanged.

And true science can never touch the doctrines of the Word of God. Suppose some one believed a house was haunted. Would he call in a carpenter to discover whether he could judge from the construction of the house as to the possibility of its being haunted? Would that have any bearing on the case at all? Does it matter whether the house is large or small or how many stories it has in judging such a possibility? Take the body of man. Has any surgeon's knife ever found the soul?

God is the soul of the world—a personality. And science will never prove him or disprove him. And if God is personal, he seeks fellowship with his children on earth, and the supernatural and miraculous in the Bible and Christian experience are as reasonable as that a father should kiss his child.

The Charge of Illiberalism

Nowadays everybody claims to be liberal. Since the rationalists very modestly professed to have the larger

share of brains and culture, characteristically they laid claim to the title of "liberal," leaving Bible Christians the other title, "conservative."

But a tree is known by its fruits, not its name.

The Doctor puts the question in this way: "The question is: has anybody a right to deny the Christian name to those who differ with him on such points and to shut against them the doors of Christian fellowship?" Of course he expects the answer no, which would deny any standard of doctrine to Christianity.

Let us view the matter from another angle. Our critics charge us with preaching eighteenth century theology, but we have the writings of the church's great teachers extending back continuously to the Apostolic Age. We are not so childish as to be frightened by names. And we know that the deity, incarnation, virgin birth, atonement, and resurrection of Christ, and the plenary inspiration of Scripture are cardinal doctrines of the church in all ages and all times. If a man does not believe them, that is his affair. But those who make a boast of intellectual honesty ought to be consistent enough with the facts of history, let alone the Bible, not to claim the name which does not belong to them, that name which won all its glory by opposing the very things they stand for.

Do not be deceived. It is not on behalf of the liberal lay-membership that this appeal for tolerance is made. Speaking generally, they are an inconsiderable number. They are so lukewarm in their attachment to the Christian church, and so puffed up with intellectual pride, that they would think little of a place in her fellowship. The Unitarian Church is a more congenial place for such religionists, anyway.

The appeal stands for the salaried liberal clergy. Under the broad cloak of toleration Christian congregations are to shelter men and pay them well for teaching doctrines destructive to the very being of the historic Christian church.

Liberalism Ought to Work Both Ways

In order to be liberal, must Christians pay for the teaching of heathen philosophy instead of the gospel of Christ? We know the cardinal teachings of Christianity throughout all ages. A Christian minister ought to teach these or withdraw from the pulpit.

According to their own opinion of themselves, Socialists are in the forefront of liberalism. They are more, they are ultra-liberal. Now suppose a man should desire employment as a Socialist lecturer and teacher who plainly confessed a fine scorn of the doctrines of Karl Marx and a great admiration for capitalism. Do you think these liberal people would employ him? No. They are not so foolish as conservative churches that engage pastors who deny the virgin birth of Christ.

The Association Opposed to National Prohibition claims to be the very quintessence of liberalism. Do you think they are "liberal" enough to hire prohibition orators to preach "dry" doctrine? No. They do not have that kind of liberalism.

Do you think the Unitarians would employ Billy Sunday to preach for them? Would the Christian Scientists hire Dr. Haldeman—who wrote a book against them—to lecture on Christian Science? The Reformed Jews claim to be liberal. Would they employ an orthodox Christian minister to preach for them? These questions answer themselves. Nowhere else on earth will one see the tolerance which the conservative Christians have already exercised in employing men at big salaries to preach against the church's most ancient historic doctrines and the members' most sacred convictions. But they must begin to exercise some common sense in the matter and quit such foolishness, or they will suffer consequences so terrible as to shake the civilized world.

Rejected Petitions

BY J. GRANT ANDERSON

In the midst of that terrible struggle in the Garden of Gethsemane it is recorded that Jesus prayed three times that if it were the Father's will that awful cup of suffering might pass. His prayer was answered, but his petition was rejected. The Father gave him strength to endure, and so he submitted, saying, "Not my will, but thine, be done."

Moses prayed that he might enter the promised land of Canaan, but died in the land of Moab, with the Promised Land in sight. The Lord heard his prayer, but did not see fit to grant it. David prayed as earnestly as a man could pray for the recovery of his child, but God allowed the child to die, which, no doubt, was the better, for thus the child was saved. Being born out of wedlock might have given the child the wrong start in life, so the Lord took him home while innocent.

The apostle Paul followed the example of Christ relative to his troubles, and besought the Lord three times that the thorn be removed. The Lord again heard the prayer and answered it by saying, "My grace is sufficient for thee," but denied the petition, and allowed the thorn to remain. I am of the opinion that Paul accepted the situation as being best for him in the end, and allowed his thoughts after the third petition was rejected to rest more upon the grace given than he did upon his personal troubles.

One time I was in deep trouble, and not knowing exactly what to do, I wrote to H. M. Riggle (now a missionary in Syria) and told him all about it. He answered by saying that he could give me no substantial advice, but that I had better trust in the Lord. I worried about the matter for weeks, and prayed the Lord to remove the trouble and give me rest. After a while the answer came thus: "I will not remove the trouble as you have requested I should, but I will help you to rise above it." The Lord helped me wonderfully, but in his way.

I knew of a sickly woman who once prayed the Lord to give her more patience. She had it in her mind that somehow, some way, the Lord might give her patience by the quart, or in some way by bulk. Immediately her long-engaged cook left her house, and the next one was the most awkward cook she ever had employed. Her prayers were answered, but in a different way than she had expected. I knew of a man who prayed earnestly that he might be a more humble man, and said he was willing to do anything to enjoy more of that deep holy grace. The Lord quickly reminded him of a man whom he had mistreated during his sinful life and brought to his mind the scripture, "If thou bring thy gift to the altar, and there remembrest that thy brother hath aught against thee; . . . first be reconciled to thy brother, and then come and offer thy gift." His prayer was answered. In order to be useful, happy, and safe, we must be resigned to the will of God, and let him have his way with us.

Many of us—no doubt all of us—have troubles, and meet with conditions which seem to obstruct our way;

but really they do not, for we can rise above them. If our petitions are not granted in the manner or time we had hoped or expected, we should consider that God, who knows best, will work it out better in his time and way. The road to progress and civilization has been marked with bloody mile-stones, and thus our forefathers hewed their way to success in spite of obstacles rather than because of them. Explorers do not expect to find the mountains tunneled or rivers bridged, but they go prepared to surmount any and all obstacles, both by faith and works. Sometimes people pray for financial prosperity, and if God answered their prayers they would become covetous and lose their soul. Prosperity has been the undoing of individuals and nations. We should learn to be content with such things as we possess, and not forget that the Lord will withhold no good thing from those who walk uprightly.

"Unanswered yet," cries the troubled soul; but if you have prayed. "Thy will be done," your prayers will be answered sometime, somewhere.

Why I Do Not Join a Humanly Organized Church

BY EARL L. MARTIN

I am a Christian. I have been one for nearly twelve years. For some years I have been a minister of the gospel, yet I have never joined a man-made church.



Earl L. Martin

I think I hear some one say, "What! you a Christian that long, and a minister of the gospel, and yet you do not belong to a church?" Yes, I do belong to a church. But I am a member of no sect. I belong to the church of God. "But," says some one, "if you belong to the church of God, you belong to a sect. When you joined it you joined a sect." No, friend, I did not. In the first place, I did not join it. I was "born in her." "And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her. The Lord shall count when he writeth up the people, that this man was born there" (Psa. 87:5, 6). By spiritual birth, being "born again," born from above, I became a member of the church of God, and not by any process of joining, "For by one Spirit are we all baptized into one body" (1 Cor. 12:13). And with me, and with many others, it is as it was with the ones to whom the letter to the Hebrews was addressed: "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, . . . to the general assembly and church of the first-born, which are written in heaven" (Heb. 12:22, 23). So I did not join it.

Furthermore, the church of God is not a sect. A sect is a body of people giving prominence to something that cuts them off from, or particularly distinguishes them from, the general body, or the church universal. But I belong to no such "cut off" body, and am a member only of the church of God, which is "the body of Christ." (See Eph. 1:22, 23; Col. 1:18, 24; Rom. 12:4, 5; 1 Cor. 12:18.) It is plain from these scriptures that all Christians belong to the church of God, the body of Christ, hence by being a member of that alone, I cut myself off from no one. Others may join these sects and cut themselves off from me, but as for me I prefer to belong only to the whole body of Christ. I will give below a few reasons why I have not, (and do not expect ever to do so) joined a sect.

Only One Church Was Builded by Christ

He built and organized one, and only one, church. "Upon this rock I will build my church" (Matt. 16:18). A short while later we read that "the Lord added to the church daily such as should be saved" (Acts 2:47). Since that time men have builded many sects or denominations, and millions have been added to them, but not by the Lord. Many who belong to the church of God have joined these sects, but such is not according to his plan. It was not so in the beginning of the gospel dispensation. There were sects among the Jews, but not among the Christians. They accused Paul of belonging to one, but he told them they could not prove the things they accused him of, so he denied it. There were no sects for him to join. True, there was some division among the members of the church of God at Corinth, but organized division as we now have it did not come for centuries later, although the thing from which it grew was the same as the element in the church there at Corinth, from which that division came. This same church which Christ built still stands today, because he has said the powers of hell shall not prevail against it. And it is the one to which I belong. All saved people belong to it, and no sinner is a member of it, because the Lord does the writing-up of the list and the names are kept "in the Lamb's book of life."

Denominations Are Organized and Ruled by Men.

This is evident from the great multiplicity of denominations in the world today. Whence came they? As we have seen, Christ built only one church, so the others must have been built by man. And as we shall see, he is the head of only one body, consequently can not be the head of all the bodies in the world calling themselves churches. Denominations are organized and ruled by men, and the church of God is organized and governed by God. This is a fundamental distinction. As a minister, or even as a layman, I do not want to be under man rule and human authority in spiritual matters, as is the case in all denominations, whether they be Papal, Episcopal, Presbyterian, or Congregational in form. These are the four distinct forms of church government, and all sects are governed by one of these forms or by a combination of them. But the distinction between these are in form only, and not in essence or principle, because in principle all of them are man rule, and their authority is human authority, and their government the government of man. There is human headship of some form in all of them. But Christ is the head of the church of God and the Holy Spirit places in the body and appoints to service.

In the various denominations some human agency, such as a synod, a conference, presbytery, convention, or the entire congregation as a democratic body, lays down the rules of faith and practise, and appoints officers and ministers. I do not want to be under this kind of rule. I want always to cooperate with my brethren in the church of God, but at the same time I want to be where I can look to the rule of the Holy Spirit in the church. And this is the way it was in the church of

God originally, and the way it is now. Whenever and wherever human organization and rule are not permitted to interfere with divine government through the Holy Spirit.

Christ is not only the head theoretically, but the actual practical head of his church. Any institution of which he is not the head, and of which the government is not upon his shoulders, is not his church. "Christ is the head of the church" (Eph. 5:23). See also Col. 1:18 and Eph. 4:15. As head of the church he is the lawgiver. Isaiah's prophecy was, "The government shall be upon his shoulder," and "of the increase of his governernment and peace there shall be no end" (chap. 9:6, 7).

Christ being the living head of his church, it follows that the government of the church is a theocracy, and all in his church are governed by him through the Holy Spirit. True, he uses human agency in carrying out his purposes and carrying on his work, but since all the members acknowledge his headship, it is not human rule. So all those who have ministerial oversight, have it not because of some humanly organized institution, but because of appointment and qualification by the Holy Spirit. It is still true today as in the early church that ministers in his church are divinely appointed, qualified, and guided. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers" (Acts 20:28). "God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles," etc. (1 Cor. 12:28). Read also Eph. 4:8-13. This was the divine order in the early church, and it is the order in the church of God today. It is not the order in any sect, because if it were it would no longer be a sect, but the church of God. So another reason why I am a member only of the church of God is that I am subject only to the rule and operation of the Holy Spirit.

Denominationalism Destroys Unity

"Behold how good and how pleasant it is for brethren to dwell together in unity." It is not only good and pleasant, but it is an absolute essential if Christ's work is to go on as it should. His prayer was, "That they all may be one; . . . that the world may believe that thou hast sent me" (John 17:21). He came to gather his sheep into one fold (John 10:16), and died "that also he should gather together in one the children of God that were scattered abroad" (John 11:52). This unity which Christ prayed for, and died for, and which was a practical reality in the early church, has been destroyed by denominationalism and sectarianism, and instead of unity, one fold, and one body, we have the divided state of Christendom today. Sectarianism is responsible for this state of organized division, and division is condemned by the Word of God. "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17). The standard is "that there be no divisions among you" (I Cor. 1:10) and that "there should be no schism in the body" (chap. 12:25). Since division is condemned by the Word, if I become a party to it, I am under the condemnation. So this is another reason why I do not join a sectarian church.

Denominationalism Hinders Evangelization

The one great object of God, and consequently of the church, is the evangelization of the world, the preaching of the gospel to every creature. And this will only be accomplished as it should by a united church. It is when Christians are all one that the world will believe. The testimony of Christ is contradicted by a divided Christendom. Denominationalism has weakened the faith of the people generally in Christianity. Christ saw this and prayed that it might be averted. I want to help answer his prayer, and thus hasten the evangelization of all nations. Christian people need to work together to build up the church of God instead of working against one another to build up their sects.

Is it any small wonder why people are asking, "How am I to know what is right and what is false?" and why a Brahma leader says, "When so many churches and sects offer themselves and demand allegiance, India, confounded and vexed, asks which is the true church of Christ"? May the day soon come when these things can no longer be said, and no room be left for doubt in the mind of any one! Unity, then, not as an end within itself, but as a means to a great end, the evangelization of the world, is something worth striving for. When the world sees the people of God called out of these various divisions and united in the church of God, they will say, "We will go with you, for we see that God is in you."

God Is Calling His People Out of Divisions

In these last days, the evening-time of the gospel dispensation, God is calling his people out of divisions to the one body of Christ as in apostolic days. "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day" (Ezek. 34:11, 12). And along with other of his sheep, I have heard his voice, as he says "the sheep follow him; for they know his voice" (John 10:4).

It is an evident fact that in the various denominations there is a strange mixture of Christians and sinners, of believers and unbelievers, of light and darkness, of truth and error. So the Word says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord" (2 Cor. 6:14-18).

John the Revelator saw in his vision on Patmos the various conflicts and triumphs through which the church was to pass before the end of time, and in this vision he saw the age of sectarian division under the imagery of mystic Babylon the great, and her daughters. Babylon is a type of confusion, and division, and God in these days is calling, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). Many of God's people are in her, as is evident from the fact that it is his people that he is calling out, but as they hear his voice they follow him because they are his people.

A great reformation movement is sweeping over the world and is working today bringing God's people out of all these divisions into the glorious unity of Christ. And I have heard the call and caught the spirit of it. So for these and other reasons, I do not join a sectarian church.

God hath written a law and gospel: the law to humble us, and the gospel to raise us up: the law to convince us of our misery, and the gospel to convince us of His mercy; the law to discover sin, and the gospel to discover faith and Christ. —*J. Mason.*

Huss, the "John Baptist of the Reformation"

Article III—Tragic Scenes in His Early Ministry

BY O. F. LINN

In the year 1409, by the order of Alexander V, the writings of Wyclif were suppressed. They were not allowed to be disseminated either by voice or writing. The archbishop of Prague in his attempt to obey the order, and to extinguish the torch of truth that was now shining altogether too bright for the comfort of the night-loving institution of Romanism, caused upwards of two hundred volumes to be burned. These manuscripts, all written by hand and beautifully ornamented, were highly prized, owing to the scarcity of books in those days. This despotic act on the part of the primate of Bohemia aroused an intense feeling of indignation. As many of these books belonged to members of the University of Prague, of which John Huss was rector, he, feeling that his authority had been violated in this unwarranted act, undertook to defend Wyclif's writings. Huss was regarded with great admiration by the people of Prague and supported by the king of Bohemia. It was fortunate indeed for him that he had a large and influential following, many of whom remained faithful to their godly teacher and his doctrines through trying experiences of persecution.

Jerome of Prague was one of these loyal souls whose name has come down to us with other saints who suffered martyrdom because of their devotion to the cause of right. He was a brilliant and learned man, capable of doing great things for God. He had studied at Oxford, and later had attracted wide attention by his defense of a number of theses in the most celebrated universities of Europe. Jerome was a believer in Wyclif's doctrines and had not hesitated to oppose the papacy whenever he felt that a principle was at stake. This scholar and gifted speaker soon gained prominence as an opposer of Romanism. Because of this he was thrown into prison in Vienna. The University of Prague made an appeal for his release, which was granted. After this hostile act on the part of the papacy, Jerome came to Prague to join Huss and his forces in their work of reformation. In order to show the difference between the lowly Christ and the vain, exalted Pope, Jerome and his followers drew a picture of Christ's disciples following their Master along the dusty highway in their naked feet while their Lord rode upon an ass; then in contrast with this they pictured the Pope and his luxurious cardinals mounted on beautiful horses and preceded by trumpeters as they moved gracefully along the street. When these pictures were exposed in public they caused no little excitement.

The bulls of excommunication issued by John XXIII against Ladislaus brought the work of Huss and his followers to a crisis. Huss and Jerome both boldly opposed the documents, thus bringing upon themselves the increased hatred of the pontiff. Other issues were gradually injected as the contention progressed. One of the most noteworthy of these was the repudiation by the reformers of the Pope's pretended power to grant indulgences to all those who should engage in the work of butchering all who opposed his ambitions. In resisting these indulgences Huss said: "If, notwithstanding the example of Christ, the Pope strives for temporal domination, it is evident that he sins in that, as do those who aid him in that object. How, then, could the indulgence granted for a criminal act be of any value?" He further continued in exposing the absurdity of indulgences by using the following illustration: "Of two men, one has been an offender all his life; but provided he pays a sum of money, he can obtain, by means of a very slight contrition, remission of his sins, and of their consequent penalty: the other is a man of worth who has never committed but venial sins; yet, if he gives nothing, he shall have no pardon. Now, according to the bull, if those two men should die, the former—the criminal—will go straight to heaven, escaping the pains of purgatory; and the second—the just man—will have to undergo them. Were such indulgences really available in heaven, we ought to pray to God that war might be waged against the Pope, in order that he might throw open all the treasures of the church!"

At this time Huss and his cause met with a serious impediment. The king of Bohemia, because of his hostility to Ladislaus, withdrew his support from Huss for a time, and supported the excommunications issued by John XXIII. However, Huss had grown in popularity until he commanded a large following regardless of the hostility of the court. This, of course, divided the people of Prague into two strong parties, one favoring the king and the excommunications issued by the Pope, the other radically opposed to the Pope and his crusades, notwithstanding the King's disfavor. At this time some prominent followers of Huss deserted the cause. There are always men who are more interested in their personal fortune than they are in the advance of the truth. The resolute Huss still stood his ground. He refused to compromise with the forces of evil or lower the standard of truth though all should desert him. The opposition caused him to challenge the clergy of Prague to meet him in a discussion on the following theses: "Whether, according to the law of Jesus Christ, Christians could, with a safe conscience approve of the crusade ordered by the Pope against Ladislaus and his followers—and whether such a crusade could turn to the glory of God, to the safety of the Christian population, and to the welfare of the kingdom of Bohemia?"

This challenge brought together a tumultuous and feverish multitude, in so much that there was a possibility of grave results. Efforts were put forth to dissolve the assembly, but in vain. The two hostile parties had met and were ready to enter the strife of words. On the side of the Pope was a doctor of canon law who delivered a strong defense of the excommunications, at the close of which he turned to Huss and cried: "You are a priest; you are subordinate to the Pope, who is your spiritual father. It is only filthy birds that defile their own nests; and Ham was cursed for having uncovered his father's shame." The agitated multitudes were becoming uncontrollable. The mob spirit seemed to infuse its flame of excitement. Stones began to fly. The stormy scene would, no doubt, have resulted most seriously had not John Huss in his calm, but authoritative, manner been capable of suppressing the tumult and calming the storm so that the meeting might progress.

By the side of Huss was his ardent and able supporter, Jerome of Prague. This genius, whose intellect

surpassed that of Huss, but who followed Huss as his master because of Huss's superior virtue, took the floor in defense of Huss against the Pope. Jerome's eloquence coupled with his impetuosity reached the heart of his hearers. Vehement in his denunciation of the opposition and brilliant in his defense of the right, he made a profound impression. At the close of his earnest reply he added: "Let those who are our friends unite with us; Huss and I are going to the palace, and we will let the vanity of those indulgences be seen." With difficulty his friends persuaded him not to go to the palace.

At this stage of excitement almost any development might have been expected. The party opposed to Huss was, as has been seen, the party in power. It had the backing of the court and was able to enforce its decrees with severity. On the Sunday following the tumultuous gathering mentioned, a report was circulated that three men had been arrested and thrown into prison because of their opposition to the pontiff and his indulgences. This electrified the multitudes. Arms were taken up and it appeared that a terrible carnage might ensue. The students and people, two thousand in numbers, gathered around the town-house and Huss demanded that the lives of the men be spared. Terrified by this showing of power, the magistrates promised to pardon the prisoners, upon which Huss turned to the crowd and cried: "Return to your homes in peace, the prisoners are pardoned." A wild demonstration of applause followed, after which the crowd withdrew.

No sooner had the crowd withdrawn than the treacherous magistrates ordered the executioner to behead the prisoners. In order to inspire terror by this act of cruelty the prisoners were beheaded so the blood flowed from the prison in abundance. But they had not properly reckoned with their adversaries. They were men of conviction and courage. They possessed that ardent affection for the cause of justice, which, foiled in every other method, has accomplished the great revolutions of the past by means of force. At the sight of blood a furious tumult arose. The prison doors were battered down, the bodies taken out and carried in linen shrouds to the chapel of Bethlehem, where they were interred with high honors. They were the first martyrs that the work of reformation had been called upon to sacrifice at this place and their lifeless forms afforded a most impressive object-lesson of loyalty to the gospel. Over their tomb the students sang, "They are saints who have given up their body for the gospel of God," while the crowd gave vent to their irrepressible feeling of sorrow by moaning and sobbing.

No showing of authority or terrorization could now intimidate Huss. Fired by the scenes of the last few days and surrounded by his inflamed followers, he became bolder than ever. He appealed to the Scriptures as the only authority and denounced the Pope as antichrist. The pontiff's acts of impiety and despotism, the luxurious lives of the cardinals, and the immoralities of the priests alike met with the vigorous opposition of this godly man. The situation was becoming desperate for the Catholic church, for indignation was pervading the whole of Bohemia. Huss continually used his influence to suppress any act of hostility on the part of his followers, urging them rather to suffer persecution than to resort to violence. He depended upon success because of the issues upon which he was building.

[To be continued]

My Refuge

I've stood beside the sick one's bed
And watched the restless, fevered head,
Beheld the form convulsed with pain
And tried to soothe, but all in vain.
With choking voice and tear-dimmed eye,
I've looked to Thee with earnest cry,
And Thou hast answered with thy balm,
Thy words of healing, soft and calm.

I've seen the sinner prostrate kneel,
Before Thine eye all-searching feel
So sin condemned, his writhing soul
Cried out, "Forgive, Lord, make me whole!"
And while repentant tears fast fell,
There came a whisper, "All is well,"
As from the skies the heavenly dove
Brought low the message, "God is love."

So when my life with burdens pressed
Finds for its load no place of rest,
When humanlike I weakly tire
Though on my soul still doth aspire,
To thee I turn with all my care,
This solace find once more in prayer:
Thy hand will save, thy grace will be
Enough for our extremity.

—Millicent Goodwin Yates.

Thoughts and Life

BY J. R. TACKETT

Thoughts are builders, or destroyers—Character-builders, life-builders, home-builders, nation-builders. God is the original spring of good thoughts, upon which all that is noble, good, and pure of the ages has been builded. No life is perfect that lacks good thoughts; no mind is clear that is deficient in good thoughts; no heart is pure that is not kept so by pure thoughts; no character is noble that is not made so by noble thinking. Purity is a farse without pure thinking; power is blind and dangerous unguarded by pure thought. All in life is a failure without the guiding star of pure thinking.

Think God and you climb God-ward. Great men do not become so at a single bound, neither do wise men grow wise over night; they become so by continued thought-discipline. "What think ye?" asked the Master; how do your thoughts run? In channels of purity? Character is made up of pure thinking, individual or national. Noble lives are found with noble thinkers, and the abler one is in noble thinking, the nobler that one will be. Pure lives are found with pure thinkers alone. "As he thinks in his heart, so is he." No person can entertain impure thoughts and yet be pure. Such a course is impossible; impure thoughts and a pure life will not mix and hold their identity; they contain no common properties. When they are placed together they form an impure substance. Then if you would have a clean life and a spotless character, think such thoughts. Keep your mind and heart pure by such thinking and your life will be sure to correspond.

Impure thoughts are destroyers—destroyers of all that is good. They destroy manly power and purity as surely as do impure deeds. Impure thinking enervates the body, paralyzes the imagination, stunts the memory, trammels perception, and deadens the finer sensibilities of the soul. It leads to sin and degradation, misery and despair. Men and women of filthy speech are vulgar thinkers, and however much they claim to be pure, they are nevertheless vile. Words are only the product of thought, and "as he thinks, so is he." One is no more pure who is a slave to impure thinking than is one who is bound by vile, actual habit. The first and

last downward steps are always preceded by downward thoughts. As long as King Solomon entertained great thoughts, he was a great man, but when he allowed his mind to run out after his heathen wives he went down in shame. All failure in life comes by the process of poor thinking. Think well.

The Strangers Within Our Gates

What Are We Doing to Evangelize the Millions of Foreigners in America?

BY RUSSELL R. BYRUM

SECRETARY OF CHURCH EXTENSION BOARD

The 17,000,000 foreign-born now living in this country, largely non-protestant and in need of the pure gospel, afford an excellent opportunity for foreign missionary work at home. Doubtless God has been pleased to send these millions to America, a land of greater Christian enlightenment that we might give them the knowledge of the way of salvation.

In commenting on this opportunity in "Methodism and the Republic," Dr. Robert Forbes says, "To save the Italians in America is the best possible work that can be done for Italy; to evangelize the Afro-American means in due time the evangelization of Africa. We need not go to Jerusalem to evangelize the Jews: they are here. The same is true of all nationalities. God has been wondrous kind in sending the people from other lands to these shores. We thus reach the question at short range. 'America for Christ' means very soon, the 'Nations of the world for Christ.'' *Evangelize America, and the problem of the world's evangelization will speedily be solved.''*

A few years ago an energetic young Greek came to Detroit from his native land. In Detroit he was converted and led into the full light. Feeling a call to service, he entered the Anderson Bible Training-School. There his fervent zeal was an inspiration to many. He went out into the town and preached the truth to his fellow Greeks and soon had several of them converted. Then he began the publication of the Greek Gospel Trumpet, of which he is editor. Now he is preparing to go soon as a missionary to Greece, where he will continue to publish the paper, and other gospel literature for the evangelization of Greece. This is a good example and is paralleled by many others of the far-reaching effects of doing foreign missionary work by evangelizing the foreigners who have come to our shores.

A Vast Field

The greatness of this field as well as the greatness of the opportunity is too often overlooked by us. Practically one sixth of the population of the United States is foreign. In the four States of New York, Massachusetts, Connecticut, and Rhode Island, one third of the people are foreigners. The foreign population of our country is greater than the total population of the entire continent of Australia and its many islands combined. It is almost a third as large as the population of all South America.

America has 3,100,000 Jews. This is more than twelve times as many as live in Palestine and five times more than the entire population of Palestine. These, of course, are not even nominally Christians. That they can be converted to Christ has been proved in modern as well as in ancient times. Certainly they are included in the Great Commission of Jesus to his ministry. What are we doing to save them? Probably more intelligent, earnest, systematic effort to convert the Jews would show them to be ordinary human beings with hearts hungry for the salvation which Jesus, the greatest of the Jews, offers to all alike.

Four million Italians live in the United States, one tenth as many as live in all Italy. These are to a great extent Roman Catholic and do not have a knowledge of the way to God. A few of them have already been led to Christ, but I am unaware of any great effort being made to evangelize our millions from the land where Paul laid down his life.

About three million Poles live in the United States. These, like their countrymen in their native land, are ready for the full gospel. The preaching of the pure gospel under the power of the Holy Spirit with the signs following will not fail to lead many of these, now in spiritual darkness, to a knowledge of the full gospel. We should begin in an earnest, systematic way, probably through our general agency, the Church Extension Board, to evangelize these people.

The four hundred thousand Greeks in America furnish an excellent field for evangelism. For centuries they have been held in the darkness of the Greek Orthodox Church and forbidden to read the Bible. Now they are especially appreciative of genuine salvation. Thank God, we have already a good start in this field with some good Greek ministers in this country who are having success; and, as already stated, some are going or have gone to their native country with the message.

Also, we have one million and a half Mexicans in this country. To evangelize these is to evangelize Mexico, our nearest foreign mission-field with its 16,000,000 people almost entirely non-Protestant. These people certainly need the uplifting influences of the gospel. A small start has already been made in behalf of these people. A small gospel paper in Spanish is being published by some of our American brethren in the Southwest and Brother Tafolla, of San Antonio, Tex., a Mexican brother, has lately undertaken work there especially for the large Mexican population. He is worthy of our support and prayers in his work.

To evangelize these foreigners one needs not leave his native land. In many cases the learning of a new language even would not be necessary, although usually one should know the native language of those among whom he works. Where are the men and women who are qualified or are willing to qualify themselves for this important work and devote their lives to it? We know of ministers of some of these countries now pastoring American congregations with success. But some one may say, "Why do such not work among their own people?'' For the same reason usually that other ministers do not enter the larger neglected regions of America—no financial support. As the church in general has the responsibility of evangelizing the regions referred to, so it does of these various groups of foreigners. And as we find it necessary to operate through the general agency of our Church Extension Board for the one class of work, so we should operate in this home missionary effort to most successfully evangelize the immigrants. The Church Extension Board is ready to do its part. Where are the minis-

ters to do the work, and who will consecrate his means to a cause so worthy?

"The Finest Face"

BY ELSIE S. HECKMAN

What a sea of faces the world is! Old faces and new faces, pretty faces and hard faces, open faces and menacing faces, faces of hope and faces of despair, faces of scorn and faces that smile, faces that talk without words and faces that are as impenetrable as armor-plate, faces that are fortunes and faces that are snares—all these and thousands more one sees every day in a busy city. Behind every face is a story and a soul. Every face is a promise or a performance. Every face is a handicap or a help, and yet every face is largely what the owner makes it.

The face we have at fifteen is the one God has given. Our face at fifty is the one we have made for ourself. The old man's face is history, the young man's face is prophecy.

In a very real sense we are all making faces. The face is a register and a revelation. It shows what our life has been. It records our life-story. It brings to the surface our habits and our very thoughts. We are all growing faces—long faces or round faces; the faces of angels or demons.

The way to get a good-looking face is not a question of rouge, powder, and massage. The way in which to grow good-looking is to "shine inside." Character, and not cosmetics, is the only sure prescription for good looks.

A Japanese mother came to a mission school and brought her two daughters. She wished the head of the school to enroll them as students. "What do you expect us to do with your girls?" asked the matron. The mother answered, "I live in this city and have often watched the faces of your pupils. They seem to shine more than my children's do. I want you to put some of that same polish on the faces of my girls." She realized that Christianity put some new light into the face. She did not understand that the approach to the face was by way of the heart.

"John, your face is not your own," said a father to a boy who came down to breakfast looking sour and surly. And he added, "Other people have to look at it." Robert Louis Stevenson has this remarkable prayer:

> "If I have faltered more or less
> In my great task of happiness;
> If I have moved among my race
> And shown no glorious morning face;
> If beams from happy human eyes
> Have moved me not; if morning skies,
> Books, and my food, and summer rain
> Knocked on my sullen heart in vain—
> Lord, thy most pointed pleasure take
> And stab my spirit broad awake."

The shining face is a help and an inspiration to others. A man came to tell a woman of a debt which he owed her. A long time before he had been on his way down-town on the trolley. Everything was against him. There seemed no light ahead. He caught sight of her face so strong and calm and sweet that there was an inspiration in it. He made up his mind to get a grip on himself and his task and march breast forward.

Henry Sloane Coffin has called attention to a striking story in one of Henry James' earlier novels:

"Roderick Hudson, a dissipated young American artist, goes abroad to study in Rome, and while there tales of his wild life brought to his mother living here with her stepdaughter in New England, alarm them. By and by they take ship and go over to see what is to be done, and the first time he meets them he turns and says, 'Mother, what makes you look so odd? Your face has changed its expression.' His step-sister Mary says very simply, 'Your mother has been doing a good deal of praying.' And at once the young artist replies, 'Well, it makes a very good face, very interesting, very solemn. There are some very fine lines in it.' His mother had not been praying for a change in her appearance; she had been praying with all the earnestness of her soul for that son."

Paul has a great prescription for a beautiful face. It is based on the truth that we become what we contemplate. There is an alchemy of influence by which the base metal of our life is transformed into the real gold of character. "We all with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory" (R. V.). That is, if with open face we concentrate our thoughts and looks on Jesus Christ, we shall become like him and reflect in our faces his glory. That is the secret of the world's finest faces. "They have been with Jesus."

Do You Feel the Same?

BY E. F. HENDERSON

When the good old songs of Zion are sung, when the message goes forth from the pulpit, some people appear to run over with joy; but when the time comes to bear the different expenses that have to be paid from time to time they do not rejoice much. Instead, some exclaim, with a very faint voice, "I am not able," etc. Do you feel the same when the time comes for you to give God what belongs to him as you do when you join in the singing, or do you feel a sadness steal over you? Beloved ones, can you stand idly by and see God's ministers suffer for the necessary things of life and leave your money in banks and other places and be satisfied? Ah, friends, God is not mocked, he will not permit you to mock him with pretended service; the harvest is coming, and you will reap as you are now sowing. There are some who profess to have much love, and usually their love is manifested by a hearty hand-shake and soft words. But friends, here is a test of your love, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? (1 John 3:17). Our love should be active, not in profession merely.

Do you feel the same when the brethren do not see as you see, as you feel when they do, see with you? Or do you become cold toward them? When people fail to cater to all your ideas, do you feel the same toward them? Or do you denounce them as wrong and not in harmony with the Word of God? Have you the same love for the brethren as you had when you first accepted this light? If not, you are becoming spiritually dead. "Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God and keep his commandments" (1 John 5:1, 2). Yes, every one who loves the Father loves him also who is the Father's child. Our love for God's followers is a proof that we love God. Our love to God is the cause of our loving his children, and our keeping the commandments of God is the proof that we love him. "He that hath my comman-

ments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (John 14: 21). To love one another is a command—"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13: 34). Brethren, when we have this love one to another we prove to the world that we are God's children. "By this shall all men know that ye are my disciples, if ye have love one to another" (ver. 35).

How do you feel when men speak evil of you? Do you love them as you did before, or do you give up under such conditions? Oh, it takes the love of God in our hearts to cause us to feel the same under such conditions!

Not too Old to Be a Harvester

BY ANNA KOGLIN

"Mother, are you going out again this afternoon?" Mrs. Keller's voice sounded rather impatient as she addressed the little gray-haired woman who emerged from her room in street attire. "What will people think of you anyway for always going around with your papers and talking religion?" Mrs. Keller continued.

Mrs. Keller was Grandma Wells' youngest daughter, with whom she had been making her home for several months. Mrs. Keller loved her mother and wished to make life pleasant and attractive for her. But she was a rather influential woman in the little town in which she lived, and the idea that her mother should visit the homes of her neighbors and friends, soliciting subscriptions for a religious weekly, was highly offensive to her.

Grandma Wells replied that she did not care what people thought of her, that she was working for God and it mattered only what he thought.

"But Mother," her daughter insisted, "you are not young any more. You were seventy-two on your last birthday, and here you are tramping around like this. I ought to be ashamed for allowing you to do it. That is work for young persons, not for people who have labored as long and hard as you have. I think it's a disgrace for you to go out like that."

But Grandma Wells would not be deterred from her mission. With a kindly good-by she stepped quite blithely out into the street. In one hand she carried a roll of her precious papers, while in the other she had a small bag containing a pencil, order-blanks, and the like. After a walk of about fifteen minutes she came to the part of the town which she had not heretofore visited. Somewhat timidly she rapped on the door. A pale-faced lady opened the door and invited her in. Grandma Wells told her mission, at the same time showing her some of the papers she was carrying and calling attention to several notable features.

"O John," the woman exclaimed, "here is something about divine healing." Turning to the little old lady she said, "I have never before seen anything on divine healing, but I always did believe that God can heal. I have asked a number of ministers about divine healing, but every one has told me that the day of miracles is past. My husband has been an invalid for eight years. I wish he would believe in divine healing. I believe he could be healed."

She was turning the pages as she talked. "Here is something about church-joining, and here is an article on What to Do with Accusations. Mrs. Wells, this paper looks interesting. I believe I want to read it regularly for a while. I have tried hard to live as I thought God wanted me to, but I get so confused sometimes that I don't know what to do. Some ministers say we can't live without sin, and still I get so bothered over little things sometimes; and I scarcely know whether or not I should expect to be able to live victorious and always do what is right. I believe this paper will help me." Grandma Wells then told the lady as best she could of God's power and grace to keep us above sin, and of the blessings of the Lord to those that trust him.

So absorbed were the two women in talking about the things pertaining to godliness that the afternoon was far spent before the older woman took her departure, but not before Mrs. McLellan, the younger woman, had insisted on Mrs. Wells coming back as soon as possible.

Grandma wells did return in a few weeks; in fact, she had thought of Mrs. McLellan and had prayed for her often ever since that first afternoon.

"How much better you look," she said as Mrs. McLellan greeted her cordially.

"Yes, and you have done it."

"I have done it? What do you mean?" Grandma Wells asked in amazement.

Mrs. McLellan ushered the old lady into an easy chair, before she attempted an explanation.

"Well, it is just this way, I have been reading those papers you had sent to me, and they have done me just worlds of good. They have taught me to have more faith and confidence in God; and how to regulate my life to be in harmony with the Scriptures. I have also learned how to resist the devil better. Life seems so much richer and fuller to me now, and I am happy. And then that church question has been settled for me, too. I see now that I do not need to join one of these churches whose members live so far below the Bible standard. I am so happy to think that since I have surrendered myself to God and been born of his Spirit I am in his church to which all of his children belong. O Mrs. Wells, I am so glad you brought me that paper and explained the Bible to me as you did," and she reverently kissed the little old lady's forehead.

Today, about three years later, Mrs. McLellan is doing her utmost to establish the gospel in places where God's saving grace is not known. She gives of her means, exhorts, does personal work, and even preaches sometimes, that souls may find forgiveness, hope, and consolation in Christ. This gospel has also borne fruit in the life of her daughter, who is now studying with the expectation of engaging in mission work in the near future. Souls are being blessed through their labors and many more doubtless will be brought into the fold.

Grandma Wells has but few more years to live at the longest. How many sheaves she will be able to bring to her Master we do not know, but doubtless she will have a few more ears in her sheaf because she went out that afternoon to do what she could for her Lord.

It is not what one can get out of work, but what he may put in, that is the test of success. —*Whiting.*

Let us magnify the strength of Christ, rather than magnify human weaknesses. —*Frank E. Wallace.*

THE DEEPER LIFE

What Prayer Will Do

BY H. A. SHERWOOD

Many thousands of nominal Christians have learned to pray in a formal way. They regard it as a duty to be performed rather than a privilege to be enjoyed. Those who have learned the real worth of prayer can say with the poet,

"What a privilege to carry
Everything to God in prayer!"

Those who have the most power with God and man do not merely pray in public, but they have also formed the habit of secret prayer as well.

The habit of daily prayer was the secret of Daniel's wonderful deliverance from the den of lions. Peter and John were especially used of the Lord at the hour of prayer as they were going into the temple. A man who had been lame from his birth was miraculously healed when Peter said, "In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6).

We shall observe some other special benefits of prayer.

Prayer Encourages Our Hearts.—The Psalmist had proved this to be true in his personal experience: "I will lift up mine eyes unto the hills, from whence cometh my help" (Psa. 121:1). No one has ever sincerely engaged in earnest prayer in times of trial or discouragement without receiving help or encouragement. He may not have always been conscious of such help at the time, but sooner or later the encouragement will come. Paul had the experience of praying three times before the definite answer came, but each season of prayer was doubtless an important preparation for the Lord's reply, "My grace is sufficient for thee" (2 Cor. 12:9).

Prayer Calms Our Spirits.—When Hezekiah received the threatening letter from the king of Assyria, he was much agitated and troubled in spirit until he took the letter to the house of the Lord and there unburdened his heart to God in prayer. The faithful prophet Isaiah came to him with the encouraging message, "By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord" (2 Kings 19:33).

"Be not dismayed whate'er betide,
God will take care of you;
Beneath his wings of love abide,
God will take care of you."

Prayer Clears Our Vision.—It helps us to see things as God sees them. When Elisha's servant was alarmed at the great host of Syrians that had surrounded them, "Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings 6:17). The God of Elisha still cares for his children. We are often comforted by remembering that "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psa. 34:7).

Prayer Brings the Heavenly Anointing.—We expect ministers of the gospel to be men of prayer. Otherwise their messages would become dry, cold, and formal. It is also very important that every member of the assembly should keep prayed up so that their prayers, testimonies, and hymns might always be characterized by the Spirit's anointing. This would also help to insure spiritual messages from the pulpit; for the minister who serves a praying congregation would be afraid to deliver messages from their pulpit without the heavenly anointing.

Prayer Gives God a Chance to Talk to Us.—It was while Cornelius was in prayer that the angel appeared to him and told him to send for Peter, whose coming proved a great blessing to his entire household as well as to many others who were gathered together to hear the message. The habit of sincere daily prayer would be not only an excellent way to become more enlightened in the things of God, but would serve as a sure safeguard against wandering from the path of truth and right. "And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21). The more we are in communion with God the better acquainted we become with him and his ways. Thus a season of prayer may often change our attitude by revealing to us more clearly what the will of the Lord is in any matter.

Prayer May Sometimes Change God's Attitude.—It was through the prayers of Abraham that Lot and his family were led out of Sodom before God rained down destruction upon that wicked city. There are people living today who would be in their graves had it not been for the prayers of others. God's righteous indignation was once kindled against Israel to such a degree that he told Moses to let him alone that he might consume them. In that case his plan would have been to make of Moses a great nation. But through the earnest and unselfish prayer of Moses the Lord spared Israel as a nation. God had told Hezekiah to set his house in order, for he should die. Hezekiah wept and prayed before the Lord and his life was lengthened by fifteen years.

We Should Pray Without Ceasing.—A certain invalid woman was not able to attend religious services, but became burdened for the people of her community. She made a prayer-list which kept growing until it included fifty souls. At last a revival-meeting broke out and before it closed every one on her prayer-list was saved. Jesus said "that men ought always to pray, and not to faint" (Luke 18:1).

God's Care

What should we think of an Israelite walking through the depths of the sea on dry ground, between walls of water standing up like marble on either hand, and yet not recognizing the intended and merciful display of the Divine power for his protection? What should we think of a ransomed Hebrew standing on the safe shore of the Red Sea on that memorable morning, and yet refusing to join in the song of thanksgiving for the great deliverance of the night? The same that we ought to think of one who lies down to sleep at night in his own house, and goes to his daily occupation in the morning, and never prays, never offers thanksgiving to God, for

the mercy which redeems his life from destruction every moment. In God we live, and move, and have our being. Every use of our faculties, every sensation of pleasure, every emotion of happiness, is a witness to us of God's special, minute, and ceaseless attention to our welfare.

—*D. March.*

Thanksgiving

Amid such wide-spread forgetfulness of the hand of an overruling Providence, it is a satisfaction to record the case of a thankful British seaman, a fine young man in the naval service on board the *Queen*. They were cruising off Cape Finisterre. The hands had been turned up to reef topsail for the night; the work was just finished, when the young captain of the mizzen top overbalanced himself and fell. He came down a distance of a hundred feet or more, and would have fallen on the deck, where no doubt he would have been instantly killed or seriously injured; but as he fell he clutched the footbrail of the mizzen—this threw him against the sail, which broke his fall, and he was saved! And as he touched the deck he knelt down in the sight of the throng of officers and men who composed the crew, and offered up his thanks to Almighty God for his safe deliverance, during which time the silence and discipline was such one might have heard a pin drop on the deck.

—*W. M. Taylor.*

The Easy Way

BY HERMAN SWICK

How many people prefer to take the easy way regardless of results! The laboring man prefers to work eight hours a day for a mere living when perhaps if he worked ten hours he would be able to lay up something for a rainy day.

Some farmers think it is easier to let the weeds grow in their corn-field than it is to plow them out, but this neglect brings only a short crop at the end of the season.

Some mothers prefer to buy clothing for the family rather than mend torn garments and then wonder why they are always scarce of money while some one else seems to have plenty.

Some folks find it easier to lie in bed on Sunday morning than to get up and go to Sunday-school, while still others prefer to let brother John answer the questions in the class.

Brother Busy discovers that he is weary on prayer-meeting evening and so finds his easy chair easier than going to meeting.

Thus we might give many examples of ease, but it is useless as the path of ease never leads up stream.

If you would succeed, you must work. It is the *extra* effort that brings success. If you are barely keeping alive spiritually, try doing a few extra turns for the Lord and then watch your strength increase. It is the energetic Christian the Lord uses. If you are working for God with all your might, rejoice and be glad, for 'Woe unto you who are at ease in Zion.'

There is the same love in the Law as in the Gospel; the difference is only in expression; as when I warn one against venturing into the roaring flood, and when on his leaping madly in, I follow to save him. In the Law, love warns; in the cross it redeems. Both are the true mirror of Him who thus defines His own character.—"God is love."

—*Guthrie.*

"Awake"

BY C. H. FEATHERSTON

"Awake, awake, put on thy strength, O arm of the Lord; awake, as in the ancient days, in the generations of old" (Isa. 51:9). In the same book (chap. 52:1) we read of the prophets persuasion of the church: "Awake, awake; put on thy strength, O Zion." As I read these and many other texts my heart says, "O Lord, revive thy people Zion." We are in the midst of a Christless people, yes, a people laden with sin, asleep, dead in trespasses and sins. We as a church will have to awake as did the church in the ancient days and put on our strength, we shall have to put on our beautiful garments of praise, such as it had. There are too many among us today with their harps on the willows. The devil well knows if he can keep the church under the spirit of heaviness he has her where she can not bring forth sons and daughters. The record declares that in the morning the church continued daily, "praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47).

That congregation that is awake and working for God will have converts. O church of God, let us never become so at ease in Zion that we feel contented with no converts in our congregations. Some pastors need to shake themselves, as it were, and lift up their voice like a trumpet and declare to the house of Israel its sins. My soul is made to cry for more spirituality in the church, more converts, more old-time consecration, more soul-burden; yes, so much that the church as a whole will loosen up and bring all the tithes into the storehouse.

The morning church was so desirous to see the cause move onward that they sold their possessions and said by so doing, "This cause must go." This same consecration will enable us as a church to "go over the top" with the Missionary and Church Extension Budgets. O Zion, awake, we can raise every dollar of this. Fathers and mothers, let us put as much means in God's cause as we do in our own interest. If some parents would awake to their duty along this line and put their means into the work, it might be the means of their sons and daughters that are dead in sins awaking and rising from the dead, and might keep them from sleeping a perpetual sleep. (See Jer. 51:39.) During these warm summer days if not careful you will forsake the assembling of yourselves together and choose to go to the parks and swimming-pools. All these are good in their place, but if indulged in too much generally result in a condition of at "*ease in Zion.*" This is a pleasure-seeking age when men love pleasure more than God. In view of this condition the apostle Paul said, "And that, knowing the time, that now it is high time to awake out of sleep" (Rom. 13:11).

Let us ever remember that if souls do not get saved in this gospel day they are forever lost. This is the offered day of mercy and God has said, "My spirit shall not always strive with men" (Gen. 6:3). The people of Noah's time had their day and rejected it. Jerusalem had its accepted day and rejected it. Millennialists tell us there will be a future day for us. The apostle John says, "This is the *last time.*" Let us then warn every soul to flee the wrath to come and awake to righteousness and sin not. In the natural realm when people all around you are sleeping you too are more likely to become sleepy and have to shake yourself to keep awake. Just so it is in the spiritual realm, it takes some real effort to keep awake and filled with the Spirit of God. "Therefore let

us not sleep, as do others; but let us watch and be sober" (1 Thess. 5:6).

Some pastors get waked up about camp-meeting time. Why not keep the revival spirit burning in the congregation all the year round? That pastor who has not witnessed the salvation of at least some souls in his congregation for the past year needs to wake up. The woe to them that are at ease in Zion ought to stir us to a real soul-burden. If I had the voice of the archangel and was left to choose my text to sound out to the teeming millions of this earth, it would be, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

A Parable of a Working Team

BY FLORENCE R. FICKLE

A certain man purposed in his heart to take a load of grain to a village, several miles from his home. He harnessed his horses, asked one of his children to go with him as his helper, and started on the journey.

The team made good progress, until one of the horses began to lag. This caused the other horse to lag, and soon the whole team was moving very slowly. The teamster had to urge the horses and soon they made good headway again.

All went well until one of the horses became frightened at a passing train. This horse jumped around until the whole team was in an entanglement. The progress of the team was hindered by the disorder, but the driver, with the aid of his helper, straightened it out, and the journey was continued.

In a short time a horse-fly made its appearance and buzzed around the ears of one of the horses. It caused him to become evil-spirited and he refused to go any farther. The driver did all he could to get him to go on, but the horse willed to have his own way; consequently he had to be taken out of the team. The driver's little helper secured another horse from a neighbor to fill the place of the balky one.

The team came on without further difficulty, until it reached a steep hill. Then the wheelers started to rush up the hill, while the leaders were trying to pull steadily at a moderate pace, and the other horses were going by jerks. The team came to a halt. The load could not be pulled until the teamster succeeded in getting the horses to pull together harmoniously. Then the team soon accomplished the work that had been planned by its master.

Hear the parable of the working team:

The team is a church, the helper is the pastor, and the teamster is God.

God has purposed for his work to move along with rapid progress, but often first one and then another in a congregation are a hindrance to the cause of Christ.

One who lags spiritually has a bad influence on others. Let us live spiritually that we may influence others to live nearer to God.

One who becomes frightened or irritated over passing heresy or misunderstandings is apt to pass it on to others and cause an entanglement in the whole congregation. Let us take the bad news to God in prayer and pass the good news on to others.

One who is overcome by the whisperings of the buzzing enemy will soon become evil-spirited and will rebel against the will of God. Satan can paint a beautiful picture of the world and put it before the eyes of one whom he is trying to deceive, but remember that the colors will all melt away when the angel declares that time shall be no more.

God offers us a beautiful life that will last throughout the ages of eternity. Let us not follow Satan to the place prepared for him and his angels, but let us follow the lowly Jesus in the straight and narrow way that leads unto everlasting life.

A congregation that does not pull together can not advance in the Lord's work. In order for a family to get along harmoniously there must be obedience. God's family, also, must be an obedient people.

A congregation has a special command to be obedient to their pastor. "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account" (Heb. 13:17). When God calls a man or woman to watch for the souls of others, he stands back of the calling and provides both wisdom and grace. Let us beware when we think we know more than our pastor, because the Master may be teaching him, and God's ways are very often different from our ways.

A congregation must also be submissive one to another: "Yea, all of you be subject one to another, and be clothed with humility" (1 Pet. 5:5). Let us submit our ideas and opinions, giving honor to others, and follow our leaders, that the Master's work may not be hindered.

A Robber Who Did Not Rob

"And a Little Child Shall Lead Them"

BY FRANK E. WALLACE

Blessed are the parents who teach their children the fear of the Lord! Many a hard-hearted sinner has been converted to God because of the influence of some godly instructed child.

Mrs. H. had read in the Bible for family worship about Jesus coming again. She read the passage about the Lord coming as a thief in the night. After prayer little Johnnie went to bed, but not to sleep. He wondered if Jesus would come that night; he wanted to be sure to see him. The father of this home was away that night and it so happened that two burglars decided to rob the house, taking advantage of the father's absence. The mother was asleep in another part of the house.

About midnight little Johnnie was awakened and saw some one crawling in through the window. His thoughts were about Jesus, and he naturally thought that Jesus had come, as a thief in the night. Little Johnnie exclaimed, "O Jesus, tell me about heaven; I am so glad you have come." The robber was greatly surprized, at the words of the boy, and he took him in his lap and told Johnnie some of the things he remembered from former Sunday-school days about heaven, the streets of gold, the music, etc. Little Johnnie was enraptured, and listened intently. The other robber, who was outside watching and waiting, climbed up to the window to see what detained his companion. Imagine his surprize when he saw the man with Johnnie on his lap, telling him about heaven. He was disgusted and went away. The wonderful faith of little Johnnie completely changed the plans of the robber, and he went away without committing robbery. And near the break of day, a form knelt in prayer, and asked God for a salvation that would make him ready to meet Jesus when he comes again. And that prayer was answered.

How the Songs Were Written

I Am the Lord's

When this song was written I had been out of the ministry a number of months taking care of my grandfather, who had been seriously injured. I was sitting by the window watching the raindrops as they were falling rapidly. I was feeling rather discouraged because I could not be in the work and because it seemed that there were no opportunities in that place for usefulness or to work for the Lord in any way.

Finally in my meditation I thought, Well, if I can do nothing, I am the Lord's anyway. As I thought over this fact my heart warmed with gratitude to the Lord. I took my pencil and paper and began to express the feelings that were in my heart as nearly as I could in the words of the song.

It seemed more an act of worship than an act of authorship, and with it came a sense of comfort, of trustful security, and a deep sense of God's Fatherhood and care. I have received scores of letters about this song from people who felt disposed to tell me of the comfort and help it had been to them.

—*C. W. Naylor.*

Napoleon and Christ

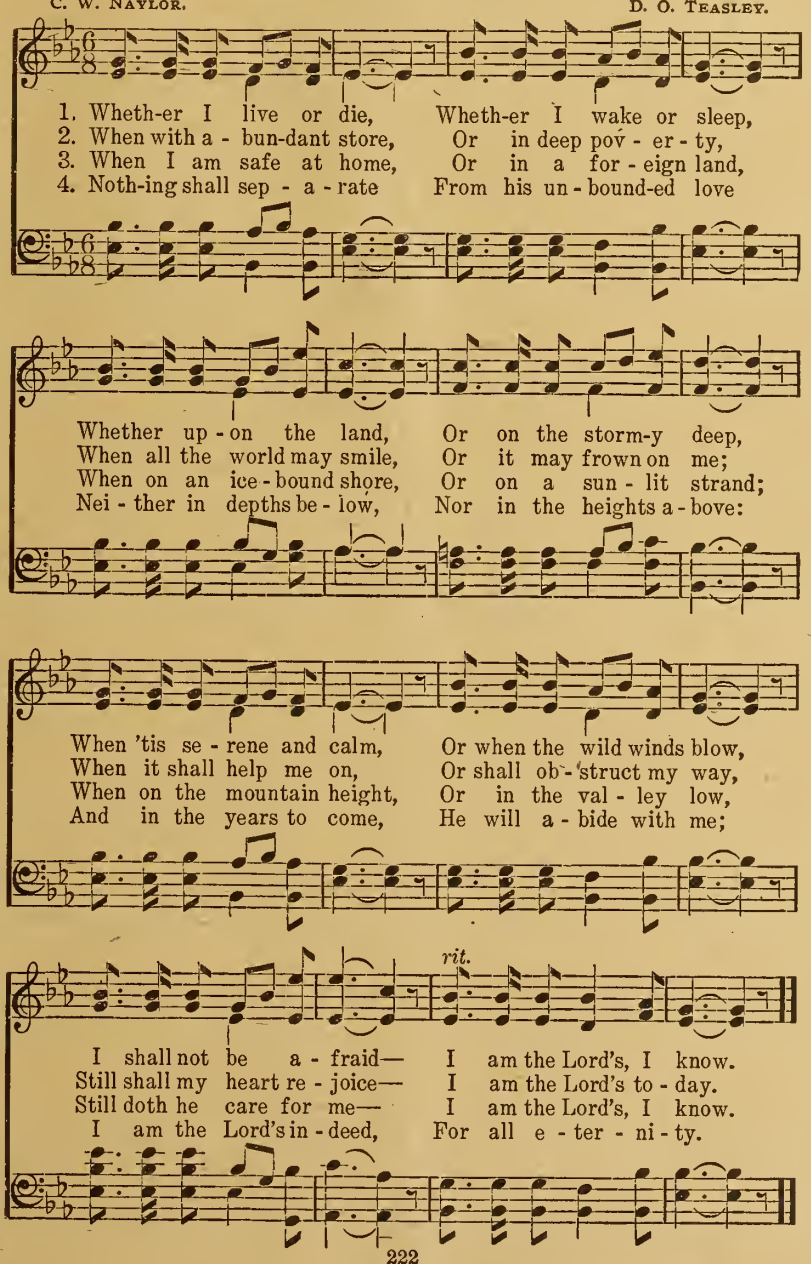
When Napoleon was on St. Helena, he once said to Count Montholon, "Can you tell me who Jesus Christ was?" And when the Count declined to answer, he said: "Well, then, I will tell you. Alexander, Caesar, Charlemagne, and I have founded great empires; but upon what did these creations depend? Upon force. Jesus has founded his empire upon love, and to this very day millions would die for him. . . .I think I understand something of human nature and I tell you all these were men and I am a man. No one else is like Him. Jesus Christ was more than a man. . . . I have inspired multitudes with such devotion that they would have died for me, . . . but to do this it was necessary that I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them I lighted up the flames of self-devotion in their hearts.

. . . Christ alone has succeeded in so raising the mind of man toward the unseen that it becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand which is, above all others, difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother. He asks for the human heart. He will have it entirely to himself. He demands it unconditionally, and forthwith his demand is granted. Wonderful! In defiance of time and space, the soul of man with all its powers becomes an annexation to the empire of Christ. All who sincerely believe in him experience that remarkable supernatural love towards him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative power. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor put a limit to its range. This it is which strikes me most. I have often thought of it. This it is which proves to me the divinity of Jesus Christ."—*From History of Napoleon.*

No. 220. I Am the Lord's.

ASSURANCE—COMFORT.

C. W. NAYLOR. D. O. TEASLEY.



222

As the river Nile bringeth forth many crocodiles, and the scorpion many serpents, at one birth, so murmuring is a sin that breeds and brings forth many sins at once. It is like the monstrous hydra—cut off one head, and many will rise up in its room. It is the mother of harlots, the mother of all abominations, a sin that breeds many other sins; viz., disobedience, contempt, ingratitude, impatience, distrust, rebellion, cursing, carnality: yea, it charges God with folly; yea, with blasphemy. The language of a murmuring soul is this—"Surely God might have done this sooner, and that wiser, and the other thing better."

—*T. Brooks.*

By the street of "By and by" one arrives at the house of "never."

—*Cervantes.*



The Christian Experience of a Sixteen-Year-Old Girl

BY MABEL HALE

On the mission-field at present labors a dear young woman whose sweet spirit and Christian life is an inspiration to many. Her life is devoted to God with an ardor and earnestness that wins our hearts and makes us long that our daughters might be like her.

She has been endeavoring to serve the Lord—I will make it more strong that that, she has been serving the Lord since she was a little girl. Her heart was always turned to her God, even in those stormy years of her adolescence. So she will pardon us if we discuss her Christian experience when she was sixteen.

At that age she was a strange mixture of opposing characteristics. The good and the bad, the lovable and the vexing, the submissive and the rebellious, all mingled together in a disposition so contradictory that she puzzled all who knew her. But above all these opposing elements of her nature was her deep love for God and her desire to be a real Christian. Many times she failed to be what her heart craved to be for God, and she would come again and again to the mercy-seat imploring forgiveness, only again to fall into the same faults. Two versions of her struggles, her mother's and her own, will help us to see what a time they both had.

"Harriet is the greatest problem I have," confided her mother. "She professes to be a Christian, but I can not have confidence in her as one. If she really wants to do the will of God, why is she so vexing and trying all the time?"

"Harriet is often bewailing her short-comings to me," answered an interested friend, "and grieves that she vexes you so. What does she do that is so trying?"

"Just little things. Not one of them amounts to anything, but altogether they are unbearable. For instance, I might mention our regular Sunday morning struggle. I want her to get up at the usual time, eat her breakfast, and make ready for Sunday-school in an orderly way. She will sleep every time unless I compel her to get up, and then she is often cross about it. Then it is a constant struggle on my part to make her wear an apron for her kitchen work. And over that she gets saucy sometimes. I do not believe a girl who is a Christian ever gets saucy, and I tell her so. Then she likes the boys too well. The other evening she brought a story-book from the library. I made her take that right back."

"Being saucy and persistent, then, are her only faults," said the friend, "for sleeping late, hating aprons, and liking the boys and story-books are ordinary characteristics of girlhood. Harriet is impulsive, too, doing things on the spur of the moment and being sorry afterwards."

"But will a saved girl be saucy to her mother?" asked the parent.

"That really depends much on the mother. At sixteen and younger many girls are so unsettled because of their changing years that they have not the self-control that older people should have. If they are nagged at they are quite apt to fling back a retort, and then suffer remorse of conscience for hours or days over it."

"But God can keep a girl as well as an older person, can he not?"

"The grace of God is sufficient for their needs, but it does not make them mature in judgment or self-control. They will yet have the weaknesses of childhood and youth."

To the same friend Harriet confided her troubles.

"I want to live a good Christian life, and I pray and weep before God in sorrow for my failings. Mama tries me so; for instance on Sunday morning. I must get up early six mornings of the week to get to work, and on Sunday I should like to sleep late, just getting up in time for Sunday-school. I am not really needed for the housework. But Mama makes me get up when the other girls do, and last Sunday morning I spoke saucily to her about it. Then she is always insisting that I wear an apron, when I just hate them. But it is the way I speak and feel that worries me. I do want to serve God, and why do I get so vexed over these little things?"

"You are in your changing years, and full of whims. Your apron trouble is only a whim. As for sleeping late, that is a desire almost universal in rapidly growing and developing girls. You speak saucily because of lack of self-control. You are sorry, are you not, afterwards?"

"Sorry! Oh, if I could only make Mama know how sorry I am! But she says it is pretended sorrow, and that takes away my courage. Can I ever be a real Christian? Mama thinks I like the boys too well. I do enjoy their company, and sometimes I am with them when Mama does not know. I am always sorry afterwards, but at the time the temptation is great. And I like story-books. Mama is very strict about that. Last week I brought one home that had been recommended to me as pure and good. I brought it to Mama to have her see if it was good, and she never looked at its contents, but made me take it back. It made me feel so bad, but I was not saucy that time. Oh, I want to be a true Christian, but I am always doing something wrong."

"Be patient little sister, and keep fighting on. Soon these troublesome years will be over, and you will be able to live as you wish. Your hardest struggle now is with yourself. But the very fact that you see your faults and are battling against them foreshadows the time when you shall have the victory."

Thus we get a glimpse into the struggles of this girl in her early Christian experience, and see that even though she was endeavoring to serve the Lord her life was a turbulent one. Such young Christians need sympathetic guidance. Never should they be told that their profession is hypocritical.

The same girl in her early twenties was a model of sweet, quiet Christian womanhood. Yet in her turbulent years she was trying just as hard to live for God. It was her earnest desire and endeavor that marked her as

a Christian. The rough places in her life only marked her conflicts by the way.

I fear many of our children give up their battle for godliness because we do not realize the struggle they are having with themselves and judge them harshly for their short-comings.

HOME PROBLEMS

Mr. Anderson:

My husband and I got along well together for two or three years, and we had no serious trouble until this last year, when his father died and his mother came to live with us. All was well for a few weeks, but soon she began to complain about the way I cooked, ironed, and punished the children. At first my husband took my part, and told her I was right, but finally she won him over to her side and now both are against me. I have tried to explain to him that he is wrong, at least in siding against his wife in her own home, etc., but to no avail. Thus far I have not said a cross word to his mother, but my home is ruined as far as love and true companionship between my husband and me are concerned. What can I do?

Your Sister in Christ.

That you are in a hard place every reader will admit, and if what you say is true—all the truth—you are a wronged woman, and your husband will suffer later, more than you suffer today. About two years ago a woman wrote me similar to your letter, and I told her that in my opinion she would win her case more quickly, and with more lasting results, if she would be patient just a little longer, and in the meanwhile pray earnestly for God to open the eyes of her husband as to his real duty in the home. Some time later she wrote me that my letter seemed to her to favor her husband, and that she decided to *make it go* differently. She wrote that her actions only made things worse, so she changed her tactics, and was very kind, and prayed. The husband soon saw his mistake, asked forgiveness, and told his mother that she was welcome in his home, but that if she expected to remain she must keep her proper place. His mother was so offended that she left his house immediately.

The wife occupies a peculiar place in the home, inasmuch as the moral and civil law places the husband at the head; hence, the wife can seldom win her case successfully by fighting it out. The Lord, however, is on the wife's side in a case where an invader comes into the home, and right will win. Whoever enters the home of another should keep their place, and if they are not suited, should move on. Sister, be patient a little longer, and we will pray for you. —J. G. A.

God's Beautiful Flowers

BY PEARL E. JOHNSON

Recently while touring through a country district, I noticed so many pretty flowers out by themselves on what seemed almost desert land because of being far from any habitation. I thought to myself, "It seems so strange that such beautiful flowers should grow out there far from people where they can not be a blessing." But then again, I thought to myself, "Maybe they are a blessing to more people this way than if they were picked and given to some one. Who knows but perhaps many tourists were attracted to these beautiful flowers and even blessed by seeing them?"

But ah, I thought, there are many such flowers in this world. Yes, many of God's children who are isolated and not much heard of are just as beautiful in God's sight as those whose names are in print or are often mentioned. Perhaps they are living a beautiful Christian life amid much toil and difficulty. Maybe they are cheering many travelers on their way as did those lovely flowers. They may also be doing good salvation work and yet we hear nothing of it. Are they not beautiful in God's sight? It seems a beautiful picture to me.

Dear child of God, if you are isolated and feel lonely at times, be encouraged; remember, God is God over all creation, and just as he made those flowers beautiful so he can make you beautiful. Perhaps you are being a blessing to more souls than you think or realize. You can be beautiful regardless of isolation or inconveniences.

A Harvest of Happiness or Misery

BY NORA M. THOMAS

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." This is a universal principle which is taught in many texts of Scripture.

There is both an encouragement and a warning in this declaration. If we sow that which is good, we may expect to reap a harvest of good; one that will be far more abundant than the sowing. If we sow that which is evil, we must expect to reap a harvest of misery, both in this life and the life which is to come, and we shall always reap a great deal more than we sow. He who indulges the appetites and passions of the flesh must expect to reap a harvest of corruption and death. Appetite grows by being fed and pampered. An unbridled appetite is itself the severest punishment of him who indulges it.

Sowing to the Spirit implies that we yield ourselves to the Spirit's strivings and inclinations and give ourselves to such exercises of heart and life as are pleasing to the Holy Spirit, such as the study of God's Word, prayer, deeds of purity, kindness, and worship.

We should be quick to improve every opportunity to lead others out of the way of evil and danger into courses of righteousness and salvation, and "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

The Narrow Way

BY DAISY KREUTZ

Why is it so few enter the narrow path? While it is a straight, narrow entrance, thank God it is wide enough for the humble. The broad way is for sinners and the worldly-minded. The narrow way is the path that Jesus trod. The gateway is the blood of Jesus. Why does Jesus call the way straight and narrow? To impress upon the human mind and heart that there is no room for sin, worldliness, or wrong of any kind. Most people like to broaden out the way, and have a way of their own. Jesus said it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God. We must forsake all we possess. No one is ever saved until he abandons from his heart all that ties him to earthly things. He must give up all to follow Jesus. Let Jesus be first, love everything else through him. Count all things but loss, forsake the friendship of the world. The friendship of this world is enmity with God. It can not go through the gate.

When we are brought close to death by affliction, and feel our weakness, then there is still the bright and narrow path that leads on to the gate of eternal life, and not to death, thank God!

THE SUNDAY SCHOOL

The Last Trumpet

Including Sunday-School Lesson for September 17 —Mal. 3:1—4:3

BY E. F. ADCOCK

Israel had a number of trumpeters, messengers of God. There was Ezekiel, whom God declared he had made a watchman unto the house of Israel. Bravely and faithfully did he sound forth God's warnings and commands to his own generation. But his message was more inclusive: he told of the coming of a more glorious day. The same message of hope had come forth in silvery notes from the trumpets of Israel, Jeremiah, and others. Theirs was a time of looking forward. But the time of which they spoke in such glowing terms of hope was approaching its fulfilment. Soon the sound of the last trumpet of prophecy would be lost in a great abyss of silence. Such was the state of affairs just before Malachi's day, and it was his distinction to sound that final prophecy.

Words of Promise

Malachi's prophecy is clear and certain: "Behold, . . . the Lord, whom ye seek, shall suddenly come to his temple." This utterance could not but interest the Jews. for had not Jehovah covenanted to send the Messiah, and had they not for years longed for his coming? That promise meant much to the Jewish nation, for much had been included in it—and well they might gladly anticipate the coming of one so glorious. But not only was it a wonderful promise to the Jews; we, today, partake of it in a greater and grander sense than was possible for the Jew. Whereas he beheld only the foregleams of a bright new day, we enjoy the zenith of its glory. What he anticipated we possess. So these prophetic promises mean much to us, for if God had not thus covenanted with his special people to send the Messiah, what would be the fate of the Gentile world today? In speaking of this "messenger of the covenant," Malachi refers to him as the one "whom ye delight in." If merely in the promise the Jews could delight in him, what should be our attitude toward him, we who know him by personal contact? Do we really delight in him? The Jews 'sought him'; let us beware lest we shun him.

Meeting God Half Way

Malachi's message concerning Christ in its import included more than the Jews. And he had another message which he directed especially to his own people, but from which we may draw beautiful lessons. The career of this people, God's chosen ones, had been peculiarly unsatisfactory. The number of times they had wandered from God certainly was not small. Warning upon warning had been flung to them, yet without lasting avail. Here through Malachi Jehovah gives a final warning. It was as if the Jews were passing the last point of safety. Already the swish and swirl of the water told that the rapids and falls were dangerously near, while the sign-board read plainly, "Turn ye, turn ye." And indeed it was time for the Jews to return. Boldly the prophet told them of their sins. They had actually robbed God, and he told them so. "Terrible sin!" we say; "Surely God ought to punish them." But wait, are we always strict in our accounts with God? What about our time, our talents, our finances—is God getting his share? "No! no! I would not think of robbing God!" is sometimes the cry. Let us be careful; the Jews gave a similar answer, and they were "cursed with a curse." Other sins are mentioned, and they are as true of today as of Malachi's time.

Yet there was hope if they would but "turn." This is something God always requires of the sinner. If he will turn, God will turn, and both will meet. God limits himself to men's actions to a certain degree. The sinner not only turns his own back upon God, but he by this act causes God to turn away in righteous displeasure. Thus the two face directly opposite until the sinner turns toward God. And when he does so he does not face the back of an angry God; he finds that God has also turned and is ready to meet him with favor. Rich rewards await the people who turn to God. "Prove me," says the Lord, ". . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." It is not so pleasant to consider as applicable today the curse mentioned, but we like to consider this promise as a priceless heritage.

The Book of Remembrance

But there is more yet to consider: not only are we promised boundless blessings in this life, but God has promised to keep a record of those who 'fear him and think upon his name.' Yes, God is writing a "book"—the Lamb's book of life. Some day that book will be opened and read. Then will be forever settled the question in regard to whom we belong. In "that day" when God makes up his jewels the Lord is going to claim those who are recorded in his book. This is a vital question. Whose am I? Is my name recorded in heaven? Will God call me his own, or in that day when he makes up his jewels will he be ashamed to claim me? I am responsible. And since we want to be one of God's jewels, let us be sure our names are recorded in his book. We may be sure they are recorded if we fear him and think on his name.

Yes, Malachi's was the last trumpet and when it ceased there was a long silence. It was a final message from God to his people, but a glorious message of hope. O that hope we are partakers. All praise to God for the truths it sounded forth!

Every One a Member

BY MABEL L. HELMS

Is every member of your congregation a member of the Sunday-school? This is surely desirable and possible.

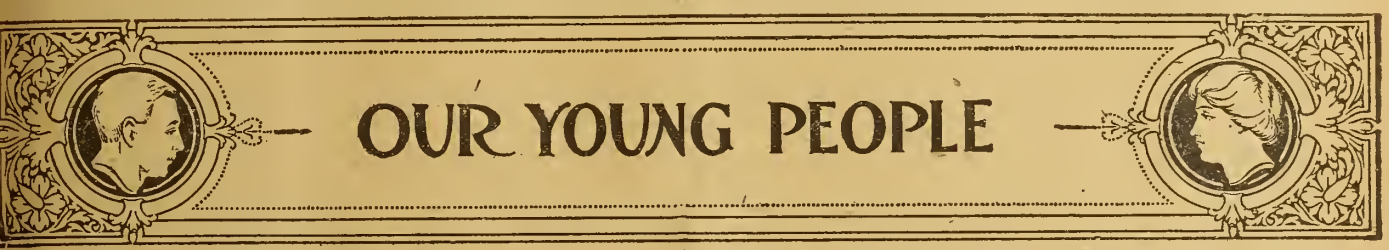
"But," you may say, "some of our congregation are too feeble to attend regularly, some are mothers with several young children to care for, and others are only babies."

This is just the congregation, then, where some of the

Lord's workers have an opportunity to be Home Department and Cradle Roll superintendents. If you are interested in this matter and your Sunday-school superintendent is not, see if you can not persuade him to let you, or some one else, organize one of these departments for your school. If the school is not able or willing to buy quarterlies for the use of a Home Department, finance the project yourself for a time, and the department will soon repay you and thereafter pay for itself. The mothers and other persons who can not be regular pupils in the school will enjoy studying the lessons at home, having an envelop in which to put a free-will offering, and having an occasional call from you. Often these Home Department pupils become interested in Bible-study, visitors in the Sunday-school, and eventually regular attendants.

Then there are the babies. They are members of God's kingdom; let us treat them as such. The mothers will appreciate having their babies on the Cradle Roll. The certificates and cards given to the little ones will oftentimes be among their treasures in later years. But more precious will be the thought that they were always members of the Sunday-school. Then, too, the child, as one superintendent recently remarked, will rejoice to think that from earliest babyhood some of its pennies went to missionary babies in foreign lands.

Why not have every one in your congregation a member of the Sunday-school?



The Danger of the Dance

BY FRED BRUFFETT

In a lecture in Kansas City, Mo., Dr. Chas. E. Barker, speaking on the subject The Science and Art of Living, revealed what he said was a late discovery of science in regard to the human body. This discovery is to the effect that the human system is filled with numerous little particles, or bodies, called harmones, and that there is in the nature of things a blending of these harmones in the opposite sex. When two such individuals are brought in close contact with each other these harmones become very active, and prolonged contact will fire the whole system, until one will act and do things under such circumstances that he would not think of doing at any other time.

Because of this condition, Dr. Barker, who is a national authority in such matters, advocates a policy of "hands off" for boys and girls, that boys should not seek to fondle or kiss girls, nor girls allow them to do so.

We are not prepared to vouch for the truth or reality of this new discovery, but we are positive that there is that about the opposite sex which produces just such an effect, and that conditions are such that the young people (and older ones too) should avoid all indiscreet and familiar relations.

The dance has been a subject of discussion as far back as I can remember, and I feel sure that there is a live issue here, or it would have ceased long ago. This natural condition that exists, that science claims to have an explanation for in this new discovery is the hub of the whole matter. This is the argument from a Christian standpoint why boys and girls should not meet on the dance-floor as they do. The close embrace and bodily contact is almost certain to kindle the flame of human passion that so often ends in disaster; and may I venture the assertion here that this is the paramount reason for young folks wanting to dance? This can be positively proved by separating the sexes in the dance and seeing how long the practise lasts. Those who indulge enjoy for the moment the sensation produced by contact with the opposite sex, and herein lies the danger. The dance throws its mantle of protection over those who indulge as no other public thing does. To be caught out in a park or an automobile in a way that is questionable is humiliating, and is generally condemned by public opinion, and all decent and respectable people abhor the thought of being classed with the underworld; but in the dance-hall one can spend hours at this dangerous business, and go uncensored. The danger is only discovered after one under such enticing influences has taken the last fatal step in disobedience to the laws of God, and man, and have suddenly been swept into the great whirlpool of misery and woe.

We believe the dance is dangerous and that it should be avoided.

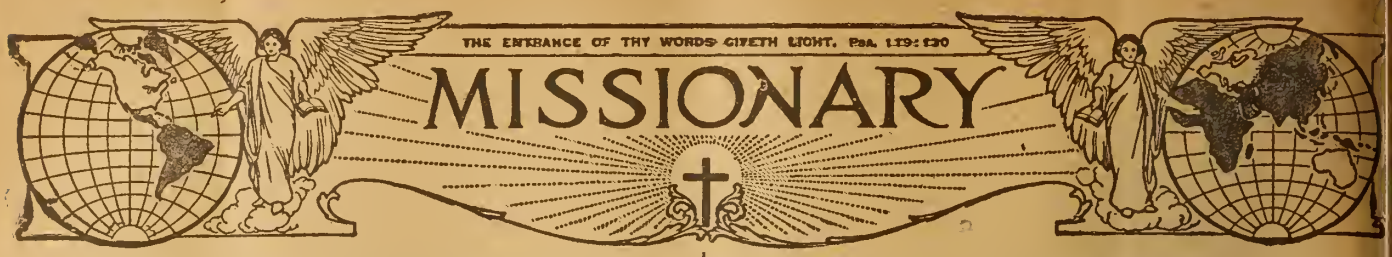
"Love Never Faileth

BY A. T. ROWE

"Though Christ a thousand times
In Bethlehem be born,
If he's not born in thee,
Thy soul is all forlorn."

Some one has said, "Some day we shall learn that the little deeds of love wrought unconsciously as we pass on our way are greater in their helpfulness and still shine more brightly in the life than the deeds of renown which we think of as alone making a life great." This sentiment is in line with the life and teaching of the "babe of Bethlehem," and sounds so much better than the rattling of the saber and the issuing of distinguished service medals for bravery in slaughtering our fellow man. Never was there a greater mistake than to think that heroism, courage, and daring are confined to the field of battle. It does not matter what post we are assigned to in the battle of life, we have an opportunity to do heroic things every day. If we have the spirit of brotherly love—if we are filled with the love of truth and justice—if we are determined to stand for the right, no matter what the cost, we are unceasingly battling for the higher things of life. Love never faileth, and this is love's way. If we have the Master enthroned in our hearts—and no person, young or old, is safe without this fortification against wrong—we will walk in his way, the way of love. The braggart, the "bluffer," and the "bully" have no place in enlightened, civilized society. Rather let us cultivate a disposition of love, and fellowship, and good will, for this never faileth.

(Continued on page 25)



How Brother Progressive Did It

BY GRACE PHELPS

"Well, Brother Newcomer, how did you enjoy the service today?" asked Brother Oldtimer, as they sat on the latter's front porch one Sunday afternoon.

"To tell the truth, Brother Oldtimer, I do not know what to think of your pastor. He has either mentioned missions or preached about them nearly every Sunday since I have been here."

"Why, he has preached that way ever since he took charge of the congregation here five years ago."

"Doesn't such preaching grow monotonous after a while? Is not the congregation tired of it?"

"I can't say that we are, Brother Newcomer. By the way, how was the congregation at Stopping Point prospering when you moved away?"

"Very poorly, very poorly indeed, Brother Oldtimer. Brother Standpat, the pastor, has had to go to work with his hands because the congregation failed to support him."

"And now I suppose they have postponed building the chapel which they were so eagerly planning for sometime ago."

"Yes, those plans were abandoned long ago. We thought that all that could be done to raise the money was done, but somehow it failed to be forthcoming."

"I am somewhat surprized, Brother Newcomer, by what you tell me. I thought that there were many in that congregation who were well able to support the work in a very adequate way."

"There are, but they seem to have lost interest in everything but their own affairs."

"That is very strange, indeed, Brother Newcomer. Perhaps Brother Standpat did not in preaching touch the key-note of giving. Did he ever preach on missions?"

"He did preach giving, but I must confess that he did not mention the missionary cause except very occasionally and then only briefly."

"I can not understand, Brother Newcomer, how if he preached giving his congregation failed to support him. Did not the congregation ever give anything to missions?"

"No, we never did send anything to missions unless we had some money left over after the pastor's support and the running-expenses were taken care of and some put into the building fund."

"Did not Brother Standpat ever preach a missionary sermon?"

"Not during the two years I was in his congregation."

"Why, the first Sunday I was able to go to hear Brother Progressive speak, he preached a missionary sermon I shall never forget one statement that he made, for it set me to thinking and reading my Bible more diligently. You know I had been quite indifferent to missionary endeavor up to that time and when he said that our Bible is a missionary Bible it woke me up and I began to search the Scriptures for their missionary import. I found that from beginning to end God's commands, promises, and blessings are for every nation under heaven. I could no longer wonder then that the brethren who are directing the missionary work write and talk so much on missions."

"Well, Brother Oldtimer, I have never thought of this before. Do tell me about some of the things that you found."

"Back in the beginning of the Jewish dispensation, God promised Abraham that in his seed should *all nations of the earth be blessed* (Gen. 22:18).

"David and the prophets realized the extent of God's love for all people for they spoke at different times concerning it. '*O earth, earth, earth*, hear the word of the Lord' (Jer. 22:29). 'The *earth* shall be full of the knowledge of the Lord, as the waters cover the sea' (Isa. 11:9). '*All the ends of the earth* shall . . . turn unto the Lord' (Psa. 22:27).

"And the New Testament begins with the story of the unfolding of God's plan to redeem all people in the sending of his only Son to earth; and ends with the gathering together of all nations before him at the judg



NYENO PARK, TOKYO, JAPAN
The Japanese are a cheerful people, lovers of nature, and always ready for a holiday

ment and the entrance to heaven of all people who have believed on the Son. The message to the angels was strongly missionary: 'Behold, I bring you good tidings of great joy, which shall be to *all people*' (Luke 2:10). And we can not pass over that grand old missionary verse which was probably one of the first Bible verses our childish lips framed: 'God so loved *the world*, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life' (John 3:16).

"In his parables, Jesus sought to impart his own great missionary message to his followers. 'He that soweth the good seed is the Son of man; the *field is the world*' (Matt. 13:37, 38). And in commanding his followers to testify of him, he gave them a world-wide field: 'Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and *unto the uttermost part of the earth*' (Acts 1:8). The first preachers were missionaries and the first Christian church was missionary. We turn to the Gentiles as the Lord hath commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation *unto the ends of the earth*' (Acts 13:47). 'The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, *they sent them away*. So they, *being sent forth by the Holy Ghost*, departed unto Seleucia; and from thence they sailed to Cyprus [Asia Minor —Europe]' (Acts 13:2-4, 13; 16:9-11). 'Before him shall be gathered *all nations*' (Matt. 25:32). 'After this I beheld, and, lo, a great multitude, which no man could number, of *all nations, and kindreds, and people, and tongues*, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands' (Rev. 7:9).

"Brother Newcomer, after reading these Scriptures, I was convinced that God loves the whole world and wants all people to know him. But as Paul says, 'How can they hear without a preacher, and how can he preach except he be sent. You remember Jesus said for his disciples to go into all the world and preach the gospel to every creature. Some one, sometime, somewhere has failed to obey this command, for if it had been obeyed, the world would long ago have heard of its Savior. In these days how can any one be sent unless we to whom God has committed his work take some interest in it and help send the preachers and workers?"

"Brother Oldtimer, I have never thought of these things before. In fact, I have never given much thought to missionary subjects, principally, I suppose, because I have never heard much about missions or missionaries."

"Brother Newcomer, I know you will enjoy worshiping with this congregation, for we attribute much of the success of our work here to the missionary spirit that has come to characterize us. We have been trying to put into practise the injunction of Jesus, 'Freely ye have received, freely give,' and it has worked wonders for us both spiritually and temporally.

"When Brother Progressive came to the congregation here, five years ago, it was dwindling fast. Our chapel was almost a disgrace because it was so run down. The young people's meeting had been discontinued and almost forgotten, and the Sunday-school was the only live organization left in the church, and it was declining rapidly too. And we had no influence with the townspeople. Besides, the few members of the congregation were poor.

"Brother Progressive must have diagnosed the case thoroughly at first sight, for during his first month with us, he preached a missionary sermon from the text, 'He is the propitiation for our sins: and not for ours only, but also for the sins of *the whole world*.' In such an interesting, instructive, and convincing manner, he showed us that we are not saved simply to sit down and enjoy ourselves, but that we are saved to serve. He told us about the great spiritual need, not only in our own city and country, but in lands beyond the sea.

"Somehow that sermon literally woke the whole congregation up. A new spirit seemed to be breathed upon us and it could have been said of us as it was when the Israelites went about it to rebuild the temple, 'The people had a mind to work.' That day the meeting closed with a precious consecration service.

"The brethren willingly helped to repair the chapel and to repaint it and to wire it for lights. The spirituality of our services increased immediately. We all, from the youngest child in the Sunday-school to the oldest grandmother, were enthusiastic about inviting people to services. Immediately the people began to come and souls have been getting saved right along ever since.

"Brother Progressive then preached on systematic giving, and it was decided to adopt the budget system, in which all phases of the home work were taken care of and there was a place for home extension and foreign missions. You will remember I said our congregation was poor, but it was surprizing what Brother Progressive managed to do with what was given. And it was all done so nicely that no one was offended."

"Just what do you mean by that, Brother Oldtimer?"

"Well, this, Brother Progressive made us forget ourselves, inspired us with greater love for the Lord and his work, and by the help of the Lord persuaded us to give as unto the Lord and not as unto men. I verily believe that every member in this congregation gives every bit of money, time, and service, simply because he loves the Lord so much, and not to be seen of his brethren.

"Yes, and Sister Progressive started two mission-study classes: one for the young people, and one for the old. At first the people were a little slow about attending, but when they heard how interesting the meetings were, every one was eager to attend."

"Brother Oldtimer, do you mean to say that the beautiful new chapel you have now and the comfortable-looking parsonage and the prosperous, wide-awake congregation is the result of only five years of teaching and that the Lord has blessed you so in extending your borders beyond your own city?"

"Yes, Brother Newcomer, I mean to say just that and some more too. We have sent out two missionaries to the foreign field, and six students to the Bible Training-School, and we are planning to send more this fall. The number of young people has increased so rapidly that they have found an excellent outlet for their spiritual energy in prayer-bands that go to different parts of the city, visiting the hospital, the jail, and shut-ins, and holding cottage prayer-meetings. While doing this work they have found numerous opportunities for circulating gospel literature. Thus we have been compelled to buy a nice library of books. These prayer-bands even go to some of the outlying country churches and hold meetings. Occasionally they go down to Awakening City, where one of our young men is just opening up a work, and help in the Sunday services. Why we should feel dead indeed if we did not see new faces at the weekly services

and if we did not have some one on the field. We feel we should be ungrateful to the Lord for prospering us as he has if we did not do something for those beyond our own immediate district. We used to send money to the foreign missionary work spasmodically. Now we send a goodly donation every month and as fast as the congregation grows we are planning to send more. Every time some one gets saved he is counted a member of the Missionary Society; and if he does not support it, we pray for him until he measures up. We have come to see, Brother Newcomer, that the work of God must be related throughout the world, and that we have no right to try to run our own little corner of it independently of Him or the rest of his work. I believe he has prospered us beyond our expectations, because we have simply fallen in line with His world program and we believe it is the only way for any congregation to prosper."

"Brother Oldtimer, what you have been telling me is surely a revelation. I have thoroughly enjoyed it; and I think in the future I shall appreciate every missionary activity of our congregation. You have not mentioned the active interest you take in the poor and in the foreigners of your city. I think that is an excellent work too. How I wish that some one would go to Stopping Point and teach the congregation there what you have learned. There are many other congregations also that are in the same place those people are. They think they do not need to give beyond their own local work, because it will impoverish them to do so; whereas, if they would open up and begin to spread the borders of their tents, as it were, God would command his blessing upon them as he did with his people Israel. I believe that when these people are taught properly, they will find the same solution to their problems as you have here."

Cogitations

A certain class of people have a Sunday religion only; others have a kind limited to, and immediately following special revival occasions; and still others have a perpetual, every-day kind. The first class have one chance out of seven for heaven; the second, about one out of fifty; and the latter take no chances. Their treasure is always secure; their mansion is ready for them at all times. Their religion is the genuine kind.

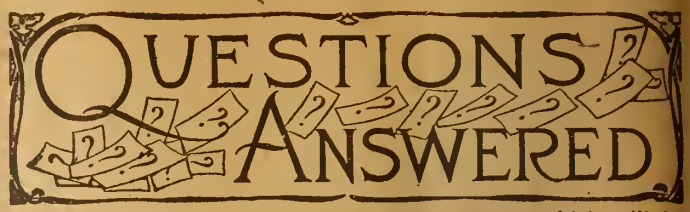
"It is not possible in this world for a person to live without committing sin," said a man to his neighbor one day.

"How then do you hope ever to get to heaven?" remonstrated the latter. "Do you not know that sinners can not go to heaven? 'Know ye not that they that do such things can not enter into the kingdom of heaven?' "

"Yes, I know that sinners can not go to heaven, but I kneel down every night and ask God to forgive my many sins."

"But suppose you should be suddenly killed just before your regular hour of prayer? According to your theology, your only chance of going to heaven lies in the possibility of God's taking you while you sleep, or immediately after prayer."

The law of Christ operates on the psychological principle that every thing must either be or else not be; there is no middle ground. An object is white or it is not white. A man is a Christian or he is not a Christian. He is either a sinner or else he does not commit sin. He can not be both a sinner and a Christian *at the same time*. This is essentially an impossibility. "No man can serve two masters" with opposing plans.—*J. R. T.*



Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

I am a friend of the church of God, but I see some things that I can not understand. The pastor of the church here labors to support his family, is heavily involved in debt on his home, and his needs are not supplied by his church. He is worthy of their support. The members of his congregation have cars. He has only a buggy, and it is ready to fall to pieces. He has had to borrow money to pay interest on his debt on his home. He is a consecrated man. Should not he be supported by the congregation? Are they showing true love to him?

While we do not know the circumstances of the case, we can answer it in general by referring to a statement made by Jesus, that the laborer is worthy of his reward. In other words, a preacher is worthy of his support, and a congregation which does not do all it can to support its pastor is not worthy of him and is a very poor representative of the church of God. Supporting their pastor is a duty that God lays upon them, and they ought to be ashamed to allow their pastor to be in such circumstances. No congregation measures up to God's standard which does not do all it can to support its pastor and to see that he is in every way properly provided for so that he may give to God and to the congregation his best efforts and thus make the work a success. A selfishness that disregards the pastor's needs has its own reward in spiritual loss and the absence of those rewards outwardly and inwardly that come from whole-hearted, liberal service.

Please explain Matt. 19:30.

The text reads: "But many shall be last that are first; and first that are last" (A. S. V.) The occasion for the use of this language was the turning away of the rich young ruler when Jesus told him to go and sell what he had and give to the poor and come and follow him. He next speaks about those who gave up all for the kingdom. This young man and those of his class were in high standing socially, and had an exalted worldy position. His disciples had forsaken all. They had a low social and economic place. The first held their places because they rejected the kingdom of God. The second had a very low place because they accepted the kingdom of God. But in the final outcome, this would be reversed: those who had rejected the kingdom and retained their high position would be last. They would be the lowest of all, brought down from their high position to shame and disgrace. While those who had suffered and endured and sacrificed for the cause of God and had been esteemed the lowest would be exalted to first rank and place, and would have eternal life with all its blessings and honors.

Please explain Mark 9:35, which says: "If any man desire to be first, the same shall be last of all, and servant of all."

The desire for preeminence arises from a selfish disposition of heart and shows a lack of that lowliness which is true greatness. But if any man have the desire for preeminence in that which is truly great, that desire will find its manifestation, not in self-exaltation, but in self-

effacement and in esteeming others better than himself. In other words, true greatness is found in greatness of service and in lowliness of heart. But those who exalt themselves shall be abased, while those who abase themselves to serve others and to honor others shall be exalted.

Please explain 1 Cor. 15:29. What does it mean to be baptized for the dead?

No satisfactory explanation of what the Apostle alludes to has been given. There is nothing to indicate to what he had reference. It was some custom or teaching of that day which has not come down to us. The apostle's meaning, however, is clear. He is arguing for the resurrection of the dead. We can understand the application of his argument if we can not understand his illustration. The church in the apostolic age did not baptize living people for the dead, or in place of the dead, as some vainly teach.

Does the one baptism of Eph. 4:5 relate to water baptism? What is its true meaning?

Some suppose it to refer to the baptism of the Holy Ghost, and for this reason reject water baptism. Others teach that it means one act of baptism instead of triune immersion. Others suppose it to mean we should be baptized but once, that is, that the act of baptism should never be repeated. None of these, however, is satisfactory. The expression, "one Lord," and "one God and Father," evidently includes, not only the personality, but also the relation and work of these. So the "one Spirit" would likewise represent, not only the personality of the Spirit, but also his relation to and work in the believer. The true meaning of the text evidently is that there was one baptism, the baptism of Christ, thus signifying that the baptism of John and the "divers washings" of the old law had been abolished, and only the gospel was now in force, and only the water baptism which Christ himself introduced was now expected of believers.

—C. W. N.

"Never did man die of hunger who served God faithfully," was the saying of Cuthbert, the apostle of Northumbria, when he and his companions were overtaken by night without food or shelter. "Look at the eagle overhead," he would add; "God can feed us through him if he will." And this faith was on one occasion signally justified by the bird in question letting fall a fish, which furnished the needed meal.

—*J. R. Green's Short History.*

What Salvation Does

BY J. M. HARRINGTON

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ" (1 Thess. 5:9).

The greatest thing on earth is salvation. When we think of all the grand and useful things on earth, and then claim salvation to be the greatest, it surely is a big claim; but when we consider what it does for man, we are thoroughly convinced the claim is right. Man was created in a high and lofty plane, but he fell. As recorded in Gen. 6:5, "The wickedness of man was great in the earth, and that every imagination and the thoughts of his heart was only evil continually." Salvation is so great it can change that wicked heart, making it a new heart (Ezek. 36:25). Truly this is wonderful.



J. M. Harrington

One serious mistake that many make is trying to live right with the same old sinful heart. Thank God, he offers a new heart to all who come to him.

Now notice the text again, "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." Note that he says, "Obtain salvation." Some people object to the words "getting saved," or "getting salvation." But is it not a fact that when you get a thing you obtain it? It is our privilege to get, or obtain salvation, and we know it too. (See 1 John 5:10.) It will make new creatures out of us (2 Cor. 5:17).

Thank God, salvation is not just a mere profession, but is a possession of joy, peace, and happiness in serving our God. We do not look at God's Word as a mere book of commands, but as a perfect law of liberty. When we are saved we no longer want to do evil. One might do or say some little thing from force of habit, but salvation will help one to be an overcomer in Jesus' name.

Again we read that this is not our home. We are only sojourners, just journeying through this world. We pass only once. If we make a bad trip or choice, it is made once for all—if lost, we are lost *forever*. Then let us encourage you to obtain this great salvation. It prepares us for the life beyond, without it we can not meet Him in peace. Embrace this great salvation. It will make you happy here in this world, and will give you a home in glory through all eternity.

VALUE OF CHURCH EXTENSION DEMONSTRATED

In discussing home missions, C. F. Reisner said, "In a great denomination raising $1,000,000 for home missions, one half the amount came from churches which now are or have been home missionary enterprises. In twenty-five years this sort of churches have contributed more than 'the entire century of home missionary endeavor has cost to that denomination.'"

In referring to the effects of home missions on the growth of various denominations in this country, he said, "Congregationalists credit four fifths of their churches to home missions; Presbyterians, nine tenths; and Baptists, Methodists, and Episcopal estimates range from five sixths to nine tenths.

Home missions and church extension will do as much to promote the truth of the present reformation. Send all donations to Church Extension Board, Anderson, Ind.

$50,000 FOR CHURCH EXTENSION



Two Cases of Marvelous Healing in South India

Brother Verghis, of Kallicherry had a small boil on one of his left fingers. It gave him severe pain, to relieve which he opened the boil with a sharp knife he picked up at home. The result was that the pain increased. It spread to the whole hand and to the whole of the left side of the body. There was acute pain on and around the heart. The patient had high fever and he was in frequent convulsions. It was declared to be sure symptoms of a definite case of blood-poisoning.

The brethren assembled and prayed for the man, with no visible improvement. The next day was Sunday and instead of the regular service it was decided the church should assemble in the house of Brother Verghis for a special season of prayer for his healing. By this time the news spread that Mr. Verghis was dying from blood-poisoning. So when we arrived at the house there was quite a crowd assembled to see the last end of a good man, for Brother Verghis was very much respected in his community as an exemplary Christian character, and his kindness and practical sympathy had won for him many friends. Some relatives and friends of the patient opposed us and declared it was a doctor and not meeting that was needed at the time.

We sang a song which sent a thrill of hope into our hearts. I stood up with a burdened heart with our dear Brother apparently just passing away from our hands. All symptoms were against our exercising the needed faith. I declared to the church that it was a definite challenge to our faith and that if we would call mightily to our God he would answer us and glorify his name before this big gathering. The church responded most splendidly. We prayed a prayer of faith. The blessed Lord came down into our midst and performed an old-time miracle. To the surprize of all—friend and foe—the dying man sat up on his bed and testified to the wondering crowd that the God of heaven had healed him completely and had claimed him back from the grave. Praise the Lord! The pain and the feeling of oppression on the heart left immediately and the patient regained his normal strength in a day or two. Many unbelievers were convinced, and declared, "These people have God with them."

II.

We have our Office on the main road. But I am living on a hillside in the country. Brother Koruthu and I were working at the Office till six in the evening one day. We hastened home before it was very dark. Nearer home we had to take a long and curved foot-path through bushes. The season was notorious for snakes in the path too.

A few yards from home Brother Koruthu, who was just in front of me, trod upon a snake and it bit him on the foot and crept off. We hastened home and called for a light and found blood coming out of the wound. I can hardly describe that anxious moment. Snakes are most poisonous at that particular season and death from a tropical snake-bite was most torturing. If the Lord would not come down and help, death was sure. We decided to trust the case into the hands of our Great Physician, and this we did—with a courage which God alone can supply at such moments. We thought it wise not to make any noise lest we attract a crowd. The family was called together and we had prayer and committed our dear brother into the hands of the Lord. Our faith sustained him and his faith encouraged us. The Lord did his work; the poison was arrested and Brother Koruthu was healed instantly. He carries the mark of the snake-bite, reminding him and reminding us that the Lord is a very present help in every time of trouble.

"Praise the Lord, O my soul, and forget not all his benefits." "Oh! for grace to trust him more!"

P. J. Philip.

Chengannur, Trav.,
S. India, July 8, 1922.

Doctors and Neighbors Were Astonished

Chicago, Ill.—A year ago last April I began to have heart trouble, which developed into enlargement of the heart. The liver was also greatly enlarged and other organs deranged, all caused from the heart, the doctor said. I weighed 237 pounds, and I lost 25 pounds a month for four months. I could not eat, nor drink water. Every one thought my time to die had come, but the Lord encouraged my heart, for he had said to me in the beginning of my sickness, "Thou shalt not die, but live." Praise his name! The things that I suffered and went through I hope I may never have to go through again, unless it would glorify God. I know his grace would be sufficient.

After I had suffered a while we had a doctor and he said I had a fatty heart and suggested a milk diet. I then got so bad that we had another doctor, as we were not satisfied with this doctor's diagnosis and advice. We had an X-ray taken and this doctor said I was very bad, and that my heart was greatly enlarged. He did not give us much hope. He knew I was trusting the Lord for my healing. He came several times and measured the heart. He said to be quiet and rest for a week, then he could tell whether I would have to go to the hospital or not. I called for prayer at different times and the second time he came he said it was astonishing how much better I was; he said he did not understand it, especially since I was not taking medicine. He said with medicine people did not get better so quick as I did without it. The doctor told me I got along without medicine so well that he would not advise me to take it now. This was after I was up and around. From a human standpoint it looked as if I never would be well and strong again. The doctor had told me I never would be able to do hard work any more, but the Lord has certainly surprized not only the doctor, but many others.

Through the prayers of the dear ones here I became

ble to go to Anderson, Ind., and there I was anointed nd prayed for and the Lord wonderfully healed me. I as there four days and I was prayed for the next day fter I got there. I walked to meeting about two blocks nd up and down steps, and another day I walked about en blocks and the fourth day I came home and went ight to work and I have done all my housework—wash- ng, ironing, cleaning, and sewing. I have been visiting he old people and the sick more than I ever did, and, raise God, I am well today, both soul and body, and my ll is on the altar. I can never do enough for the Lord or what he has done for me. There was not a day last inter that I did not go out to visit the sick unless it as storming. I have done all our shopping and also arried all my groceries home myself. I thank God I ave proved to all around us that the Lord did a wonder- il work for me. Praise his name! Some sick people ime to see me to know how I got healed, and what I did o get healed. And some have begun to put their cases n the hands of the Lord to be healed. Yours in Jesus.

6518 S. Union Ave. Nellie Tatman.

The Handwriting on the Wall

King Belshazzar made a feast
To a thousand of his lords,
And he drank before the thousand,
So the hand of God records.

King Belshazzar in his grandeur,
Whilst he ate and supped the wine,
Gave command to bring the vessels
Of the Lord's house, rare and fine.

Then they brought the golden vessels
From Jehovah's house of old,
And they danced and drank together
While they praised the gods of gold.

In the same hour mystic fingers
Came and wrote upon the wall;
Then all tongues were hushed to silence
In the royal banquet-hall.

Proud Belshazzar blanched and trembled,
Though he was so grand and tall;
He could not conceive the writing
Of the hand upon the wall.

Deep despair and condemnation
Fell upon him like a pall
At the sight of this strange writing
Of the hand upon the wall.

Then the king called for the wise men
And with trembling lips he told
Them whoe'er would read the writing
Should receive a chain of gold.

The astrologers were puzzled,
And the wise men one and all;
None could understand the writing
Of the hand upon the wall.

Then the queen said to Belshazzar,
"Let us for old Daniel call,
For I'm sure he'll read the writing
Of the hand upon the wall."

Then came in the prophet Daniel
And beheld the cryptic words
That affrighted King Belshazzar
And his feasting, drinking lords.

Daniel said unto Belshazzar,
"Though thou art so great and grand,
God has told your condemnation
By that mystic writing hand.

"Thou hast spurned the God of heaven,
Scorned his precepts one and all;
'Thou art weighed and art found wanting,'
Says the hand upon the wall."

Reader, heed this solemn question:
Should death's angel for you call,
Could you bravely face the writing
Of the hand upon the wall?

Will your prayers be for the mountains
And the rocks on you to fall
When your eyes behold the writing
Of the hand upon the wall?

Do you worship gold and silver,
Covet earthly treasures all?
If you do, your condemnation
Will be written on the wall.

Swift, oh, swift the day is coming
When all people, great and small,
Will be called to face the writing
Of the hand upon the wall.

If you live for pride and pleasure,
Heeding not the Savior's call,
"Thou art weighed and art found wanting,"
Will be written on the wall.

When before God's throne in judgment
We are gathered one and all,
Shall we fear to read the writing
Of the hand upon the wall?

Shall it be our condemnation
Or our Savior's gentle call,
"Come, ye blessed of my father,"
That we'll see upon the wall?

—Robert Adkins.

"Love Never Faileth"

(Continued from page 19)

It may seem to us at times that the braggart, the coarse, gruff individual wins, but his gain is only temporary. "Love's way" is the way of the cross, the way of right, the way of success, and our young people can do no better than to choose this way.

One of the blackest curses that rests upon this fair land is the curse of hate, spite, revenge, "get even." To get even with those who have wronged us we shall have to step down to a lower plane than that on which we now walk. Let us cultivate a spirit of love, kindness, meekness, mildness, charity, forbearance, longsuffering, and it will go a long way toward helping us over the difficult places in life.

Vanity of Boasting

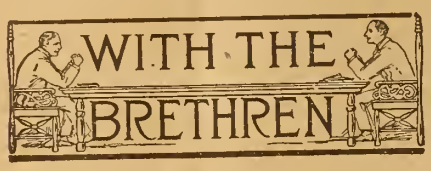
When Bonaparte was about to invade Russia, a person who had endeavored to dissuade him from his purpose, finding he could not prevail, quoted to him the proverb, "Man proposes, but God disposes;" to which he indignantly replied, "I dispose as well as propose." A Christian lady, on hearing the impious boast, remarked, "I set that down as the turning-point of Bonaparte's fortunes. God will not suffer a creature with impunity thus to usurp His prerogative." It happened to Bonaparte just as the lady predicted. His invasion of Russia was the commencement of his fall. —*Enoch Hall.*

He who neglects to serve Christ makes the greatest mistake of his whole life. —*F. E. W.*

Timidity is a mighty weapon in the hands of the devil to destroy talents. —*Lillie M. Currier.*

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.



Bro. C. C. Mansfield is attending the Palco, (Kans.) camp-meeting. He writes that the Lord is blessing and interest is good.

Bro. B. E. Warren is preaching in Bro. C. E. Byers' place in Springfield, Ohio, while the latter is attending the Winchester (Ky.) camp-meeting.

The Oklahoma City meeting was excellent, it is reported. A sweet spirit of harmony prevailed throughout the entire meeting, and the children of God were made to realize a fuller meaning of David's words, "Behold, how good and how pleasant it is for brethren to dwell together in unity."

The good camp-meetings were not all in the years gone past, as reports such as this show: "We are having one of the best camp-meetings I was ever in," writes J. W. Lykins. "Souls are being saved and sanctified and the sick healed. Waves of eternal glory are sweeping over the congregation from time to time, and it is good to be here."

In a recent Sunday morning service at the Park Place Church, in Anderson, Ind., the pastor, Bro. E. A. Reardon, read at full length from page seven of the Gospel Trumpet of August 24 issue an article on Church Extension entitled Foreign Missionary Work at Home. Then he spoke at some length on the need of general church extension work and urged the importance of the financial support of this phase of general church work. He also urged that any one in the congregation who is not a subscriber to the Trumpet subscribe as soon as possible.

Bro. E. A. Austin, who is now holding up the banner of the Lord in Greenville, Mich., writes: "The work of God is moving along well since we came to this field of labor. The church is encouraged, and our crowds are increasing. The prayer-meetings are well attended. We are looking forward to a revival in the near future. We are putting on a campaign for the next few months to raise the indebtedness of the church, and ask your united prayers that God will give us both wisdom and help. All visiting brethren are welcome."

A tent-meeting was begun in Los Angeles, Cal., recently. It is reported that good crowds are in attendance, and there is good interest. The church look for a harvest of souls.

I am somewhat in debt. Since my birth I have had somewhat of a struggle financially. For support I depend on the liberality of those who know my true worth. A dollar given for my support is in reality a dollar given for the support of missions, church extension, and the ministry in general, because I supply workers for all these departments.

I AM THE A. B. T. S.

Concerning the Pacific Bible Institute Bro. A. F. Gray writes that they have succeeded in making arrangements to have the School in Seattle at 3630 Whitman Ave. Brother Gray has moved to Seattle also. His address is 3816 Evanston Ave.

"The Canton (Ohio) revival began August 12 with an encouraging outlook," writes Walter T. Rimmer. "Up to date (August 22) thirteen souls have been saved and six sanctified. Good crowds are in attendance. Congregations needing my help as an evangelist just now and for the coming winter may write me at once, 733 E. Minnesota St., Indianapolis, Ind."

Brother and Sister Cecil Knight write that they are now in the midst of a revival in the city of Benton Harbor, Mich. The meeting is well attended. There is good interest. A few souls have sought and found God precious to their hearts. They say further: "We are on the battle-field to stay until God calls us home. We need your prayers that God will make us useful in his service. Those desiring our labors in revival work may write us at 819 Port St., St. Joseph, Mich."

Mabel C. Porter and family are starting on an overland trip to Missouri b way of Indianapolis, Terre Haute, S Louis, Springfield, and Kansas Cit She is especially interested in the Go pel Trumpet subscription campaign ar feels that she has a special messag from God on this line. Those who d sire her to visit them may address h at Anderson, Ind.

News Notes from the Camp-Meetings

Allentown, Pa., started the ball ro ing and several camp-meetings took ho of Gospel Trumpet subscriptions wi enthusiasm.

When A. T. Rowe, at Claypool, In heard of what Allentown had done sending in such a large list of su scriptions, he said:

"Well, I'm from Pennsylvania, b I am in Indiana now and we can't ourselves get behind." So Claypo secured over a hundred subscription

Down in southern Missouri, at Mountain Grove camp-meeting, young people divided into two tea and did extremely well in getting su scriptions.

And word comes today that at Kansas City camp-meeting the group of young people there are c vassing every one for subscriptions a are succeeding well.

Great enthusiasm is developing ov the Gospel Trumpet subscription ca paign, and we are wondering what co gregation will report first that it is 1 per cent strong for the Trumpet. hope every pastor will report as soon possible when every home is a su scriber.

News from the Firing-Line

Sunday, August 27, I spent in N Castle, county-seat of Henry Cou Ind., and the home of the Maxwell and the famous Hoosier Kitchen C inet.

The church of God has a fine chur building on the corner of 18th and W nut Streets in a fine residential distr I was specially interested in this bu ing because the brethren have done m of the work themselves, working nights, holidays, and any other t they could, thereby putting up a $ 000 building for about half price.

ructure is a very pleasing Greek style ilding, arranged inside to have six seven Sunday-school rooms, four of hich can be thrown open into the main ditorium as occasion demands. This ill give the Sunday-school a splendid uipment. A teacher-training class cets Friday nights with Brother Wil-n as teacher. Brother Wilson is an d school-teacher, now a city mail-rrier, and he is taking an active in-rest in Sunday-school work. Brother ippe is superintendent and he is en-usiastic over the prospects for a great crease in the school.

On the Sunday I was there the con-egation and Sunday-school had ser-ces out in a beautiful grove by the lc of Cook's Pond. Chairs were uled out and the Sunday-school met der the trees. A sermon was next in der, and then a great basket-dinner as spread on the ground, after which had another service, testimony and eaching. At 6:30 we met in the urch with the young people and or-nized them into two Trumpet sub-ription teams. We explained to them w the price was to be reduced and the cessity of getting more subscribers d they sanctioned the plan with good ll and enthusiasm. Sisters Alma hitehouse and Ida Hurst were chosen the two team captains. The plan is canvass personally every member of e church and first get the Trumpet to every home there, and then into as ny new homes as possible. May d give them success in this good mis-nary work.

Bro. Frank Steimla is pastor here d is well loved. He was away on a ort visit and vacation, but it was a y to meet Sister Steimla, who enter-ined us royally, and the happy con-rated church at New Castle.

We met Brother and Sister Todd, of nesboro, who are assistants of Broth-Bragg at Marion, and they are in-rested in starting a teacher-training ss to boost the Sunday-school work Marion. May God bless them in is good work.

Everywhere there is evidence that e Lord's people are pushing the work th new vigor. Yours in Christ,

R. L. B.

The only danger is sin, and so the ly true safety is holiness.

—*Phillips Brooks.*

Some of God's children would glorify d by being able to say they were raculously delivered from prison by angel, as was Peter—but they shrink m being cast into the prison.

—*F. C. Blore.*



Rissie Jones is attending the Winchester, (Ky.) camp-meeting.

Lillian Anderson is spending a short time at her home in Vandalia, Ill.

The Sunday-school quarterlies for the last quarter are now ready to mail.

It is gratifying to note that the sale of our literature is increasing, for this means that the printed gospel message is reaching out into wider circles.

The workers in the Composing- and Press-rooms are especially busy these days. They are turning out a catalog, a new book, Bible Stories, by Elsie E. Egermeier, and another five-thousand edition of The Deacon of Dobbinsville. Five thousand copies of this booklet were sold in ten weeks.



Any brethren in upper Michigan and eastern Wisconsin that want meetings may write me. I shall be open for calls after October 1. Address George Draper, 471 Linder St., Cadillac, Mich.

George Draper.

I am planning to enter into the evangelistic song work in the near future, in which work my brother, G. E. Wright, is now engaged. Any ministers in Texas or Oklahoma needing my services, please let me know. Any saints having a place to rent so I can locate my family, please write me at once. I am determined to cut loose for God as soon as possible. J. B. F. Wright.

Hamlin, Tex., Route A.

We have given up the work here in Meridian, Miss., and are now ready to go into evangelistic work. We will consider calls now and will arrange to hold all the meetings we can. Write us at Meridian, Miss., Route 1.

G. B. Walters and Wife.

Minister Wanted

I want a Holy Ghost preacher to come to this place (Doyle, Tex.) to hold a ten days' meeting. J. B. Dixon.

To those who first sent me back numbers of the Gospel Trumpet I promised to return postage. Many of the large packages had wrappers torn off, some addresses we were unable to decipher, and some few packages were without the sender's address. If those who remember the amount of postage used will state it by postal card to me, giving address plainly, I will try to reimburse them.

We solicit more clean copies of the same papers, as we have opportunities to distribute many in this needy field.

Bertha F. Paul.

Fort Fairfield, Me.
R. F. D. 3.

Wanted

A good, capable young man (single) for office and general religious work in a large city. He must be able to use a typewriter and would be more competent if he can write shorthand. This is a good opportunity for a young man who is called to the ministry to get experience. Address all inquiries, Secretary of the Missionary Board, care of Gospel Trumpet Company, Anderson, Ind.

Florida Camp-Meeting

The Florida State camp-meeting will be held on the camp-ground in Fort Meade, Fla., October 20-29. Able ministers from abroad and at home will preach the gospel of Christ. Any information desired relating to the meeting may be had by addressing B. E. Warren, Fort Meade, Fla., Box 132. Let everybody in reach of this meeting arrange to attend. B. E. Warren.

PRAYER REQUESTS

Pray for my husband, who has chills.

Mary L. Dunn.

George Fish, of Benton Harbor, Ind., desires prayer for healing of cancer of the liver, and also for spiritual help. His suffering is very intense.

A lady desires prayer for the salvation of her soul and the healing of her body. Her left eye is entirely blind and the other is very weak.

Mrs. Ida Wallas.

Pray for the restoration of Sister Vesperman's eyesight. She has been blind for about a year.

J. B. Happel.

He Sells Trumpets

I find by experience that the best way to get the Trumpet into homes is by selling it by the copy. I sold to the first five houses I went to one evening. I sold eight in about half an hour. The back numbers at 4 cents a copy sell good also. Leon L. Deitz.

But One Thing is Needful

BY WINNIFRED HUMBLE

"And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things." How many Marthas there are in the world today! The people are careful and troubled about many things, such as riches, fame, pleasure, education, social distinction, etc. They are preparing for this life only—interested only in the things which are transitory and fleeting; laying up for themselves "treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

How much better it is to seek for that which is needful—to build for both time and eternity. Then we shall be happy now and hereafter.

The first and most important step toward such a goal is the application of the blood of Christ to our hearts, the forgiveness of our past sins and God's power in our lives to keep us free from sin, for we have not the power within ourselves to live above sin. But if we come to the Savior, he will keep us from the evil in this world and pilot us safely through.

After we have taken this step our highest aim and ambition in life will be to build a Christian character which will stand the tests of time and eternity. How small and narrow all the hopes and ambitions which we cherished before will become! May God so fill us with his love that everything else will fade away into insignificance compared with him! May we have more hungering and thirsting after righteousness! Unless we have this one overwhelming desire we shall never be successful, for we can not become what we do not desire to become. We must first have the desire.

But success depends, not alone upon our dreams and desires, but on what we are doing now. It does not matter how much one may desire to possess a noble Christian character, unless he is today paving the way for its fulfilment.

Of course, if people start out with such desires in their hearts, there will be plenty to oppose and few to help them, but why should it matter so much what others think and say? If we take Jesus as our helper and example, we need not be afraid of all the forces which are against us.

Christ is our example in obedience, devotion, truthfulness, kindness, self-sacrifice, purity, etc., and to be like him is success everlasting. It is not an impossibility for us to be like him, for he has commanded it in his Word.

PULPIT and PREACHER

Below the Load-Line

BY HAZEL G. NEAL

Every ship has a load-line. When a ship becomes too heavily loaded it sinks below the load-line and this means danger. No vessel will sail the seas and subject itself to stormy winds and gales thus loaded.



Hazel G. Neal

There is danger of our ministers loading up too heavily with responsibilities and all kinds of cares as they sail out over the sea of life, in their efforts to be a success for God and souls. A ship can stand only so much, and, ministers, you too can stand only so much. It is true that every faithful minister of God should be busy for the cause of Christ and zealous for the truth, but there is danger below the "load-line." When a minister becomes overworked, and is up all hours of the night continually, a nervous breakdown ensues; and once this happens it is hard to keep up and to be well again.

A minister who loses his health and his nerves by overworking very likely, as the song says, will "never soar as high again." If ministers would take care of their bodies as they do their automobiles, they would last longer and do more effectual work.

Brother A—, a precious God-sent preacher, is of a nervous temperament. He sees, feels, hears, and thinks all in a flash. He is up and going. He is always landing on his feet. He is a wonder, we say. But in a few years he collapses. He is of no further use. His nerves are gone. His mind still active, he bemoans his condition and possibly becomes a chronic pessimist. This spoils the influence of his useful, forceful ministry of the preceding years.

Brother B— is a precious God-sent minister too. But some people think he should be full of dynamite, too, like Brother A—. But Brother B—uses his mind more and has much forethought. He lets his head save his heels many times. He plans—he designs ways and means of doing good. He plans, too, for the future. He wants to live a long time and do all he can during his lifetime, and when he sees he is sinkin below the load-line, he just unload and often he simply carries the man problems of his ministerial life to Je sus and *leaves them there.* Thereby h goes on out over his sea of difficultie and burdens unafraid and able to me wind and gale physically and spiritua ly.

Oftentimes we hear, "It is better t wear out than to rust out." True, b a godly minister will see to it that h does not rust out.

Some good, useful ministers are goir beyond their physical endurance b cause some of their people are complai ing that there is not enough being don If these people would only get in a *help* their pastors a little more, th would not complain so much. Son churches let their pastor do everythin This reminds me of the story of t man who dreamed a minister was pu ing a cab up a hill, and the load beca harder and harder to pull. Looki back, he saw that his members had climbed into the cab. This is one re son ministers fail physically. There not enough pulling with them. If as the church would win, we must pull and work together with our p tors and our ministers.

It is a fine thing for ministers to ta a vacation or a rest once in a while. J sus knew the limits of the human bod for upon one occasion he told his d ciples, "Come ye yourselves apart in a desert place, and rest a while."

If our ministers would take a d of rest every week, spend the day the open or off in some quiet place, I not believe there would be so many n vous, over-worked, and worn-out min ters. The experiences of the early m isterial years ought to put a man at best between fifty and sixty. He sur can be of more service to the chu then than in former years, but beca many have "worn out," they are able to stay in the work.

Mental work is the hardest kind work, and a preacher's work is n tenths this kind. For this reason, perhaps more than most people, ne to rest his brain occasionally. Bra get tired just the same as the musc do.

Some have the idea that it is un coming to the calling of his sacred

e for a minister to go on a vacation to have rest-periods. They say the evil never goes on a vacation and that e preacher should not leave his post duty—chasing the devil away. How-er, I notice Satan gets into some con-egations anyway, sometimes, vacation no vacation. The minister alone can ot keep Satan away. It is only when e band together, work together, and ght together that we can keep him ayed off.

If your minister seems depressed, worried, nervous, or slow of action physically, his vitality is being lowered. He is sinking below the load-line. Will you not help him unload? Do your part—carry your share of the problems that concern the congregation you are in. Then you will notice your pastor is brighter, happier, and cheerier. Notice, too, how much easier it is for him to put his shoulder to the wheel. Let us all help to keep our pastors physically fit, so they can stay with us longer and be a greater blessing to us.



Where is the Guest-Chamber?

BY A MINISTER

"Who goeth a warfare any time at his vn charges? who planteth a vineyard, id eateth not of the fruit thereof? or ho feedeth a flock, and eateth not of e milk of the flock?" (1 Cor. 9:7).

Who goeth a warfare any time at his vn charges (camp-meetings, grove-eetings, assemblies, or any other meet-gs I believe are included in the above xt)? I read in the meeting notices, Ministers will be charged half-fare"; hers read, "Ministers will be cared r free." Now I am well aware that the Anderson camp-meeting, where ndreds of ministers are assembled, it ems right that the ministers should ly their part, but it is in the local mp- and State-meetings in which I el there is a growing tendency to fail honor the minister by not providing r him.

Objections may be given by saying, We paid the minister who did the eaching." Does not the presence of od's ministry add power to the meet-g? Did you know that often the min-ter who does not fill the pulpit does en greater work by his timely advice personal work around the grounds?

Or it may be said, "Well, he is just young minister." One way to discour-ge the young minister is to let him go his own charges and to let him hear whispered around that he is just start-g out and does not add much weight the meeting. Remember, God can ke a worm and thrash a mountain even et.

Why is there not the same interest in ch a meeting that there is in the meet-g where the saints planted that garden help provide for the meeting or illed that beef or sent that lard and her eatables?

Recently I had a minister in my con-regation whom we all esteem very highly for his work's sake and whose wise counsel is sought almost every week through the columns of the Trumpet and who answers upwards of a hundred letters each month. In looking over his record as a writer and a minister in evangelistic work, I was surprized that all told it was not a living wage.

I ask, Is it a wonder that few of the sons or daughters of the ministers enter the work of the ministry? Where is the remedy? There are enough saints surrounding every meeting to provision, if they would bear in mind the coming need, their meeting and to send in enough money to provide well for every minister old or young. This would equalize the responsibility and I am sure the old-time glory and power would fall on the meetings from time to time and cause the pure in heart to leap and shout for joy.

In almost twenty-four years of ministerial work both as an evangelist over several States and pastor, I find that I am very little better off financially than when I started. The main reason is that I have let the business prospects go by and stayed with my calling, and I know of many dear brethren in the ministry who have traveled the same road. Not long ago I received a letter from a minister whose life has been commendable and his ministry clean, and who has labored for years among the churches, but who is now old and sick and is very much in need of financial help. He asked if I could not help him a little, stating that he knew I would understand. Yes, I understood, but having heavy responsibilities, I could do nothing but weep for him and ask our God to supply his needs.

I do not wish to take a pessimistic view of things, but I can see there is great need along these lines, as God will not bless when his sacred ministry is not cared for as they ought to be. Where is the guest-chamber (Luke 22:11)? I ask, just why is it that the strange or visiting saint among us can hardly find a place to stay all night and even the visiting minister sometimes goes to the hotel? Are there no guest-chambers any more, provision being made only for the household, allowing no room for the stranger? The Jew was to remember the stranger within his gates.

A keener interest in all meetings, and a greater passion for souls, will send our spiritual thermometer rising and take away the leanness among us and make us better overcomers. The work of this great reform must move faster. We must enlarge the borders of our garments, and to do so we must have more laborers for the work of the ministry.

And now, dear reader, do not be deceived, you can not enjoy the good things of God and not bear responsibility and help push this glorious work which is dear to the heart of every true saint of God who has discerned the one body of Christ. Understand, I am not finding fault with the committees of the various meetings who because of lack of finance have to charge the minister for his care, but I believe it is due to the lack of cooperation among the saints and a knowledge of what it takes to finance the meeting. "Achaia was ready a year ago," says Paul. Can it not be said of us that we plan in time to sow and reap for the coming meeting in our locality?

Just a word to the congregations that have a pastor: while we have a better financial system and the pastor is paid so much a week or month, do not treat him as a hireling. Remember those personal touches with a gift of a pound of butter, a can of fruit, or some meat when you butcher. Such remembrances are dear to the heart of a God-sent preacher.

TESTIMONIAL

Washington Park, Ill.—I can never praise God enough for his love which was disclosed to me as a pardoning power on the 26th of June, 1921, and still fuller shown to me as a cleansing power in the month of May, 1922. I am in his service and regret nothing, save that I did not enlist sooner, for it is a blessed, blissful life.

And dear sinner, God's "recruiting-office" is still open, day and night. Why not enlist now?

We have a group of young people here who are serving God and striving to perform the whole duty of man.

The Lord has healed me many times and this spring he again made manifest his power of healing by making well a sore

foot which caused me much trouble. I ask an interest in your prayers in behalf of the efforts of the young people here. Yours in His love, Edgar Williams.

AS IF THE HEAVENS WERE OPENED

White, S. Dak.—I was religiously inclined since I was a mere child. When I was about thirteen and one half years old a revival was held near my home, in which I was saved. My parents were Missionary Baptist. This revival was held in a Free-will Baptist Church by a Free-will Baptist preacher. I, of course, thought I would have to join some church, as I had at that time never heard of the church of God. That was in 1896. Well, I wanted to join the church that Christ set up. So I thought if I could find the oldest church it would be the one to join. I did not care anything about joining the one that my parents belonged to, neither did I care anything about the one where I was saved, nor any other for that matter. All that I was interested in was to find the one that Jesus set up. So when my mother told me that the Missionary Baptist Church was the oldest one, and as they practised baptism by immersion, I decided to join that church. That was about six months after I was saved. I was baptized and for a few years I lived satisfied with these people.

But when I began to read and study the Bible I soon found they were wrong on the subject of once in grace always in grace, and as the Free-will Baptists taught that we could be really saved and afterward lose the grace of God out of our heart and be eternally lost, and I saw that the Word of God taught the same, I at once withdrew from the Missionary Baptist Church and united with the Free-will Baptist Church.

Along about that time the Methodists began to preach holiness in our community and my father and mother accepted it and left the Missionary Baptist Church and joined the Methodist Church. I saw holiness was Biblical, but could not agree with them on sprinkling for baptism. I at this time did not know what to do or where to go. It began to look to me as if all had some good and all had some bad in them.

About this time a dear brother (P. Casteel) was living near us. We knew Brother Casteel to be a good Christian man, and that he believed in holiness; and there was nothing we could say against him, only he belonged, as we thought, to a church away over in West Virginia, some place. We lived in Kentucky, so his church or his doctrine did not appeal to us very strongly. Yet Brother Casteel had a way of loaning and giving books to people who he thought might be interested in the truth. And so he gave my father the Secret of Salvation, How to Get It and How to Keep It. This book laid around for perhaps two or three years, in which time I was getting more hungry for the real Bible way, and was searching everything I could find to see if I could get any light on what the Lord did have for his children. One day I was at my father's home and my sister told me that as I was always looking for something good to read they had a book there that Brother Casteel gave Father which was pretty good and I might take it home with me and read it if I wished. She got the book and gave it to me and I started home and began to read as I walked home. And, praise our God forever, it seemed to me that the whole heavens were opened to me, and I saw at once what I had been looking for! It was the church of God in its purity. I also saw that Brother Casteel did not belong to a church in West Virginia, but that he was a member of one whose builder and maker was God, and that I was also a member of the same church.

That was fifteen years ago. I began taking the Trumpet soon after that, first as a ten weeks' subscriber and then as a regular and have been taking it ever since, and will say that the truth as taught by the Trumpet is brighter to me now than ever before. Your brother saved and on the altar for God, J. A. Fortner.

A BLESSING TO HELP

Skull Valley, Ariz.—It is such a blessed privilege to work for Jesus! Before I was saved, I thought if I could get through my day's work without being bothered, without having to help some one in any way that would hinder me in my work, I was ready to lie down at night to rest, without one thought of our Creator. I just seemed to think that my work and I were all that was on this great earth. We are such a selfish people! Now it is a great blessing to help some one even if I do have to leave my work to do it.

There are so many things we can do for others, especially in our home. What does a selfish life in sin amount to compared to salvation and service to our dear Lord? A word of kindness, a helping hand, an encouraging word or smile, means something in the service of the Lord. I am thankful to God that I have learned that a little time taken for such things will lighten our own work and help us to keep happy and to appreciate our privileges.

Mrs. Nellie Shupp.

WRONGS WERE MADE RIGHT

Tarkio, Mo.—There have been some articles written on the subject of making our wrongs right; I can answer only for myself. About eight years ago before God saved my soul I had hatred in my heart towards my father-in-law and would hardly speak to him, and he cared very little for me. It had been that way for several years. When he was in our town while my husband was gone away on a trip I would not ask him in to dinner, simply because I hated him. But I took down sick and was taken to the hospital, where I was six weeks, and most of the time I had to be turned in a sheet. Oh, such awful dark hours! It seemed I was almost at death's door, and it was there I began to see myself as God saw me. It was there I could see my sins and feel my littleness before God. I surely saw I was nothing more than a small piece of almost lifeless flesh and it was there I promised God if he would spare my life to rear my four children that I would live the rest of my days for him and teach my children to pray.

And I did not go back on my promise. But when I returned home I prayed my first family prayer and I could see it had a great effect on my family. I just kept on praying till I was truly washed in the blood of Jesus and sanctified, and oh, how I do praise his name for the sickness!

After I was saved and sanctified I began to see my wrong. How my heart was burdened to see my father-in-law to ask him to forgive me! It seemed I could not wait till I could see him again. One day h came home with my husband to stay a fe days with us, and I certainly did tre him kindly. When all the others were ou of the house I went and sat down close b him and asked him to forgive me for th way I treated him, and I did it with tear running down my cheeks. Oh, how sorr I was for my sins! He forgave me and i seemed as though a great heavy load ha been moved from my heart, and I coul go on rejoicing to heaven.

The Lord showed me that I had to mak a few more things right, and I did. fairly rejoiced over them all. I than God for a heart that was so truly save that it would make all wrongs right.

Brothers and sisters, God wants us t have pure religion, a religion that will ge us out straight for God, a religion tha will stand all the fiery darts of the wicke one. We must make our wrongs righ Oh, for more pure, consecrated hearts tha are centered on heavenly things insomuc and in such a way that the world ca see there is a reality in serving God!

Daro Chaney.

Meeting Notices

INDIANA

Elkhart, Ind.—Revival, beginning Septen ber 15, to continue indefinitely. Meeting will be held in the church of God chape Sycamore and Second Streets.

H. A. Gerginsky.
917 W. Franklin, Elkhart, Ind.

LOUISIANA

Forest, La.—A protracted meeting of th church of God will commence at Pionee La., August 25, and continue over two Su days. To any one who would like to com and camp on the ground, we will say th you will find all of the conveniences yo need, and a courteous people to stay wit R. H. Owens, of Mt. Pleasant, La., and M. Kelley, of Quitman, La., will preach t word. Everybody invited. For further pa ticulars write us. I. J. Fair.
Forest, La.

Palmetto, La.—State camp-meeting (co ored) September 22—October 1. All mi isters in the State are expected. Ministe from other States are invited.

Ogden Fontenat.

MICHIGAN

Douglas, Mich.—Revival, beginning Se tember 12. Cecil Knight.

NEW JERSEY

Egg Harbor City, N. J.—Tent-meetin (colored), September 8-24. Able ministe will be present; other ministers invite This being a new place, all are request to come prepared to help on the expense the meeting.

Mrs. Irene Dowdle and N. Bradford.

NORTH CAROLINA

Charlotte, N. C.—Our annual State cam meeting (colored) begins August 25, to la ten days or more. Able ministers expec ed. All congregations in the State a urged to attend. Everybody invited.

P. O. Box 721 H. F. Lee, Pastor.

TENNESSEE

Hermitage, Tenn.—Revival at the chur two miles from Hermitage Station, on Ce tral Pike, beginning September 2 and co tinuing two weeks, with an all-day mee ing September 10. Bro. W. C. Wolfe a wife, from Atkins, Va., will conduct t meeting. Mrs. Ada Cooper.

TEXAS

Wiergate, Tex.—Revival (colored) beg ning August 30 to continue indefinite Bro. David Scott, of Bayou Goula, La., e pected. For information write J. Shankle, Wiergate, Tex., B. 586.

Jones Inman.

FROM THE FIELD

ALABAMA

Manchester, Ala., August 18.—We are ry much encouraged to press the battle against sin and the works of the devil. e have just closed a revival that lasted ght days on Spring Creek, near Man-ester. The Lord wonderfully blessed in ch service. Bro. J. W. Tyler preached ce during the revival. We had a hard oblem at the first, as the "Tongues" ovement was in the lead. However, the rd had his way in the meeting and it sulted in twelve souls being saved, and veral were permitted to see and under-and the true church. Five persons fol-wed the Lord in baptism. Pray for us. ur brother in the one body,

Arthur D. Woods.

CANADA

Lougheed, Alta, Can., August 15.—I me from the Anderson camp-meeting to e Saskatoon (Sask.) camp-meeting. The rd gave us a good meeting at Saskatoon. the close of this meeting I went to the rintosh camp-meeting. There we had other good meeting. Some were bene-ed in spiritual things at both meetings. Bro. C. H. Tubbs is pastor at Saskatoon d Bro. C. Porteous at Ferintosh. My xt meeting was at Lougheed. It just sed Sunday night. Here strong resist-ce rose up against the meeting. How-er, some were blessed of the Lord. Eight llowed the Lord in baptism the last nday. Bro. Walker Wright is pastor ere. He, however, is contemplating go-g to the Anderson Bible Training-School is year. We can heartily recommend him the brethren as a good spiritual young eacher.

I am now enroute for home, Bloomington, . I have been home only three weeks is year. Brethren, in the ministry, Can-a is a large and needy field. The saints o are in Canada are liberal. The need the hour in Canada is more preachers o will work at the job, and more con-crated saints, and it will come to the ont.

Address me 503 W. Miller St., Blooming-n, Ill. Yours faithfully,

C. H. Featherston.

GEORGIA

Damascus, Ga., August 14.—The attend-ce at our revival, which was held July to August 6, was unusually large. Our use of worship proved to be far too all. The preaching was of the old-time spiring kind, and was much enjoyed by . The Bible truths set forth found lgment in many hearts and will bring rth fruit for many days to come. Some und deliverance from sin and on Monday, gust 7, we held a very impressive bap-mal service at Barnett Bridge.

Divine healing was made quite prom-ent in this meeting and several testified at they received the healing touch. The inisters present in this meeting were W. Moon, of Sydney, Fla., B. W. Woodham, Donalsonville, Ga., and Mattie Cleney, Bainbridge, Ga. The expenses of the eeting were well met and we thank the friends one and all for their liberality and trust.

S. S. Mathis.

ILLINOIS

Chicago, Ill., August 20.—In our last report we asked for special prayer for our assembly here in Chicago and we must say that we have felt and seen the desired results. How thankful we can be when we have the fellowship of our brethren and of our God.

We are thankful that the work is moving on smoothly, with souls being added to the church as the Lord sees fit. There are those which are blind, and even those possessed with devils, with whom God is working through the labors of our faithful helpers here. We are all still holding on for their complete healing.

Our pastor was called to Fort Wayne, Ind., where he preached a dedicatory sermon in the new church-building which has been erected there. Sister Greer is pastor at that place. He preached for both congregations while there.

Our minds and means are all turned toward our new church, which is soon to be erected. The lot is being bought and as soon as the business papers, etc., have been attended to, we shall begin to build. Meanwhile, if we have any brother, who is an architect, and would be willing for work in that line at a reasonable price, he might write our pastor here, S. P. Dunn, who will be glad to get in touch with him.

The Sunday-school, street-meetings, and other parts of the church work are doing well. Yours for service,

Lucile E. Pitts.

3819 Rhodes Ave.

OHIO

East Akron, Ohio.—I am still on the field. July 16 I started a meeting in the denominational church at Coatesville, Pa. God blessed in the meeting, and a victory was won for Jesus. Bro. W. B. Brown, who is pastor of the church, came to the altar with all his members. God sweetly saved them and all came out fully on the Word of God. Brother Brown said, "This church is the church of God." There were none there who were out in the full light. I had to sing, pray, and preach, but God helped me out.

We also had feet-washing and the Lord's Supper on the last Sunday. This was the first time they had ever obeyed John 13. They seemed to enjoy it very much. I wrote to Bro. J. J. Bruce, of Philadelphia, Pa., to come over and help me in the meeting. He came over two nights and preached the word. We all were very glad to have him with us.

Brother Brown and all the church like the songs so well that they will not sing any more out of the old hymn-books. They asked me to leave my Soul-Winning Songbooks with them till they could order some Select Hymns from Anderson. I also instructed them to order their Sunday-school quarterlies and cards from the Gospel Trumpet Company.

From there I went to Philadelphia, Pa., and stopped over with the saints three days. I found the work on a forward move for God. God encouraged the saints' hearts much through the preaching of his word.

From April 16 to May 14 I conducted a month's meeting for Bro. H. H. Jordan. God blessed in the meeting to the saving of a few souls. From there I went to Columbus, Ohio, to the ministers' meeting, which was glorious. God had his way in the meeting. Bro. H. Jeter is pastor of the church there. The work is doing well.

I also helped hold a meeting in Ravenna, Ohio, April 2. The meeting was very good. Brother Taylor, of Cleveland, Ohio, held the meeting. Bro. A. Bickerstoff is pastor. The work there is young, but moving for Jesus.

I feel led to work most in new fields where there is no work. Please pray for me that God use me to his glory. Your sister all on the altar for Jesus,

Mrs. P. R. Taylor.

684 Tobin Hts., East Akron, Ohio.

Middletown, Ohio, August 21.—I am glad to report that I am on the Lord's side, doing all I can to get the pure gospel to hungry souls. I have given a great deal of my time in places where this truth has not been preached very much. But the Lord has blessed my labors almost everywhere I have gone. Praise his holy name.

At this writing I am at Marengo, Ind., or near there, holding a meeting with the congregation of which Sister Myers has the oversight. The dear brethren are on fire for God and his kingdom.

I just closed a good meeting at Valeene, Ind. The saints are alive there. Bro. Thomas Clifton has promised to visit them twice a month. They desire the earnest prayers of the church.

I have a large tent here and will hold my first meeting at or near Valeene, Ind. Bro. Thos. C. Hughes, of Cincinnati, Ohio, will accompany me. So any congregation desiring a tent-meeting write me at Valeene, Ind., in care of J. H. Pierson. I desire the earnest prayers of all the saints of God, that I may be able by the help of the Lord to reach many souls and do more in the future than ever before. I remain, a true brother in the one body,

J. B. Wheeler.

739 E. 4th St.

OKLAHOMA

Paden, Okla., August 7.—I just closed a three weeks' meeting three miles out of town at Shady Grove Schoolhouse. Forty-seven gave their hearts to the Lord. Forty-four followed the Lord in baptism. Sixty-four took part in the ordinance-meeting. Praise God for the truth that makes souls free! I am glad that I can say as did Paul of old that I am not ashamed of the gospel of God.

I am looking and praying for the time to come when my hands will be untied and my whole time can be given to the Lord. I mean never to give up, but to go on to victory. Yours in Christ,

J. A. Johnson.

OREGON

Eugene, Oreg.—The camp-meeting at Woodburn, Oreg., just closed with wonderful victory for the Lord. From the beginning to the end the sweet spirit of harmony and unity reigned over the entire camp. There was not the slightest ripple during the entire meeting to mar the

wonderful peace that filled the souls of God's people, save in the case of a few whom the enemy tried to afflict, who were healed by the mighty power of God. This only made us appreciate our privileges all the more.

The ministers' meetings were a grand success. All in attendance seemed burdened for the real anointing, or outpouring of the Holy Spirit, on the entire camp. It was also agreed that a united effort be put forth by all for the spread of our literature, especially the Gospel Trumpet. A full line of Gospel Trumpet books were on sale on the ground, and it was urged that we all take a greater interest in the spread of the literature to a lost world.

A vote of thanks and confidence was extended by the ministry to the members of the Gospel Trumpet Company, also to the Home Missionary Board, for their faithful labors in the past, and we want to assure them that they shall have our cooperation in the future. We are determined to keep the unity of the Spirit in the bonds of peace.

There was quite a large attendance at the meeting this year, and all seemed hungry for the old-time gospel.

A special day was given the Sunday-school, and many able speakers took part in discussing the needs of that phase of the work. The fact was strongly emphasized that the Sunday-school is the world's greatest evangelizing force.

The young people were also given a day in the meeting, and we were enabled to see the church of tomorrow. As they delivered the messages anointed by the blessed Holy Spirit, the altar filled with hungry souls who had an earnest desire to serve God and do his precious will. We are expecting great things among our young people in the future.

As the faithful ministers came into the pulpit, under the anointing of the Holy Spirit, the showers of blessing fell on those in attendance, and a very precious time was experienced by all.

Several ministers were in from other States, among whom were Bro. J. W. Byers, of California, Brothers Clark, Bamford, and Strong, of Washington. Quite a number of our home ministers were in attendance. There were five ordained—Brother and Sister Wilson, of Coquille, Oreg.; Brother Norman, of Bandon, Oreg.; and our missionaries from China, Sisters Watson and Maiden. The church were eager to have them go to their field of labor with confidence and support.

Among the many interesting things discussed in this meeting was the Church Extension work. The budget of $50,000 to be raised by the church in general was mentioned, and the question was asked if it was thought to be too much. The answer of many was, "No, no. We can raise it, and we need it." This special phase of the work is suffering greatly in the entire Northwest at this time. But we are doing all we can to arouse an interest among the people of God for this phase of the work.

Bro. E. A. Fegies, of 1008 W. Third St., Eugene, Oreg., was elected secretary-treasurer of the Home Missionary Board. Brethren, see to it that you get in touch with him, and let us all pull together for the church extension work at home, as well as abroad. If the home work is neglected, then it must follow that the foreign work must suffer also. Let us keep our home base strong, and then all other phases of the work will move together.

A special interest was taken in divine healing. Quite a little preaching was done along that line. Brother Byers gave some soul-stirring talks almost every day from one to two o'clock. Beside, we had a special day of fasting for the afflicted. Our faith was wonderfully strengthened. Many dear ones consecrated to trust God, live or die. We are determined to go all the way with our Savior.

Our home work here at Eugene is moving on with victory, for which we do praise our God. Pray for us and the work to which we have been called. Yours under the blood, W. W. Crist.

PENNSYLVANIA

Kelly Station, Pa., August 16.—On July 14 we began a revival in Huntington, Ind. We found the church as a whole in a good spiritual condition, with a real revival spirit in their midst. It was inspiring to us to see the zeal that was manifest among the brethren, and as the truth went forth along the old-fashioned Bible lines it met with a hearty response from God's dear children. Many expressed themselves on this wise, "The truth can not come too straight for me." Thank God for a people who really hear and obey all of God's holy Word! Brother Chas. W. Johnston, their faithful pastor, has done much to keep the work on a forward move. We found him to be a faithful, humble, consecrated man of God, spiritual and competent to fill the place God has placed him in.

Many times during the meeting the praises of God ascended from the congregation and the Holy Ghost was present to convict and save. A goodly number were saved and also quite a number were sanctified. Several were healed and the church seemed much encouraged. On the last Sunday twelve happy souls followed the Lord in the sacred ordinance of baptism, and eighty-three took part in the ordinance services.

One noticeable feature of this meeting was the number of young people who sought the Lord, most of them children of the saints. Several times our hearts were melted as fathers and mothers knelt at the altar to pray for the salvation of their boys and girls. May God keep these dear young people faithful and call some of them into his service.

Near the close of the meeting the brethren met together and considered plans for better financing the work. The budget system was adopted unanimously. Besides the items included in the budget for caring for the local phases of the church work, the brethren included a liberal amount for foreign missions and church extension. If every church would do as this one has done, I feel sure no phase of God's work would suffer for lack of funds.

The church arranged a farewell-meeting for us just before we took our departure, and we shall carry with us pleasant memories of this gathering, even into the interior of Africa. May God bless the Huntington church for their kindness and hospitality to us.

On August 6 we were privileged to be in an all-day meeting at South Whitley, Ind., where a thriving little church has been raised up by Brother Johnston and his coworkers.

We are now on our way to the Emlenton (Pa.) camp-meeting. Brethren, pra that God will keep us faithful and tru Yours for Africa,

S. W. and Rosa Joiner.

OBITUARY

Dodds, Herbert, was born July 28, 186 and died July 25, 1922, the funeral bein held on his sixtieth birthday, at his hom at Centre Cambridge, N. Y. On April 1 1883, he was married to Harriet E. McNei to which union six children were bor Five of them now survive. His wife, sev eral grandchildren, his father, and one sis ter are also among those who survive Brother Dodds was operated on for apper dicitis at the Leonard Hospital, Troy, N. Y and was apparently on his way to a speed recovery when the lodging in the orifices o the heart of a clot of blood from the wound caused his sudden death, he having but few minutes before been sitting on the hos pital porch. Brother Dodds accepted th truths of this present reformation mor than twenty years ago. The local news paper stated, among other comments, tha he "was one of those substantial citizen whose loss is most felt by any communit and faithful to all those duties which go t make up the best type of manhood." Fun eral services conducted by Ray E. Martin pastor of the church of God at Athen Pa. Text, Psa. 116:15. Fay C. Martin.

Taitt, Mildred, was born Feb. 24, 189 died June 15, 1922. Sister Taitt came t Scarborough, Tobago, from Trinidad, wit her husband one year ago. Ever since th time they have given their entire attentio to opening the work in the Island. Siste Taitt's Christian life was a lowly, humbl walk with her Savior that impressed a who knew her. She was a good singe and composed a number of poems whic have been published in the Gospel Trumpe Her husband will greatly miss her in th work at Tobago. The writer was greatl impressed with the beauty of Sister Taitt Christian life when he visited their hon early this year. J. W. Phelps.

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OBSERVATIONS OF OUR TIMES

Prohibition in Sweden

On August 27 Sweden voted on prohibition. At the present writing the vote is about 75 000 against prohibition, but this is surprizing of itself to come that near out of a vote of about one million and a half of voters.

A dispatch says:

"The belief prevails that the Cabinet will make no move in the direction of prohibition unless 65 per cent of the votes of the men are cast in favor of it. The vote of the men and women cast in the referendum will be counted separately."

If the Cabinet follows out the idea as contained in this news item, they will do something soon, as the vote is very much more than 65 per cent.

Is the Bible a Sectarian Book?

Some very strange things happen in this country now and then. Listen to this:

The Supreme Court of the State of Washington has ruled that the Bible as a sectarian book has no place in the public schools. The constitution of that State contains a provision which excludes the reading or teaching of the Bible in the public schools. Wisconsin has similar legislation. Alabama, Florida, the District of Columbia, and the State of Massachusetts require the daily reading of the Bible in the schools. Thirty-five other States permit Bible-reading on condition that there is no "sectarian comment." All of which raises some interesting questions. —Christian Herald.

The Bible a sectarian book! May we enquire what sect does it uphold, what sectarian doctrine does it teach? What denomination does it stand for? What did Jesus teach that is sectarian in its nature or tendency? Was not Christ's last great prayer full of that desire that his people should all be one and that heresies and sects might be unknown among them?

It is a time to enquire why this greatest of all books is debarred from our public schools while at the same time pagan materialistic philosophy is being taught without so much as a mild protest. It is time for America to wake up to see what is happening to us.

Men Are Living Longer

All my life I have heard the old saying, "Men are getting weaker and wiser," but it is a question whether they are getting either one. At least they are not getting weaker. The records kept by the eleven "original registration States" seem to "indicate that people are living longer than in the 'good old times.' The expectation of life in 1910 was 50.23 for white males and 53.62 for white females. In 1920, in a decade, the figures had increased for white males to 53.98 and for white females 56.33 years."—Christian Herald.

Kansas leads the States in length of life-expectation, which is 59 for males and 60 for females. Pittsburgh, Pa., stands low with a life-expectancy at birth of only 41 years.

Tuberculosis is rapidly dying out. Typhoid and smallpox have effective vaccines and so have many other diseases. People are learning to live out-of-doors more, swim more, play more; and many factors help in longevity.

But what about the kind of life we are living? That is the main question.

Strikes and Rumors of Strikes

Jesus said before he left that there would be wars and rumors of wars before the end. That is what a strike is, or indicates, a state of war, organized labor against organized industry.

Just now we are having plenty of strikes and rumors of strikes.

Now and then it occurs that there are brethren in congregations who belong to some labor-union and others who are not so affiliated. It is essential in such circumstances that each adopt the right attitude toward the other and also understand the right principles governing each one's privilege in such matters.

First of all, it must be recognized that a man can belong to a labor-union or not just as he feels disposed. Jesus never taught that we should join anything and he said nothing that can be construed into a teaching that he wanted a labor-union. There always have been labor-unions and guilds, and doubtless there were plenty of them in Christ's time. But he had a higher mission than to indorse labor-unions or to set aright the problems of industry.

A brother who belongs to a labor-union has no right to condemn his brother who does not belong. The matter of joining or not is wholly outside the realm of Christian fellowship, a purely temporal or worldly matter to be judged from a temporal or earthly standpoint. Neither is it right for a member of the labor-union to condemn and speak evil of the non-union member. The vast majority of working people are not members of any union, hence to brand one of them as a traitor means

to brand all as such, which can not be true.

The writer has been a member of a labor-union, and he once enjoyed a high office in a local branch. He also has employed labor. The labor-union has done a great deal of good; it has helped lift men up from low wages, and it has compelled a recognition of labor's needs. A union man is likely to think that a non-union man is a traitor to labor. This, however, is not a right way to look at it. No man aims to be a traitor to his own interests; if he is not union, he evidently thinks it is to his advantage not to be a union member. And if he thinks it, he has a right to think and act accordingly.

The hardest thing for a union man to swallow is to feel right toward the man who takes his place when the union strikes. There is more than one way of looking at this point. Let us suppose an instance.

Here is an industry employing one million people. The workmen organize a union and raise wages to $5 a day. By and by they want more or the bosses want to pay them less and the result is a strike. The $5 has been good wages, many have done well, have bought homes and laid aside some money. They strike, as I say, over the matter of a rise or lowering of wages and quit work. Around these one million men are another million men who have had no good job at all and who have been making $2.50 and $3 a day when they could get work. When they hear that the million men in the industry we speak of have quit, how do *they* feel? To them it is an opportunity to get into a good job. They think it a great advancement to get even $4 a day, so they go and take the place of the strikers. But how do the union men on strike feel about it? Why to them these outsiders are traitors to labor. A close analysis will show, however, that the union men want to stay in and that they resent the taking of their places by those who are out. Of course, this is natural, yet to be fair about it, is it not the privilege of these outs to get in if the ins are not satisfied and quit? And if the outs stay out to help the ins win, could they ever expect the ins to be as magnanimous and that they would help the outs get in some other way? No, they could not expect that, for union men are not so magnanimous as that; and yet they want the outs to stay out, and work for $2.50 or $3 a day when they can get a job, rent poor houses, and live hard, just anything so they do not take the places of the ins in industry, and so they help the ins to stay in at good wages.

Let us be fair about this matter. The union man will say, of course, that the one who takes his place is a "scab" and a traitor to labor. But is he? A traitor to whom? He may be a traitor to the union, but to say he is a traitor to labor is not true, for if one million men strike and quit and one million take their places and the latter million do better than ever before and soon get as much as the union men did, as they would, have not the former million helped one million men to a higher stage of life? In this case it would be a shifting of one class in and another out, which would be fair, to say the least.

The real problem of capital and labor is to find more employment for all at good wages. Much of the striking and bickering of both capital and labor is narrow, foolish, and short-sighted, and has little relevance to the real problem.

Capital has many a sin to answer for and the controllers of capital have blots on their escutcheon.

Hence, in this labor-union matter every one must be fully persuaded in his own mind and no one may judge his brother whether he is out or in, union or non-union whether he works or strikes. These things are all of the earth, and like politics and many other things, must be left to the conscience of the individual and be left outside the church fellowship entirely.

May God bless both the union and non-union brethren and give each charity for the other. May no human difference of opinion or course mar the sweetness of heavenly fellowship. We must be big and magnanimous and charitable enough to admit of such differences, else we should come to be either a union-labor church or a non-union labor church. God will have no such distinctions, and any attitude we might take which would tend to create such churches or classifications would be very repugnant to God and to the Scriptures and would be disastrous to the whole cause of God. —R. L. B.

Be thou My Way

I dare not choose a way for me to go;
For man is lost without his Maker's hand
To guide him; he would wander to and fro,
And fail to find his home in heaven's land.

How dull are those who choose the steps they take,
Who find within themselves their chart and guide!
How vain is every sacrifice they make;
What foolish hope, in which their hearts confide!

Man's way but ends in dark and grim despair,
In blackest darkness where the evil hides.
God's way leads up to heaven's purest air;
To mansions where the heavenly host abides.

Then leave me not alone my way to find,
Let not my stubborn will prevent Thy choice.
I only pray my hand to be in Thine,
And that my ears be tuned to hear Thy voice.

For sin doth camp close by on every hand;
Temptations seek to turn me from the way,
My soul shall heed each word of Thy command,
Till, safe, I reach the land of endless day.

—Luther L. Berry.

Two Farmers and a Hired Man

BY FRANK E. WALLACE

Old Farmer Jones was a hard man to work for. He paid poor wages, made his help work long hours, and the meals he served were very poor. He was known the country round as a hard taskmaster.

Farmer Smith was altogether a different person. He paid good wages, his hours of labor were shorter, and he served good meals to his help. For miles around he was noted as a good man for which to work.

One day Farmer Smith met the hired man of Farmer Jones, and offered him a job. He accepted readily, and was soon happy in his new employment. Old Farmer Jones became enraged, and seeing his former employee in Smith's field, began to throw rocks at him. The hired man gave up his job at once, and went back to Farmer Jones' place. Any reasonable person would say that this hired man acted foolishly. Just because Farmer Jones came by and threw some stones at him, he gave up his good job, and went back to his former employer when he knew he would get rough treatment continually and poor wages in the end. But stop a minute. Before we pass judgment upon this man, let us see if some o

us have not acted as unwisely in spiritual things.

Farmer Jones represents the devil. Farmer Smith represents Christ. The servants of Satan get bad treatment ("The way of the transgressor is hard"); they get poor wages ("The wages of sin is death"). The servants of Christ get good treatment ("In thy presence is fulness of joy; at thy right hand there are pleasures forevermore"); they get good wages ("The gift of God is eternal life through Jesus Christ our Lord").

Now, just because the devil comes along and throws stones at us (tempts us to do evil, causes people to persecute us, etc.) we go back and serve him again. May God help us to be wise, and keep on serving the Lord, and not give in to Satan's devices. "As for me and my house, we *will* serve the Lord."

Joy and Sorrow in Christian Experience

BY EARL MARTIN

How often the commands to rejoice and be of good cheer come to us in the Word of God! "Rejoice, and be exceeding glad" (Matt. 5:12). "Let not your heart be troubled" (John 14:1). "Be of good cheer" (John 16:33). "Finally, my brethren, rejoice in the Lord" (Phil. 3:1). "Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4). "Rejoice evermore" (1 Thess. 5:16). Many others could be quoted.

But how often is it likewise pointed out that the Christian life is a life of sorrow and trouble and grief. "In the world ye shall have tribulation" (John 16:33). "Men shall revile you, and persecute you" (Matt. 5:11). Verily the white-robed throng come up through great tribulation! In suffering we only follow in the footsteps of Him who has gone before, and the servant is not above his lord. Our Savior was truly "a man of sorrows and acquainted with grief." His great tender heart of love was often touched with the sorrows of those around him and he was moved with compassion and healed them and set them free from evil spirits and forgave them their sins. We follow him to the grave of Lazarus and see him weeping. He knew what it was to shed bitter, burning tears. We follow him to the hill overlooking that doomed city, that 'unholy, Holy City,' and from the words that fell from his lips—"O Jerusalem, Jerusalem"—we see the anguish of his heart and soul. And how deep was that sorrow and suffering that in Gethsemane caused the sweat to drop from his brow as great drops of blood! And that caused him thrice to pray for deliverance! And on Calvary! who can know or even imagine, not simply the physical torture, but the anguish of heart that he suffered there? He died "of a broken heart." And those who reign with him will be those who suffer with him.

Joy Defined

It might be well before going further to define the word "joy." It is not happiness, because happiness depends somewhat on things that happen and joy does not. A Christian may have seasons when he could not say that he was happy, he may actually be in heaviness, but he always has joy. Joy is a deep abiding something, a principle of heart, implanted there by the Holy Spirit, a fruit of the Spirit, that the things that trouble can not reach. It need not be disturbed by the things that happen to us. It is defined by M'Clintock and Strong thus: "When it is moderate, it is called *gladness;* when raised in a sudden to the highest degree, it is then *exultation* or *transport;* when we limit our desires by our possessions, it is *contentment;* when our desires are raised high, and yet accomplished, this is called *satisfaction;* . . if it arise from considerable opposition that is vanquished in the pursuit of the good we desire, it is called *triumph;* when joy has so long possessed the mind that it is settled into a temper, we call it *cheerfulness;* when we rejoice on account of any good which others obtain, it may be called *sympathy* or *congratulation.*" This is joy in its varying degrees. We may sometimes have it in one degree and sometimes in another, but we can always have it. It is the joy of God. Paul calls it the "joy of faith" (Phil. 1:25).

Joy in Sorrow

So the Christian life is not a life of joy without sorrow. Neither is it a life of sorrow without joy. In fact, without the one there could not be the other, at least here in this world. An insusceptibility to sorrow would prove an insusceptibility to joy. So if we knew no sorrow we would know no joy. In the true Christian experience it is not joy *and* sorrow; that is, intermittently or alternately, joy one day and sorrow the next, as in intermittent fever, fever one day and free from it the next, or in ague, chill one hour and fever the next. It is not that when we have sorrow we have no joy, or when we rejoice that our sorrow is all gone. There may be short seasons that we are carried away in exultation or transport or ecstasy, that for a little time we forget our sorrows, but we soon come to ourselves and find that we have our sorrows; likewise there may be short seasons when we are so overwhelmed by grief and sorrow that we forget our joy, but we soon come to ourselves and find that down in our heart abides that joy. So the normal Christian experience is not joy and sorrow intermittently, but joy *in* sorrow. Jesus' command to his disciples to rejoice was not to rejoice after the suffering was all gone, but rejoice even in the midst of persecutions. And we find them doing this. Soon after the day of Pentecost, we find Peter and John returning to the company of Christians, after having been hailed before the authorities, 'rejoicing that they were counted worthy to suffer for his name' (Acts 5:41). We see Paul and Silas in the jail at Phillipi singing praises unto God at midnight. Joy *in* sorrow! Their practise was in keeping with their teaching. Paul could truthfully write from experience: "Who comforteth us *in* all our tribulation"; "As sorrowful, yet always rejoicing"; "I am filled with comfort, I am exceeding joyful *in* all our tribulation" (2 Cor. 1:4; 6:10; 7:4).

This is a duty that we want to cultivate, that of rejoicing in sorrow. It is all in taking the right viewpoint. We need to look at the things that come into our lives, not from the viewpoint of time, but from the standpoint of eternity. "We look not at the things which are seen, but at the things which are not seen" (2 Cor. 4:18). Read this entire chapter and you will readily see that this was why Paul could rejoice in sufferings. And if we take the same viewpoint, then we can rejoice even *in* tribulation. "For our light affliction, which is but for

a moment, worketh for us a far more exceeding and eternal weight of glory" (v. 17). It is the "joy of faith." "We know that all things work together for good to them that love God." "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

In Romans 5 we have pointed out three sources of the Christian's joy. We rejoice because of that which we have and experience at the present time. "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (v. 11). We rejoice because we are reconciled to God, which is the greatest of all blessings. So the Christian's joy is not all anticipated joy. We rejoice because we are saved. Even in the midst of sorrow we can and ought to rejoice because of this.

In verse 3 we read, "And not only so, but we also rejoice in our tribulations" (A. S. V.) How is it possible to rejoice in tribulation? when suffering? when tempted and tried? Here is a secret we need to learn. We need to learn to see the infinite good these adverse circumstances work for us. Paul rejoiced because he saw what these things were doing for him. He knew that he needed patience, hope, and experience, and that tribulation would work these things. He and Silas could sing in the Philippian jail because they knew their suffering would work out to the furtherance of the gospel. Peter and John could rejoice because 'they were counted worthy to suffer for his name.'

In verse 2 we read, "We . . . rejoice in hope of the glory of God." Anticipation! Blessed thought that when he comes in his glory, we have a hope, a sure hope of eternal glory! Child of God, can you not rejoice in this even in the midst of sorrow and suffering, temptation and trial, wind and wave, tribulation and trouble, disease and death? Jesus, for the joy that was set before him, endured the cross, and despised the shame. Let us do the same. If we will, some day, not far distant, we shall pass to a land where sorrow is unknown, and "fulness of joy forevermore" is assured.

Prayer Affected It

BY GRACE L. BUNNELL

What Caused Me to Become a Christian was the topic discussed at a recent prayer-meeting which I attended. This meeting proved very interesting, and my soul was stirred as one by one the children of God related the most important factor in their conversion.

Almost without exception, prayer had been the direct cause of these souls yielding to God. Mothers, fathers, relatives, or friends had felt the burden of lost souls, and had heeded the call to pray for them. As a result, in many cases, sinners had been so convicted that the world and worldly pleasures lost all charm for them, and the uppermost thought in their minds was, "What shall I do to be saved?"

To the truly honest soul who is seeking God, the path is made plain and deliverance from sin is found. And often, in a miraculous way, God reveals himself to those who lack understanding of his precious promises through inability to read his word or to find the true church.

Saints of God, be encouraged to seek God yet more earnestly for the salvation of lost souls, who fail to realize their condition. Only God can awaken sinners and if we neglect our duty in praying for them, shall we not be held responsible?

Continue instant in prayer, knowing that the effectual fervent prayer of a righteous man availeth much.

How the Songs Were Written

Sin Can Never Enter There

Heaven is a holy place,
Filled with glory and with grace;
Sin can never enter there;
All within its gates are pure,
From defilement kept secure,
Sin can never enter there.

Chorus:
Sin can never enter there,
Sin can never enter there;
So if at the judgment bar,
Sinful spots your soul shall mar,
You can never enter there.

If you hope to dwell at last,
When your life on earth is past,
In that home so bright and fair,
You must here be cleansed from sin,
Have the life of Christ within,
Sin can never enter there.

You may live in sin below,
Heaven's grace refuse to know,
But you can not enter there;
It will stop you at the door,
Bar you out forever more,
Sin can never enter there.

If you cling to sin till death,
When you draw your latest breath,
You will sink in dark despair,
To the regions of the lost,
Thus to prove at awful cost,
Sin can never enter there.

This song was written early in my ministry, I think about February, 1899. Bro. B. E. Warren and others with myself were holding a revival-meeting in Sandusky Co., Ohio. The meeting began in an old house which had had the partitions knocked out and had been seated for the meeting. The weather was extremely cold, the coldest I ever experienced. At the afternoon service Brother Warren preached. He had previously spoken of this subject, but while he was preaching it was so forcibly impressed upon my mind that I wrote the song while he was preaching. On our way back to our stopping-place I showed it to him.

Arriving there, he sat down at the organ and in a short time had the tune for it. Then we all sang it together.

The meeting was later moved to a church-building, which was crowded night after night, even in the worst of weather, until finally the roads became impassable. Several souls were saved in the meeting, and the church was much encouraged. And this song that came out of that meeting has perhaps had a wider circulation than any of my other songs. —*C. W. Naylor.*

If every subscriber to the Gospel Trumpet would secure one other subscription, the campaign would be overreached.

"Most people find it easier to criticize than construct."

It is calculated that not less than one million of the children of Israel died in the wilderness by God's judgment for their murmurings in forty years. —*Bowes.*

Under the Law

What Is the Extent of the Jurisdiction of the Law? What Is It to Be Under the Law?

BY A. F. GRAY

The questions, What is the extent of the jurisdiction of the law? or, What is it to be under the law? are variously answered. Of the positions taken on this subject, one is that the expression "the law" refers to, or includes, the Ten Commandments; that its jurisdiction extends to all people; and that to be "under the law" is to be a violator of the law and condemned by it. It is this position we wish to consider.



A. F. Gray

That the expression "the law" refers to the whole law, including the Ten Commandments, we readily grant; but we are not so ready to accept the other statements. We will first consider what it means to be under the law.

To say that the word "under" means under condemnation is to give the term a more restricted meaning than is warranted by the word itself or by its usage. We are not here contending that those who are under the law are not under condemnation, but we insist that the expression is not limited to the thought of condemnation, but extends to the full jurisdiction of the law.

That the word "under" does not contain in itself the idea of condemnation, is readily seen. Neither the English word nor the original Greek is so defined. It is scarcely necessary to refer to such expressions as putting a candle under a bushel, chickens under the hen's wings, under the centurion's roof, Nathaniel under the fig-tree, and such like, to show that "under" does not in itself mean under condemnation. Such expressions as "under sin" and "under the curse" do contain the idea of guilt, but this idea comes from the whole expression and not alone from the word "under." It makes a great difference what a person is under.

Nor is the full expression "under the law" restricted to the idea of condemnation. Two texts in Galatians are quite clear on this; and all others agree with them. In Gal. 4:21 we read, "Tell me, ye that desire to be under the law, do ye not hear the law?" Here the Galatians are represented as desiring to be under the law. Certainly they did not desire to receive its condemnation, but rather to be justified by it. They wished to keep it by being circumcised and by keeping days. Paul's argument is that by doing so they would acknowledge themselves under the jurisdiction of the law and would become 'debtors to do the whole law' (Gal. 5:3).

The other text, Gal. 4:4-5 says, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Here Christ is represented as being born under the law. He was not a violater of the law, but was under its authority. He was circumcised; he kept the feasts and paid tribute. He lived under the law, but the law never had occasion to condemn him. Hence we conclude that to be "under the law" does not necessarily imply to be condemned by the law.

"Now we know that what things soever the law saith, it saith to them who are under the law [literally, in the law]: that every mouth may be stopped, and all the world become guilty before God" (Rom. 3:19). Here it is plain that "under the law" means under its jurisdiction. This text is used to show that the law is universal in its scope. But such an interpretation does violence to the facts and misses the point of Paul's argument. Paul plainly stated that to the Jews "pertaineth the giving of the law," they "rest in the law" and think themselves teachers of the Gentiles, who are "without law" and "have not the law." He first shows that the Gentiles are under sin, then proceeds to prove that the Jews, who boast of their supposed superiority because they are under the law, are also under sin and all the world is guilty before God. Neither this text nor any other teaches that the law has jurisdiction over Gentiles.

That Christians are not under the jurisdiction of the law is clearly shown by such texts as, "Ye are not under the law, but under grace" (Rom. 6:14, 15). Here law and grace are contrasted and those who are under the one are not under the other. It is a very arbitrary method of interpretation that makes one "under" mean something entirely different from the other. Again we read, "Before faith came, we were kept under the law. . . . The law was our schoolmaster to bring us unto Christ. . . . We are no longer under a schoolmaster" (Gal. 3:23-25). Language could not state more plainly that Christians are not subject to the law. The same illustration is continued in the next chapter, where God's people are represented as children "under tutors and governors until the time appointed of the father." While in this condition, the child "differeth nothing from a servant." But now that Christ hath redeemed "them that were under the law," we are no longer as servants under the tutor, but have come to our majority and take our place as sons and heirs.

In the seventh chapter of Romans Paul uses the marriage law as an illustration. He says that when a man is dead, his wife is free from obligation to him and is at liberty to marry another. He applies this by stating that death has separated us from the law, "that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." The separation between God's people and the law is complete. We are not living with two husbands. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

It is a fact that those who are under the law are under condemnation. He who is under the law is a debtor to do the whole law. "For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3:10). Peter called it "a yoke . . . which neither our fathers nor we were able to bear" (Acts 15:10). The Christian who goes back under the law puts himself under

an obligation which no living person lives up to, for no one continues in "all things which are written in the law to do them." Some parts of the law are not now observed by any one, Jew or Gentile. The law is powerless to save: "By the deeds of the law there shall no flesh be justified in his sight" (Rom. 3:20). "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" (Gal. 5:4).

The Christian's attitude toward the whole law question is summed up by Paul in 1 Cor. 9:20-21. Weymouth's translation presents the thought so clearly that it is here given: "To the Jews I have become like a Jew in order to win Jews; to men under the law as if I were under the law—although I am not—in order to win those who are under the law; to men without law as if I were without law—although I am not without law in relation to God but am abiding in Christ's law—in order to win those who are without law." Three classes of persons are represented here: the Jews who are under the law, the Gentiles who are without law, and the Christian who is neither under the law nor without law, but is abiding in Christ's law. "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2). "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). This is something the law could not do. "For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself" (Gal. 5:14).

Let us who have found liberty in Christ not go back to the bondage of the law, but let us follow the Spirit. "If ye be led of the Spirit, ye are not under the law" (Gal. 5:18).

Profit and Loss

BY S. J. LANE

"For what is a man profited, if he should gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26).

This is a very familiar text. I remember it from childhood, but still it comes thundering down to us today, with the same solemn warning as when spoken almost two thousand years ago. What will it profit a man? or what shall a man give in exchange for *his* soul? Oh, that ever-living immortal spirit within man that must some day go back from whence it came. But let us look into this text from different angles. It is not written to sinners only. Jesus here is speaking to his disciples. He seems to be warning them against selfishness, and covetousness, showing them man must make a full surrender to follow Christ. "If a man will come after me, let him deny himself." If a man should gain the whole world—imagination fairly reels at such thinking. Think of one man owning the gold-fields, the diamond-fields, the coal-fields, the oil-fields of the entire world; the transatlantic and transpacific, the European, and Oriental steamships; the transcontinental railroads and all others in America and the Old World; the Bank of England, the First National Bank of New York, Boston, Chicago, Philadelphia, and all other cities; the Broadways, where property is $15,000 a front foot; the Euclid Avenues, the Orange Grove Avenues, the palatial Hudson River acres, the costly residences of the entire world; the prairies, the wide expanse of territory everywhere. What influence, what income would naturally come to such a man! It is reasonable to suppose that his income would not be less than a million dollars a minute, sixty millions an hour, seven hundred and twenty million dollars every twelve hours, and fourteen hundred and forty million dollars every twenty-four hours. It would require a million men in relays night and day to count the money, and another million to invest it, and another million to construct vaults to hold the surplus. This man at the center of the universe, with his hand on everything, every man subject to his dictates, rolling in inconceivable wealth—must die. He must render an account to God; he must come unto judgment. Of what value is his wealth? Perhaps he lies upon an ivory couch with the most costly and gorgeous surroundings. The specialists of the entire world have been summoned to stay his fast abating breath. Everything that science has discovered is brought to his bedside to prolong life, but the grim reaper is approaching nearer and nearer, the man must die. His vast possessions can not buy a moment of time. He might offer it all for his life, for an additional hour, but it avails nothing; it can not buy back that soul from the eternal judgment of God.

O friend, beware of neglecting that soul. "There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labor. This also I saw, that it was from the hand of God" (Eccl. 2:24). "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lust thereof" (Rom. 13:14). Remember the rich man and Lazarus. Poor Lazarus made friends with the dogs, and they came and licked his sores. I imagine I can hear the rich man calling his butler and telling him to put that beggar out of the yard, saying, "Why did you let him in here?" And no doubt the vicious dogs were turned on him, but when they saw his smiling face turned to the sun, they came up calmly and licked his sores. No doubt as the people passed and beheld Lazarus they would say, "Poor fellow, he is dead. He is better off." Yes Lazarus was gone to paradise.

The rich man, no doubt, was glad to get rid of the beggar. He went on faring sumptuously every day (Luke 16:19), entertaining his friends as usual. Lazarus was gone and forgotten. But one day as he sat clothed in purple, a guest came slowly into the fine large corridor, marched on slowly and calmly, and stood in the room. The rich man shrank from this visitor, whose name is Death. He made a vain effort to retire from this unwelcome guest, but the grim reaper put forth his icy finger and touched him, and he fell prostrate on the floor, dead.

Reader, this grim monster is coming your way. He may seem slow, but he is making his way through the crowded streets and over the hills and valleys and soon will knock at your door. Be ready when he comes. "The rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue." But he was reminded of the past, when he had had his good things and Lazarus the evil things. He was now reaping his reward (Rom. 2:5, 6). The scene had changed; Lazarus was now rich, but he

DOES NOT EVERY HOME NEED THE TRUMPET?

who was once a rich man was now a beggar; and not only for a short while as was Lazarus, but he must now be a beggar throughout the endless ages of eternity. O sinner friend, save your soul at any cost. Hasten to the Christ of Calvary, seek him while he may be found. Call upon him while he is near. Neglect no longer as this man did. He, no doubt, had never called on God in his lifetime but waited till he crossed the great gulf before he prayed. Neglect means loss. Act today, let nothing deter you.

Christian Perfection

Article II—Possibility of Completeness in Christ

BY ADAM W. MILLER

Perfection Through Patience and Perseverance

The apostle James in his treatment of the doctrine of perfection portrays it in a practical way, associating it with good works and right living, and at the same time teaching us that patience and perseverance are necessary to attain it. "The trying of your faith" says he, "worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting [lacking in] nothing." "Seest thou how faith wrought with his [Abraham's] works, and by works was faith made perfect" (Jas. 2:22)? He further defines the perfect man as one who not only controls his tongue, but "bridles his whole body." If in other parts of the Scriptures emphasis is laid on God's part in man's perfection, James places the emphasis on man's part in his own perfection.

Perfection by Suffering

The apostle Paul in Heb. 2:10 speaks of Christ being made perfect through suffering, and the apostle Peter speaks of the Christian's conformity to Christ in this respect by showing that suffering has a part in bringing the Christian to perfection. "But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Pet. 5:10). The perfection referred to here is that of a confirmed and fixed Christian character. Most of those persons who have ever reached any degree of usefulness and who have been noted for their sterling Christian character, have become so through suffering. The Psalmist says: "Before I was afflicted I went astray: but now have I kept thy word" (Psa. 119:67).

Perfect Love

The apostle John gives us another aspect of perfection —love. "Whoso keepeth his word, in him verily is the love of God perfected." Obedience is the proof of love, and perfect love will show itself in perfect obedience. He further says: "If we love one another, God dwelleth in us, and his love is perfect in us. . . . He that dwelleth in love, dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."

The love that perfects must itself be perfect. When we say that love is perfect we mean that it has the ascendency in man's heart and life. To quote the words of a certain writer: "It is not in the measure of its intensity—which never ceases to increase throughout eternity until it reaches the maximum, if such there be, of creaturely strength—but it is in the quality of its unique and sovereign ascendency that we have the crisis of perfection set before it as attainable. In the interpretation of heaven that love is perfect which carries with it the whole man and all that he has and is. Its perfection is negative when no other object—that is, no creature—receives it apart from God or in comparison of him; and it is positive when the utmost strength of the faculties, in the measure and according to the degree of their possibility on earth, is set on him. Thus interpreted, no law of the Bible is more absolute than this of the perfect love of God. However far this may go beyond our theories and our attainments, it is and must be maintained as the standard of Christian privilege and duty." Notice also the following from the pen of John Wesley: "Christian perfection is nothing higher and nothing lower than this, the pure love of God and man: the loving God with all our heart and soul, and our neighbor as ourselves. It is love governing the heart and life, running through all our tempers, words, and actions. . . . Pure love reigning alone in the heart and life—this is the whole of Scriptural perfection. . . . The heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else; if you look for anything but more love you are looking wide of the mark, you are getting out of the royal way. . . . Aim at nothing more but more of that love described in the thirteenth chapter of Corinthians. You can go no higher than this until you are carried into Abraham's bosom."

Ideals Realized and Unrealized

Some one has said that "what a good man would like to be always keeps ahead of what he actually is." The person climbing the mountain is constantly, as he ascends, seeing higher heights that he did not see, farther down the mountain-side. So it is with our spiritual and moral ideals. As soon as that which we pursued as an ideal has become realized, it is found that our ideal has moved forward, and something higher and better has taken its place as an ideal to pursue. It is true that ideals may and often do become realized, but it is also true that he who is pursuing successfully the highest life always has an unrealized ideal ahead of him. It is "to the poor alone," says an ancient proverb, "the gods give content." There is a contentment which has its foundation in godliness and is great gain; it is an evidence of spiritual wealth. But contentment is not always a virtue, and neither is the content of poverty always a blessing. It is often a most grievous curse. This is a contentment in material poverty which keeps men poor because it keeps them from putting forth the best that is in them and which would ultimately bring them success. This is the content of indifference and indolence. There is also a contentment of intellectual poverty which keeps people content with their ignorance. Such keeps them from

making that intellectual development and progress that they might otherwise make. In like manner there is a certain contentment of spiritual poverty, that dooms to spiritual poverty all upon whom it falls. Those who have accomplished and attained the most in spiritual things are the ones who are the least content to remain in their present spiritual state. They are always pressing forward with earnestness toward those things in the spiritual life. But the spiritually poor are generally content to stay where they are, and only because they have but little religion and spirituality. It is those who are least recognized for their spirituality who are the most content of professing Christians. That individual who has reached the spiritual state where he is content to remain has doubtless been caught in a snare of the devil. We should be possessed of a spirit that drives us on to the pursuit of things ever higher.

Christian Perfection a Possibility, a Privilege, a Duty

This is the ideal of character and conduct as set before the Christian—Christian perfection. And it is set before him, not only as a possibility, but also as a privilege and a duty. "He may be compared to one who is being instructed in the art of penmanship, and is required to follow the faultless model at the top of the page. He is not permitted to look at and copy after the imperfection and faulty lines that may come between him and his model, comparing himself with himself and then presently counting himself perfect when he has come up to the faulty standards around him. He must hold himself to the *perfect model* which has been set before him, and only thus will he ever attain to perfect penmanship." Likewise the Bible sets before the Christian a perfect model. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Jesus Christ is the Christian's perfect example that he is to follow. "Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2:21). Also "every one that is perfect shall be as his master." With these as his motto, and Christ as his example, the Christian aims at perfection. To live up to this ideal is his aim and duty every day.

The command to be perfect even as our Father in heaven means to act in the circumstances of life as God would have us act. And this is possible or it would not be commanded.

Jesus Christ was in one sense already perfect, yet in another sense we are told he was "made perfect through suffering." So the Christian is made perfect in the same way. By life and labor, by service, sacrifice, and suffering he learns obedience. As we keep this ideal before us we become more and more like Christ.

In every sphere of life in order to obtain perfection in the things we aim at we must take pains and give untiring watchfulness in every detail; we must guard against every possible error; endeavoring to do each and every thing, little as well as big, just as it ought to be done. Christian perfection is no exception, and we should likewise be watchful. It is not going to come in one great experience from heaven. It is true that God does indeed produce those mighty changes of regeneration and entire sanctification within us instantaneously, but these are only the beginnings of this perfection we are considering. We are baptized with the Holy Ghost instantaneously, thus having our hearts purified from its pollution; we receive special anointings and the blessings of the Lord are poured out upon our souls from time to time; but Christian perfection means more than these special experiences and blessings. It is living perfectly free from every sin and in perfect discharge of every duty. And surely this life is possible to him whose heart has been regenerated through the operation of the Holy Ghost and whose moral nature has been rectified by the sanctifying power of the Holy Ghost, who has now come in as an abiding comforter! Certainly it must be possible through divine grace! This life is a light that grows brighter and shines more and more unto the perfect day.

Names and Titles of Saints

BY CARRIE I. HUFFMAN

The following thoughts were gleaned from a Bible-reading, the subject of which was the Names and Titles of Saints:

"Ye are the light of the world" (Matt. 5:14). The sun gives us material light by day, and in its absence, the moon gives light. We are told that the moon has no light within itself, but only as the rays of the sun shine upon it does it reflect light upon the earth. Jesus is the Light. He said, "As long as I am in the world, I am the light of the world." In his absence "ye are the light of the world." But it is not the Christian's own light merely, it is the light of Jesus shining in their hearts and lived out before the world.

When the earth comes between the sun and moon, the moon is in eclipse. They who allow the world or anything to come between them and Jesus are eclipsed. They have shut off the true light. "Take heed therefore that the light which is in thee be not darkness." "Walk while ye have the light, lest darkness come upon you."

"Ye also, as lively stones, are built up a spiritual house" (1 Pet. 2:5). The church is represented as a building. The apostles and prophets are the foundation, and Jesus Christ the chief corner-stone (Eph. 2:20-22). Each child of God is a stone or brick in that building. These stones are very costly—only the blood of Jesus can purchase them. They must be clean and straight to fit in the building. God is the great Mason. He places each stone where it pleases him (1 Cor. 12:18) and cements them together with love.

"Hath made us kings and priests unto God" (Rev. 1:6). A king reigns over and rules his subjects. A child of God reigns over sin, and rules his own spirit when he says no to temptations. The priests of the old covenant offered up many sacrifices to God. Priests of the new covenant (Christians) do the same. They "present their bodies a living sacrifice" (Rom. 12:1), "offer up spiritual sacrifices" (1 Pet. 2:5), and "offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15).

"That they might be called trees of righteousness, the planting of the Lord, that he might be glorified" (Isa. 61:3). If we are trees of righteousness, planted by the Lord, the church is his orchard.

In selecting trees for our own orchard, we desire only those that bear good fruit. Let us not disappoint the Lord in the quality of our fruit. The sour, unpalatable fruit of the flesh has "slumped the market," but there is a steady demand for the luscious fruit of the Spirit.

Another point to consider when purchasing fruit-trees is whether they are hardy and disease-resisting. Certain

ees are very hardy. They will succeed from the ex- eme north to the south. We may all be "hardy" trees r the Lord. We can succeed in any climate or situa- on, for "his grace is sufficient." Then, let us allow either the disease of sin, cold winds of adversity, nor the frost of discouragement to kill the budding fruit. Remember how disappointed Jesus was when he found no fruit on the fig-tree. He is as anxiously looking for fruit on his "trees" today. "Herein is my Father glorified, that ye bear much fruit" (John 15:8).

Huss, the "John Baptist of the Reformation"

Article V—The Council of Constance; Huss Demanded to Appear

BY O. F. LINN

In the year 1414, Pope John was persuaded by Em- eror Sigismund to call a general council for the pur- ose of healing the disgraceful schism that had now isted in the church of Rome for about thirty-six years. his noted assembly of church dignitaries, princes, and mbassadors, as well as the Emperor Sigismund himself, ucceeded in deposing the violent and vicious John XIII, and Benedict XIII, the Avignon pope, while the alian pontiff, Gregory XII, resigned his claim to the osition. This left the way open for the election of a ew pope and Otta de Calonna was elected and later owned as Martin V. This council, however, did not nfine its work to the election of a new pope, but also ndertook to stabilize the tottering throne of popery by tempting to rid the church of the annoying reformers, ho were determined to remind her of her sins and at- mpt to lead her profligate ministry back to God.

Wyclif of England, "the morning star of the refor- ation," who had died in 1384 and now had lain peace- lly in his grave for thirty years, was condemned as an stinate heretic, and his bones were ordered "to be dug and thrown upon a dunghill." This sentence was t enforced for a number of years. Then the popish ecutioners disinterred his remains, burnt them, and st the ashes into the brook Swift. Fuller the historian ves us these significant words regarding the bones of yclif, "The brook Swift did convey his ashes into von, the Avon into Severn, the Severn into the narrow as, they into the main ocean. *And thus the ashes of yclif are the emblem of his doctrine, which is now spersed all the world over.*"

The council then centered its attention upon the liv- g expositors of Wyclif's doctrines, the most noted of om were John Huss and Jerome of Prague. These re men with a strong attachment for one another, couraging and supporting each other during dark and ying times. Every man who is true will make friends truth-lovers— friends whom suffering can not alienate r money buy. Jerome was such a friend to John Huss. is natural that these men who had been so near in e should cleave to one another in death.

Huss was immediately summoned to appear before the uncil. Although he had learned to suffer for the truth, t this was the supreme test of his life. Should he ke his life in his hands and, defenseless, appear before turbulent and fierce body of men whose only authority s an apostate church, and whose only sense of duty s abject servitude to the cause of antichrist? Should refuse, the powerful barons of Bohemia, as well as ng Wenceslaus would protect him from the violence the papacy in their fortified castles; should he go, his raged enemies would do their utmost to destroy him. nowing the spirit of popery as he did, it is no wonder at he would stop to consider, for had not that despotic power crushed many a helpless victim who had fallen prey to its unrestricted cruelty? However, Huss decided to appear in person before the council and uphold the doctrines of the Bible, leaving the consequences with the great Judge of all the earth.

King Wenceslaus granted him a safe-conduct, promising him protection, also Emperor Sigismund granted him a like document. But what were these "scraps of paper" to Rome? Could she not violate the most sacred vows with impunity when they were given to a "heretic"? We feel that it is worth while that we consider the document furnished him by Sigismund that we might more clearly comprehend the perfidious nature of Rome.

"Sigismund, by the grace of God, king of the Romans, etc., to all ecclesiastical and secular princes, etc., and to all our other subjects greeting. We recommend to you with a full affection, to all in general and to each in particular, the honorable master John Huss, bachelor in divinity, and master of arts, the bearer of these presents, journeying from Bohemia to the Council of Constance, whom we have taken under our protection and safeguard, and under that of the empire, enjoining you to receive him and treat him kindly, furnishing him with all that shall be necessary to speed and assure his journey, as well by water as by land, without taking anything from him or his for arrivals or departures under any pretext whatever; and calling on you to allow him to **pass, sojourn, stop, and return freely and surely,** providing him even if necessary with good passports for the honor and respect of his Imperial Majesty.—Given at Spires, this 18th day of October of the year 1414, the third of our reign in Hungary, and the fifth of that of the Romans."

He was thus assured by the King and the Emperor of a safe return and one might think that Huss would depart without any misgivings, but such was not the case. He expressed his fears in letters written at this time, and also showed his distrust of Rome by making bequests and other necessary arrangements in case he should never return. His dark forebodings were preparing him for the trying ordeal that awaited him when he fell into the horny hands of Romanism. When he left his beloved friends and home he did so with the feeling that he should never see them again, but intrepid and faithful, he felt that should martyrdom await him he was ready to be offered for the promotion of the cause that must ultimately triumph, for, "Truth crushed to earth will rise again."

He wrote several farewell letters in which he shows his deep spirituality and entire consecration to the cause of God. One of the most treasured of these was addressed to his devoted friends at Prague, among whom he had labored so faithfully and endured so many persecutions. "I am departing, my brethren," he writes, "with a safe-conduct from the king to meet my numerous and mortal enemies. . . . I confide altogether in the all-powerful God, in my Savior; I trust that he

will listen to your ardent prayers, that he will infuse his prudence and his wisdom into my mouth, in order that I may resist them; and that he will accord me his Holy Spirit to fortify me in his truth, so that I may face with courage, temptations, prison, and if necessary cruel death. Jesus Christ suffered for his well-beloved; and therefore, ought we to be astonished that he has left us his example, in order that we may ourselves endure with patience all things for our own salvation? . . . Therefore, beloved, if my death ought to contribute to his glory, pray that it may come quickly, and that he may enable me to support all my calamities with constancy. But if it be better that I return amongst you, let us pray to God that I return without stain, that is, that I may not suppress one tittle of the truth of the gospel, in order to leave my brethren an example to follow. Probably, therefore, you will never more behold my face at Prague; but should the will of the all-powerful God deign to restore me to you, let us then advance with a firmer heart in the knowledge and the love of his law." On the cover of another letter written to Martin, a priest, and one of his disciples were written the following words, "I conjure thee, my friend, not to break this seal until thou shalt have acquired the certitude that I am dead." Thus it is evident that he felt he was about to lift his head into the martyr's crown.

Having made all necessary preparations, in October, 1414, Huss for the last time viewed the Chapel of Bethlehem—that sacred building where he had become the faithful expounder of Bible truths and the open antagonist of the huge system of error, Romanism. But architecture however grand, and however many the blessed memories that its cold stones awakened, could never reciprocate the feelings of the heart that was well-nigh breaking with emotion. Tearing himself away from this sacred place around which so many precious sentiments clustered was easy when compared with the pain of parting with the dear people of God who had stood by him so faithfully and were yet willing to follow him even to the stake. They felt deeply indebted to him, for they felt that to him they owed their present enjoyment of a realization of acceptance with Christ and their deliverance from a system of tradition and superstition.

Among those he left behind was his faithful Jerome. "Dear master," said Jerome as they parted with much emotion, "be firm: maintain intrepidly what thou hast written and preached against the pride, avarice, and other vices of the churchmen, with arguments drawn from the Holy Scriptures. Should this task become too severe for thee—should I learn that thou hast fallen into any peril, I shall fly forthwith to thy assistance."

[To be continued]

Former Mercies Remembered

Mr. Kidd, minister of Queensferry, near Edinburgh, was one day very much depressed and discouraged. He sent a note to Mr. L—, minister of Culrose, a few miles off, informing him of his distress of mind, and desiring a visit as soon as possible. Mr. L— told the servant he was so busy that he could not wait upon his master, but desired him to tell Mr. Kidd to remember Torwood. When the servant returned, he said to his master, "Mr. L— could not come, but he desired me to tell you to remember Torwood." This answer immediately stru Mr. Kidd, and he cried out, "Yes, Lord! I will remem thee, from the hill Mizar, and from the Hermonites All his troubles and darkness vanished upon the recoll tion of a day which he had formerly spent in pray along with Mr. L— in Torwood, where he had enjoy eminent communion with God. —*Baxendale*

Elation of Man

BY RUBY E. O'BRIEN

From the very beginning, man has had an elat opinion of himself. When Eve ate of the forbidd fruit and Adam yielded to the temptation of Eve a ate also, Adam, quite naturally, laid the blame on t woman, endeavoring to clear himself of the charge a trying to convince God that he was able to withsta the temptations, but he yielded to that one just to polite to a lady.

Then on down the ages we follow man in his c ceited way trying to get the best of his fellow-men a to outwit the Lord. Caesar, that man of strength a power; Napoleon, the very name symbolizing deter nation and endurance—they both tried to the utm to prove to other great leaders that they were superi both mentally and in power and size of armies.

It has been and always will be a dominant factor man's mind to prove to the world that he can outdo fellow man. But was that what the Creator had in mind when he created the planets and their inhabitan Was God thinking of that when he created the flowe birds, butterflies, and man himself? No indeed. Ev one and everything has a place in this world. No m ter how humble a place it may be, every one has a w that no other can do. What would it be like to ha all our birds nightingales, or all the flowers roses? it takes the saucy blue jay, the tiny wren, and all other species to make the bird kingdom complete. same is true of the flowers. It takes the homely dan lion blossom to make the flowering plants complete.

Thus it is with mankind. What if all men w Caesars, Napoleons, and Neros? Would not this be dried-up, uninteresting old world? As our belov president, Abraham Lincoln, said, "God surely lov the poor people, he made so many of them." No m ter how poor or miserable our lot may be, we can ma it count in this life or we can die, seemingly witho accomplishing the work we were put in this world to It is the responsibility of the individual to do the w to the best of his or her ability.

When man knows that everything and every one a place to fill in this world, why should he as an in vidual become self-centered when it is a God-given that he has been endowed with knowledge or the abil to acquire it? Why not use this gift to the betterm of his fellow men? But no, much to our disgrace, are using this mentality in inventing and compoundi poisonous gasses, building powerful machine-guns, s marines, and the many instruments of death by wh our fellow men are mowed down like grass before sickle-blade. When, Oh, when! Will man learn of t *stupidity*, for such it is, and turn his thoughts in di tions that will benefit this and the following gene tions? When will we turn our minds unto more nc

nd uplifting things? Oh, we have so much from which o work. Look at God's creations. Let us study them. Look at their peacefulness. Can not we raise ourselves from this barbarous state, and leave for the coming generations examples that will cause a peaceful and God-worshiping people to "rise up and call us blessed"?

How I Found the Trail of Service

BY ELSIE E. EGERMEIER

Regret, that stern-eyed fatalist who knocks at the door of every person except the egotist and the perfect man, vas fast becoming a frequent caller of mine. Over and ver I had listened to his doleful recitation of my past nistakes, more than once I had reviewed with him the itiful remains of golden opportunities which I had ailed to utilize, and often I had heard him recite with ainful exactness the echoes of my own sarcastic tone. nstead of becoming hardened to these things I was beoming afraid of myself. Again and again I had groaned udibly and chided myself for past follies, and frequenty I had buried my head in my pillow and wept scalding ears.

"What shall be the end of all this?" I asked myself ne night when, weary of mind and body, I was tossing estlessly about on my bed listening to another recital f my persistent caller. Why, when I have endeavored aboriously to correct every mistake, must they return gain to point their accusing fingers at my cowering pirits?

Driven to my extremities' end, I was pondering these uestions seriously when the still, small Voice began to peak. I listened intently, for I had learned to love the oothing effect of that Voice. And these are the words hich I heard, "Forgetting the things which are behind, nd reaching forth unto those things which are before, press toward the mark for the prize of the high calling f God in Christ Jesus." Familiar words they were, I ad read them often. And often I had wished that I ight forget as did the apostle Paul the things which ay behind. I had tried to forget, but it seemed so hard o do; I had even prayed to forget, and yet I remembered. What more could I do, I wondered.

Wide awake, I began to think about Paul. Quickly I ew that he had cause for regret, if any one ever had. s an ardent persecutor of the Christian faith, he had ood by consenting to the death of the first martyr, tephen. He had gone from that bloody scene with a ad desire to seize and destroy every other devotee of at faith whom he might find. And he found others, oth men and women, and with no respect to the weaker x he had thrown them into filthy prisons to languish nd die. This was the unconverted Paul.

After the Spirit of God touched the heart of this man e became an ardent defender of the faith which he ice sought to destroy. Now he loved the Christ whom e Christians worshiped; now he had sweet fellowship ith those who clung to the Christian faith. But how out his past? Memory did not die when the Christ-life rang up within him. He was human, the same as we, nd no doubt he was equally sensitive to the pangs of morse as any other normal being who, looking backard from the heights, sees the dismal wreckage along e wayside for which he has been responsible.

How useless Paul would have been if he had wilted fore the memory of his past mistakes and spent his maining days going about in sackcloth and ashes doing penance! He could not correct those wrongs, but he knew God had forgiven them. And what God forgives is blotted out, for the Word says, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25). And with this assurance Paul faced heavenward, 'forgetting the things which lay behind.'

That my own past mistakes had been nothing when compared with the glaring offenses of Paul, I well knew. And I knew also that if he could forget there surely was a hopeful possibility of my forgetting those dreary regrets over which I so often wept. So I began to scan eagerly the path which this man traveled, for I had caught a distant echo of his voice, ringing down the corridors of time, exhorting others to follow him as he had followed Christ. And I saw at a glance that he had trod the path of forgetfulness which leads over the trail of service.

In my fancy I heard him urge others to redeem the time because the days were evil. I saw him go here, there, and yonder, earnestly contending for the faith. I saw him plant hope in despairing hearts, and point out the way of life to dying men. Thus the years passed by, and when the end came I saw him calmly face the inevitable future and exclaim, "I have fought a good fight, I have finished my course, I have kept the faith." Imagine what he might have said if he had not forgotten the things which lay behind! But this worthy man had followed unerringly the trail of service which led away from the regions where despair holds sway.

A new determination was born in my soul that night, and I arose the next morning glad that there was yet room on the path of forgetfulness for one more pilgrim who, facing heavenward, had turned forever away from the menacing whisperings of vain Regret.

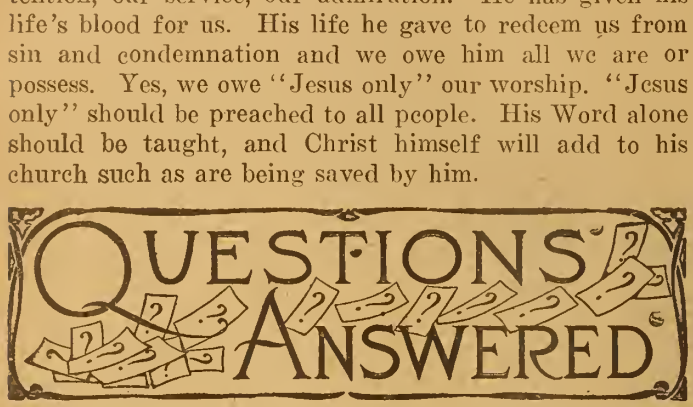
Jesus Only

BY H. G. BABEL

Moses and the prophets were great men, but only so in the strength of Jehovah. They had their time, and so it is with all men. God has great men yet and we ought to be thankful to God for such, but let us not lift up men; neither should we push any one down. Let us lift up Jesus that all men may be drawn unto him. Jesus only, he is the one to be worshiped and not man. Many people seem to have started pretty well in the Christian race, but their attention is drawn so much to men. Some start to admire men and soon their interest gets divided. Does it happen that such a person of whom so much is being thought should stumble or fall, his admirers will stumble and fall too. Then they say there is nothing real in the Christian religion, but my brother, sister, you worshiped men, fallible men, and not Christ. God gave his Son to the world to be worshiped and served only. O men of the world, my fellow travelers, lift up your eyes from men, from the world, from all circum-

stances, from all environments, and see "Jesus only!"

We as Christians represent the bride of Christ and he is our bridegroom. He wants our whole heart, our attention, our service, our admiration. He has given his life's blood for us. His life he gave to redeem us from sin and condemnation and we owe him all we are or possess. Yes, we owe "Jesus only" our worship. "Jesus only" should be preached to all people. His Word alone should be taught, and Christ himself will add to his church such as are being saved by him.



Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

Some ministers in this State have been and are yet teaching that when one gets wholly sanctified if he should ever get back into wilful sin, that is, be overcome to the extent that he does what he knows to be sinful, his doom is forever sealed. They take the scriptures in Hebrews 6 and Hebrews 10 as proof for their position. Some are teaching from the pulpit that justified saints that are not sanctified if they backslide and go into open sin can be forgiven, but that after they get sanctified to commit wilful sin renders them unpardonable. Will you please explain this in detail?

This has been explained many times through the Trumpet, and if ministers as well as others would read their Trumpets carefully they should be prevented from believing or teaching such dangerous errors as that stated above. Such doctrine is liable to get precious souls into a serious, if not even hopeless, condition. The scriptures in question have not the slightest reference to ordinary backsliding, and to place such an interpretation as that stated above on them is to make them clearly contradict other scriptures. Jesus said: "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." So blasphemy against the Holy Ghost is the one and only unforgivable sin. Jesus makes no distinction as to the previous moral condition of the men to be forgiven. He does not put sanctified men in a different category from other men in this regard. He speaks in the universal sense, and we must leave his words as he spoke them.

1 John 2:1 says: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins."

Again it is declared, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Here is the same universal statement. No where do we find anything limiting these texts.

We will now examine the texts in Hebrews and observe their real meaning. In the first place, the word "sanctified" (chap. 10:29) is not to be restricted to the second work of grace alone, but is used in its broad sense to cover the whole cleansing work of the blood of Christ. We are washed from our actual transgressions in the blood of Christ, as well as cleansed from native depravity therein. This scripture would, therefore, apply in the same way to persons whether they had been merely justified or wholly sanctified, for sanctification, that is, cleansing, purification, begins at our justification, in the washing away of the guilt of our transgressions.

There are three things definitely stated in these texts: first, the nature of the sin; second, the attitude of the person's heart; third, the reason he can not be forgiven. The nature of his sin is not that of an ordinary sin, but is very grievous. Among those things enumerated of it are, 'They crucify to themselves the Son of God afresh, and put him to an open shame' (chap. 6:6) They have trodden under foot the Son of God. They have counted the blood of the covenant wherewith they were sanctified an unholy thing, that is, they have counted the blood of Christ no more effectual or of no more value to cleanse from sin than the blood of a beast or the blood of an ordinary man. In other words, they have rejected it as the means of salvation. The ordinary backslider does not do this, nor any of these things. Only one who has become a deliberate apostate and has rejected Christ as the Redeemer is here alluded to. He has despised the law of God. This shows the attitude of his heart. This is not the attitude of heart of an ordinary backslider.

Again, we will note that this sin, though it be so grievous, is not said to be unpardonable. The reason the person so sinning will come to such a terrible end is not because God's attitude toward him is one of repulsion

Do not forget—the Gospel Trumpet in the home of every member of the church.

and eternal rejection. God certainly would forgive him even after sinning thus were it not for certain things that render it impossible. Those things are not in God but in the sinner himself, and are plainly stated. First it says "there remaineth no more sacrifice for sins." The old Jewish sacrifices have been done away. The man has rejected the sacrifice of Christ; therefore, there is no sacrifice to avail to purge his sins.

Second—and this is the secret of the whole matter—it is impossible to renew themselves again unto repentance (chap. 6:6). They have deliberately hardened their hearts so they have no disposition whatever to repent. Repentance is the first step in salvation. If this first step is never taken, God can not forgive; not because he will not, but because the conditions are not met. When a man loses the disposition to repent, salvation is impossible, and the course these persons have taken has led them to that end. They have no penitent feeling, no concern for their acts, no disposition to be sorry that God has been wronged. Therefore, they can not repent or be saved.

To apply these scriptures to a mere backslider who has not this disposition of heart, and who may be conscience smitten and repentant, is to wrest the Scriptures and teach what can not be sustained either by reason or by the Bible. The teaching that a sanctified man if he sins can not be pardoned is a false doctrine contrary to the Scriptures and to every principle of justice. —C. W. N.

Sunday-School Extension

As Church Extension and Home Missionary Work

BY RUSSELL R. BYRUM

Twenty-seven million, or more than half the children and youth of the United States, attend no Sunday-school whatever! These live in nominally Protestant homes. Ten million others receive religious training in Catholic and Jewish schools. But only sixteen million are enrolled in all Protestant Sunday-schools, and even there they get very meager religious instruction in a short half-hour each week. Is it any wonder that America is becoming irreligious and vice and crime are on the increase? How can we hope that a Christianity that does not evangelize the children of its own land will ever evangelize the great non-Christian world?

Neglect of Sunday-School Work

These 27,000,000 children that do not go to Sunday-school do not fail to attend because they live in places remote from Sunday-schools. Many of them live almost in the shadow of our places of worship where Sunday-school is conducted. And many of them would be comparatively easy to get into the Sunday-school. The real trouble is *neglect* and a failure to recognize the importance of the religious training of the children. God enjoined the diligent instruction of their children on the ancient Israelites in no unmistakable terms. Before he was a preacher D. L. Moody was an enthusiastic Sunday-school worker. No soul-winner can properly be unconcerned about this work.

A prominent leader has said of the gross neglect of religious education of the children that it is Protestantism's weakest spot. Probably it can also be said that it is the weakest spot in the work of the church of God as represented in the present reformation. It is a regrettable fact that the children of some among us have grown to maturity without any adequate knowledge of the great fundamentals of true Christianity. If the children of the church are saved, the work will grow. But unless the big leak of losing a large proportion of the children of the church is stopped, how can we hope for the work to expand. It is easier to train up the child from tender years to fear God than to convert the hardened sinner. It is easier to train the young plant in the right direction than to bend the ill-shaped tree. A fence at the top of a precipice is better than a hospital at the bottom to heal those who fall over.

Probably few other agencies have done more to raise up churches in new places than the new Sunday-school. It has been demonstrated time after time that Sunday-school extension means church extension in new places. The efficient, enthusiastic, pioneer Sunday-school worker is worthy of our highest esteem. We should cease to neglect this important work. Ministers should encourage it and *work* at it. It is not beneath the dignity nor unworthy of the time of any minister. If he does not know how to do Sunday-school work, he should learn.

Trained Teachers Needed

Much appreciation is due to that noble company of enthusiastic volunteer Sunday-school teachers who have labored and sacrificed in the great work to which God has called them, even though most of them are not properly trained for their work. No one sees the need of better trained teachers for the Sunday-school more than these teachers themselves. They should be given more encouragement and opportunity for such preparation. Those who are called to preach are supposed to prepare themselves in school or otherwise for their important work. Teachers in our secular schools must train for years before they are allowed to instruct our children and youth in secular things. But for their instruction in religious things often we haphazardly choose a young person without experience or preparation! Every Sunday-school teacher who has not had adequate preparation for his work, should go through a teacher-training course under a good teacher. Not only the short fifty- or sixty-lesson standard courses should be arranged, but also the more extended courses of special training and reading. Sunday-school work needs to be advanced both in quantity and also in quality.

More Time and Money Needed

Sunday-schools do not provide sufficient time for religious instruction. Investigation shows that the average Sunday-school provides only twenty-four hours of actual instruction of the child during the entire year, or less than thirty minutes is devoted to the lesson discussion fifty-two Sundays. But the Catholic child is provided two hundred hours religious instruction each year and the Jewish child three hundred and thirty-five hours. Time for lesson discussion in Sunday-school should not be curtailed. The daily vacation Bible-school where

NOT IN SUNDAY-SCHOOLS,
27,000,000

IN PROTESTANT SUNDAY-SCHOOLS,
16,000,000

IN CATHOLIC SUNDAY-SCHOOLS,
8,600,000

IN JEWISH SUNDAY-SCHOOLS,
1,600,000

ROOM FOR SUNDAY-SCHOOL EXTENSION

More than half the children and youth of the United States do not attend any Sunday-school. A large proportion of those who do attend receive insufficient or wrong instruction.

IF SO, WHY NOT URGE THEM TO GET IT?

religious instruction is given the children two and one half hours a day for five days a week during a few weeks of the summer vacation is an excellent method of religious education. Or the week-day Bible-school which is now being allowed in some of our cities is commendable, where for one-half day each week public school is dismissed that the children may be sent to their church Bible-school for religious instruction. We should take advantage of these opportunities.

Only 2 per cent of church funds are being used for the religious education of the church's children, according to actual figures. Churches spend twice as much for janitor services as for Sunday-school. More money should be devoted to a work so important. Suitable Sunday-school classrooms should be built. Do not spend all the money on the church auditorium. Get good equipment for the schools, including a good library.

An Adequate Extension Program

We need a more intelligent, systematic extension of our Sunday-school work into new territory as well as a great increase in the Sunday-schools already existing. More enthusiastic, well-trained officers and teachers must be developed. The ministry especially must have vision in this respect if we will meet the opportunities God has set before us. Probably a first step in a vigorous general Sunday-school campaign is a greater development and closer cooperation in our national Sunday-school convention each year at our general camp-meeting. A better general organization should be effected by this convention consisting of a general board, secretary, etc., to encourage, advise, and instruct in Sunday-school work.

When the Sunday-school has been given the place in the work of the church which is its due, and when it is developed and extended as it should be, then the church will grow in numbers and strength as never before.

Opportunity's Door is Open

BY OLLIE ABNER

"Behold, I have set before thee an open door, and no man can shut it" (Rev. 3:8). God never opens the door of opportunity to any man or woman without revealing to him or her a field of responsibility and never does God reveal a responsibility without a door of opportunity. Many stand before the door of opportunity today but fail to enter because of their responsibilities.

Opportunities are offers of God to man and large opportunities come only to those who are willing to improve the small ones. Many today are trudging along the road of life feeding only upon husks who might have fed upon the fat of the land if they had only assumed the responsibilities and opportunities which were opened to them. No person with a noble purpose in view will ever have the door of opportunity shut in his face. If God has opened the door to you and bidden you to enter, there may be no limit to your possibilities. Satan will try to discourage you in every way possible, but hold fast to God, remembering that with him all things are possible and from him comes your strength.

To those who have been neglectful of their responsibilities in the past Paul says to 'forget the things which are behind and press on to the things which are before' (Phil. 3:13, 14). Let every saint of God awaken to his responsibilities. There never was a day in the history of Christianity when the door of opportunity was as wide open as it is today, so let us all as the church of God be up and doing. God opens for each of us a door of opportunity, but he will never give us greater things to do until he has proved our faithfulness in the little things.

The Value of a Letter

BY R. PARIS

A few months ago a lad I knew got saved. He truly thanked God for his salvation, for he had been a slave to many sins. After this event he was told by a motherly friend who had been the means of his conversion by praying to God to save the boy that his battles and trials in conflict against the devil would be severe. After she had told him, he promised he would look to Jesus in time of temptation for help. Then one day as he was working on his employer's farm, Satan came very close to him, and knowing one of his weakest points, almost persuaded him to yield. In a moment he thought of his promise to the Lord at the altar and bade the tempter depart. It was but a short time till the tempter was back again. And the lad was tempted more than he thought he was able to bear. Just then his employer called to him to come to dinner. He went in, but ate little, his mind was so upset with the trial.

After dinner was over, his employer remembering the

We shall win if we all work—10,000 new subscriptions.

letter he had brought from the post-office that morning for the lad, handed it to him. The lad began at once to read its contents, in hopes that there would be a word of encouragement for him in such a trying time. Ah, yes, that kind, motherly woman that had been the means of his salvation was praying that he would keep saved and that his heavenly Father would watch over the saved boy. May God bless the efforts of those that are strong who try to bear the infirmities of those that are weaker (Rom. 15:1). These are the first lines of his letter: "My dear boy in Christ, How is your soul today? May God watch over you, and when in trials may he help you to bid the evil one depart. Whatever you do, my boy, be true to your manhood and stand up for Jesus." These words touched his heart like a coal of fire, and the burning tears that he could hold back no longer came trickling down his cheeks. The words of the letter had taken effect right away. They gave him new strength and determination to say no to that which he knew to be wrong.

That lad, though he has backslid a time or two, is today standing firm for God and his precious Word. And he thanks God for that kindly mother in Christ who was the means of the stand he takes today for God and his cause.

Dear reader, if you know of some one downcast or if there is some one you have lost confidence in, write him a few lines of encouragement, or a few promises from God's precious Word. And while you are writing breathe a prayer for him, too. I am sure God will bless your efforts for trying to help some one to stand true.

THE DEEPER LIFE

What Produces Beauty of Character

BY G. Q. COPLIN

A certain writer has said that a professing Christian ought to be a character of universal loveliness. This I believe to be the true standard of Bible holiness. God has promised to beautify the meek with salvation. There is nothing in this world so beautiful as the holy life of a true child of God. There are many false standards by which the world judges that which they call beautiful, but with God there is but one standard and that is beauty of character.



G. Q. Coplin

As we study the life of Jesus as recorded in the four gospels, we are made to exclaim, "He is the fairest among ten thousand, and the one altogether lovely!" It is not beauty of form or features that awakens within our hearts such admiration, but it is the beauty of his life and character which outshines all rivals.

To have loveliness of character one must become an imitator of Jesus. He is the standard of Christian excellence. His life was holy, and he says, "Learn of me." The apostle Peter exhorts us to follow his steps who did no sin.

But to possess loveliness of character one must not only refrain from outward forms of disobedience, he must also cultivate those graces which make the Christian life attractive. Jesus was wholly unselfish. He lived and labored for the good of others and at last laid down his life to save the souls of men. There are too many lives today which are robbed of their loveliness by the spirit of selfishness. It is very easy to become so self-occupied that we quite forget the needs of others. We enjoy many good things of which others are deprived, yet how often we forget them.

The only life that fully represents Jesus Christ is the life of self-sacrifice and self-denial. When we speak of self-sacrifice we usually think of the missionary who has left home and all to labor for the salvation of lost souls. The man or the woman who forsakes all to follow Jesus as a foreign missionary is indeed an example of self-sacrifice, but God requires no more of one than he does of another. God would have every life beautified by the spirit of sacrifice.

The spirit of meekness and humility also constitutes a part of the adornment of the saints of God. We need these graces in our hearts in order that our lives be attractive. Pride and resentment are no part of Christian character. Jesus took upon himself the form of a servant. He even washed the feet of his disciples. Here we have a beautiful exhibition of true humility. By imitating him the same beauty can be reflected in our lives. Gentleness and kindness are beautiful graces which become those professing godliness. It may be natural with some of us to be impulsive and rough in speech, but God would have us to be gentle and kind to all. He can and will help us to overcome our natural tendencies if we ask him to do so, and he will beautify our lives with all the rich graces of his spirit.

Our daily endeavor should be to imitate Jesus as closely as possible in all we speak or do. Any departure from this rule detracts from the loveliness of Christian character. When we appear before others we not only want the spots removed from our garments, but we are careful to brush off the dust and any small specks which may be found. So in our Christian life we should be anxious, not only to be free from sin, but also to seek to remove those imperfections that distort and mar the beauty of Christian character. We have each seen undesirable things in the lives of other Christians. We have remarked about what a fine brother he would be if he were to overcome certain faults and weaknesses. But have we not like faults and weaknesses? Is there not something in your life and mine which if overcome would make us more attractive in the service of God?

It is God's will that we grow in grace. If we are humble, the time will come when we shall see where we can be more humble. The meek can add meekness. The gentle can become still more gentle. Our aim should be the full attainment of every Christian grace according to our capacity to appropriate that grace, and the elimination of everything that mars the beauty of holiness.

By an earnest endeavor on our part to live up to the full measure of our privileges in Christ we prove the sincerity of our faith and our lives will become attractive to others.

"EXAMINE YOURSELVES"

In Quietness

The prophet Isaiah says, "In quietness and in confidence shall be your strength" (Isa. 30:15). Jesus also speaks of learning of him and finding rest to our souls, which seems to refer to peace and quietness. Do I possess this quietness that gives me strength?

Quietness suggests an unruffled spirit, the absence of a wild craving for something unpossessed. Is such my condition? Do I preserve an unruffled spirit in the face of annoying circumstances? Or do I get fretful and impatient when things do not go my way or as I intended that they should? Do I get unduly excited over unexpected or even expected occurrences? Would I not show the strength of Christian character better by being more quiet? And is it not true that I would even preserve physical and nervous strength by more calmness?

And what about the wild craving for something unpossessed? Can I trust God to give me what is for my good in his own time and way? And am I contented to forego anything, even something very desirable, if I can better please God by so doing? Or do I have a feverish longing for something I think would please or benefit me?

Doubtless I shall conform more perfectly to the image

of Christ in quietness than in a perturbed state. Then should I learn more diligently of Him who is the author of tranquility and peace. —*Anna Koglin.*

He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city. —Prov. 16:32.



The Hole in the Carpet

BY MABEL HALE

They were sitting in their front room before the open fire. She had her face buried in her hands and was sobbing, while he sat on the opposite side of the fire scowling fiercely, and offering no word of sympathy or comfort. It was just at this critical moment that a knock came at the door.

Her aunt, an elderly woman, was at the door and knocked rather loudly and then waited till a feeble invitation to come in reached her ears. Ordinarily she would not have waited to knock, for she was on very intimate terms with her young niece and her equally young husband, and would run in at any time. But today she had heard tones indicating a storm on the domestic sea, and she did not wish to come in at too embarrassing a time.

The young wife looked up with a tragic, heart-broken expression on her young face, while the husband kept a sullen silence.

"What bad news has come that you are both in such trouble?" asked the aunt as she looked from one to the other.

"Will doesn't love me any more, for he says I am conceited and hateful, and always wanting my own way," sobbed the wife.

"She says she wishes she had never seen me," he said.

"I said it because you said—" she began.

"There, there, that is enough of this. Where did this begin?" said the old woman peremptorily.

"She accused me of things I never was guilty of and threatened to leave me," he said petulantly.

"I can't live with a man who calls me names," she put in.

"Where did this begin? I do not care to hear what you have said, I want to know where it began," insisted the aunt.

"We found that hole in the carpet," she said.

Carefully the older woman got up, walked over to the spot indicated, looked down at the carpet, found the hole, and bending over inspected it before she spoke. "There is a hole in the carpet," she said. "Did either of you doubt that?"

"No," the wife answered, "but we didn't know how it got there."

"It is black around the edges as if it had been burned there," the aunt replied casually.

"Yes, we know that. But I think a coal popped out of the fire and did it and he thinks one of us must have dropped a coal off the shovel when we were carrying fire to build in the kitchen stove."

"And you have let a 'think so' as small as that make you threaten to leave your husband. Kitty, I am ashamed of you. And, Will, have you allowed as small a 'think so' as that to make you wish you had never seen your wife? I am ashamed of both of you."

"But he said—" began Kitty.

"It was what she said," said Will.

"Hush, both of you. There is the hole in the carpet, full size and burned by a coal of fire. There is nothing to dispute over in that. All of your trouble is over things you both have said. You have absolutely nothing to quarrel about. If you had not both behaved as do spoiled children who can not be contradicted, you would have had none of this. I am ashamed of both of you."

Kitty was weeping again, and Will was looking very uncomfortable.

"Do not cry, Kitty," he said, "I was a brute to speak as I did."

"It is all my fault. I am always so sure I am right in everything," she said humbly.

"No more than I am," he said getting up and going to her.

The old aunt busied herself in other matters for a little while. But before she went home she gave them a little more advice.

"You will find that most of your domestic squalls are as senseless as this one. If you will stop long enough to chase a dispute back to its starting-place, you will find it just as foolish as this one. It is not the thing that begins a quarrel that keeps it alive, it is what is said after the quarrel starts. Learn to hold your tongues when you are vexed and there will be no more such scenes."

"I will put a rug over the hole in the carpet, and we will say no more about it," said Kitty.

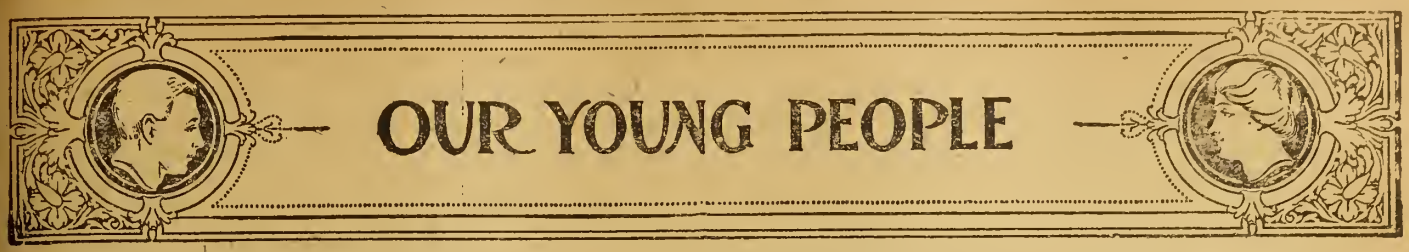
"Better keep it as a reminder when you feel inclined to quarrel," answered her aunt with a queer little smile.

"We've acted very foolishly," admitted Will, "and it is a blessing for us that you happened in."

Water the Purest Drink

Water is the fittest drink for all, persons of all ages and temperaments; of all the productions of nature or art, it comes nearest to that universal remedy so much searched after by mankind, but never discovered. By its fluidity and mildness, it promotes a free and equable circulation of the blood and humors through all the vessels of the body, upon which the due performance of every animal function depends; and hence water-drinkers are not only the most active and nimble, but also the most cheerful and sprightly of all people. —*Fowler.*

His love will hold the sea-walls steady, and the sea walls will keep back Pharaoh. Some solicitous friend once warned Whitefield to spare himself in such extraordinary efforts; he only answered with words that long ago went into history "I am immortal till my work is done!" —*C. S. Robinson.*



The Neat Person Gets It

BY A. T. ROWE

"What can you do?" asked a merchant, while his keen glance took in every detail of the appearance of a shabbily dressed, slovenly young man who had applied to him for a position. "Most anything, sir," was the reply. "Can you do odd jobs, such as dusting?" "Yes, sir." "Then why don't you begin on your hat?" The fellow twirled his hat in his dirty hands, and remained silent. "Can you clean leather goods?" "Yes, I can do anything in that line." "Then it is sheer carelessness on your part that your shoes are not clean." "Can you scrub?" persisted the merchant. "Yes." "Then I can give you something to do. Go out and try your strength on that collar you have on—but don't come back." The applicant turned away, and it is to be hoped that he learned the lesson so harshly administered. Where shabby clothing is a necessity, allowance can be made, but in this case it was clearly slovenliness that prejudiced the merchant. He might not have been able to afford better clothes, but there was no excuse for his soiled linen, muddy shoes, dust-covered hat and coat, and his general untidiness.

A man engaged in large business once said that the best secretary he ever had he had selected wholly from her appearance. Thirty women came one rainy day in answer to his advertisement. Twenty looked dejected and sloppy. Five were over-dressed and came in cabs. Four were silly, giggling little girls of fifteen years or so; and one came freshly "groomed," with tailor-made suit, crisp linen, stout boots, neat umbrella, and hair dressed for windy, rainy weather. He selected the latter without recommendation.

Herbert Vreeland, president of the Metropolitan Railway of New York, said: "Clothes don't make the man, but good clothes have got many a man a good job. If you have twenty-five dollars and want a job, it is better to spend twenty dollars for a suit, four dollars for shoes, and the rest for a shave, a hair cut, and a clean collar, and walk to the place, than go with the money in your pockets, wearing a dingy suit."

Being overdressed or underdressed are both handicaps, no matter what our vocation. In America, where there is an abundance of soap and water and other equipment for keeping clean, there is absolutely no excuse for our being sloppy or slovenly in appearance. In the home, the community, society, business, the church, the pulpit, or wherever we may be, a neat personal appearance, coupled with other proper qualities, will make us winners. It is equally true that a sloppy, slovenly appearance may so completely eclipse our other good qualities that we shall lose. Young people, early acquire the habit of keeping clean, by frequent bathing, by seeing that your clothes fit, that they are clean, that there are no foul odors about you, and that you have a proper manner. You will find this of great value to you, even though it cost a little effort.

Nature's Voice

The voice of Nature calls you
To spend your life aright,
And live for God, so loving and so true;
The vaulted, starlit heavens
His knowledge show by night;
Day unto day doth utter speech to you.

In silent hours of twilight,
When all is hushed and still
And gentle breezes softly pass you by,
As if on wings of evening,
They speak of heaven's will
That you should seek the Lord while he is nigh.

The brooklet flowing onward,
Down through the shady glen,
With clear, refreshing water pure and free
Bespeaks of streams from heaven
For thirsting hearts of men—
A stream of life is flowing now for thee.

The rushing mountain torrents,
Where waters leap and foam,
And dash upon the rocks their misty spray,
Bespeak of coming danger,
If recklessly you roam
And cast from you your only hope away.

Heed nature's voice of warning,
Of morn, and noon, and night,
That life's short day is swiftly passing by;
How sad, while still neglecting
To choose and do the right,
If evening's sun should leave the western sky!

In springtime's youthful morning,
While all seems bright and fair,
And fragrant flowers bloom along life's way,
A pleading voice is calling
That you should now prepare
For that fair land of springtime's endless day.

"Some time"—how sad the story,
Some other day may bring!
While Jesus calls for you, oh, do not wait!
Some day his voice of mercy
May take a fleeting wing,
And you be lost because 'tis then too late!

—Walter J. Hockaday.

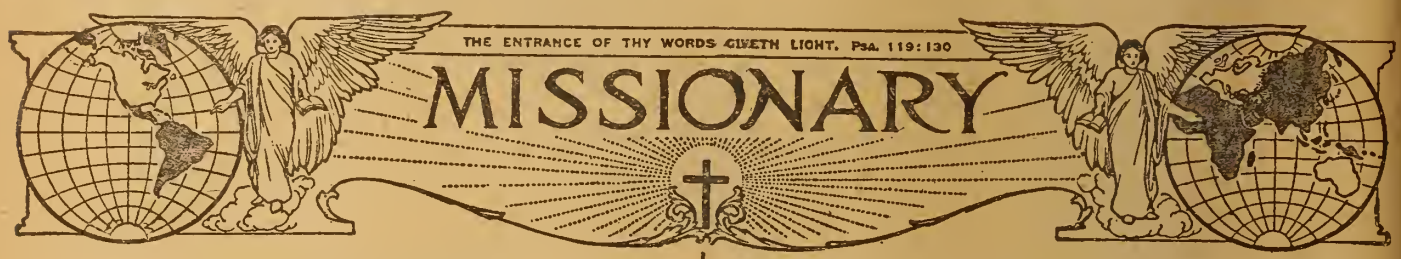
Encouragement

There were four boys, all brothers, walking along the banks of a stream, and praying as they went. At length one of them fell into a deep place. He could not swim, but immediately his brother, who could, plunged in to rescue him. He got hold of him, but could not bring him to the bank. Then another brother, catching hold of a branch, stretched his body out its whole length so that the swimmer could catch hold, and thus all three were brought safe to land. When they got home they all began to tell their father about the affair. "Now give me time," he said, "and I'll hear you all." Turning to

the oldest he asked, "When your brother fell into the river what did you do towards his rescue?" "Well, father, at first I was paralyzed with fear, and I stood on the bank for some seconds trembling for his safety; then I recovered myself and plunging in caught hold of him, and strove to bring him to shore." Then facing the second boy he said, "And what did you do to rescue your brother?" "I could not swim, father, but when I saw they could not reach the shore, I bridged the water between them and the bank so that they might pull themselves in." Now there only remained the youngest, a little fellow of four years, and turning to him the father asked, "And what did you do?" "Oh, father, I could do nothing. I just stood on the bank and clapped my hands and shouted, "Well done, well done!"

Christians standing safe on the bank, what have you done for the rescue of your brother? At least you can by your words and prayers encourage others who are stronger to go to the rescue of the lost.

—*G. F. Cushman.*



Orient and Occident

BY BERTHA ELSASER

Can East and West meet? is a question which is at the front today. It has a place in the speculations of students, laymen, clergymen, and politicians. A more harmonious blending of the Orient and Occident is a necessary phenomenon if the world is to enjoy the internationalism, and the church the supernationalism, for which splendid idealists strive.

May I express what seem to me to be avenues of approach to the solution of the difficulty, although not new ones? We need to follow more diligently than we do the path which leads to a broader sympathy and a deeper understanding of the character of the East. We need to study the history of its customs; we need to know how its long past influences the present. We need to study the conditions and character of the people in order to understand the true motives which impel their acts.

We need to remember that to them our customs seem as contrary as do theirs to us. To them we read our books from back to front; we button our coats the wrong way; our carpenters draw their planes in just the opposite way from which they should. And who can say that they are wrong, that our ways are better? We need to remember also that in the spaciousness of China and in the charm of Japan we find magnificent marks of civilization, many of which are foreign to our own.

Finally, we need to remember that we are of the same kin, that we are brothers with a common Father. Time and conditions have made us widely divergent outwardly; but we need to remember that behind those ways strange to us, and beneath that darker skin, beats a heart with instincts, emotions, and needs identical with our own, and equally worthy.

We as a whole have a better acquaintanceship with the Father through his son Jesus. They need from us an understanding of this acquaintanceship just as we need certain things from them. Hence our special part in the contribution to a world-wide civilization is the spread throughout the earth of Him who prayed that all men might be one.

Our message is in harmony with the spirit of the times. But as we take the message we should exemplify it; we should give it as first from God and then as from man to man. We should keep in mind our ideal, that east and west and north and south, made conscious of their common bond, the fatherhood of one living God, may unite in a true brotherhood of man.

A better give-and-take spirit will sooner transform our dreams into realities.

Practical Religion and Missionary Extension

BY MILLICENT GOODWIN YATES

As I contemplated writing a few words on behalf of the missionary cause my mind reverted to a writing by Fred Bruffett in the Gospel Trumpet of August 3, concerning Practical Religion.



Millicent G. Yates

For a number of years the Lord has laid upon me a burden and enthusiasm for the extension of the full gospel to our fellow men in heathen lands. It even seemed good to the Lord to give me the privilege of a year's stay as a worker in the Missionary Department at the Gospel Trumpet Office, and while there I gleaned a better knowledge of our missionaries, their fields and labors, and also something of the general situation at home with regard to foreign missions.

From observation at various times and places during the last year or so I have found the sentiment of the majority of our brethren is voiced in the phrase, "Strengthen the home base." In spite of my zeal for missions and a consuming desire to see the full gospel carried swiftly to heathen lands, I feel constrained patiently to wait and say, "Amen. Strengthen the home base." In so doing, I believe my zeal is accompanied with knowledge: first, because the home base needs to be strengthened; secondly, because in the Master's commission localities were indicated in order as follows: Jerusalem, and Judea, and then Samaria.

When I read or hear sermons such as The Essence of Christian Living, by C. W. Naylor, and Practical Christianity, by Fred Bruffett, both in August 3 issue of the Gospel Trumpet, I see a great light beginning to shine, as it were the dawn of a brighter day for the cause of Jesus Christ throughout the world. I realize that the Lord is teaching his people how to "strengthen the home base"

and lay a good foundation for the more extensive building-up of his kingdom. Oh, glorious truth! The essence of Christian living—the strength of the home base—is that we live *near* Christ, *by* Christ, *for* Christ, and *like* Christ. The preliminaries of winning the heathen for Christ are prayerful partaking of his nature, and a practical religion which visits the fatherless and widows in their affliction, and restores the poor neighbor who has fallen among thieves.

We must "live in a house by the side of the road and be a friend to man"; or better still, like Jesus leave our comfortable dwellings to avail ourselves of opportunities that mean even greater sacrifice and self-denial than we have yet experienced. The path to Calvary, once traced by our great Example, has surely become grass-grown where it nears the scene of crucifixion, so very few have gone all the way to the supreme sacrifice.

"Oh, sink me deeper till the measure of thy sorrows
And the suffering which thou hast borne for me,
By the life which I may live,
And the service which I give
I have filled my humble sacrifice to thee."

Wherever you may live, your religion can be made practical. Many are the sick and sorrowing ones whom you can succor, many the golden opportunities of service and sacrifice. In proportion as these opportunities are properly filled will we be prepared for the larger opportunity of missionary work. The muscles of our spiritual man will call for greater and more strenuous tasks, when we have faithfully exercised at the home

10,000 new subscriptions means that the gospel message is going to be carried to many thousand more souls, hungering for the truth.

base. The essence of Christian living, and the power of practical religion shall then burst the boundaries of time and place, and cause 'the earth to be filled with the knowledge of God as the waters cover the sea.' Let us therefore give more earnest heed to the things which we have heard.

There is a story in the Old Testament of a man who was very eager to run with tidings to the king, but when he arrived in the king's presence he had no news of any consequence to tell. The messengers of the glorious gospel of Jesus Christ must have something practical and worth while to present to the world. Empty zeal will accomplish very little if anything of value in the service of the King of kings. We must become filled with Christ and abound in his works. We must *be* before we can profitably *do*. Let us be faithful in that which is least. O Lord, so shall we be faithful in that which is much, for thou hast given to us this admonition. Therefore, put on thy strength, O Zion; shake off the dust of selfishness and put on the beautiful garments of purity, sacrifice, and service. Church of God, do not shrink from crucifixion. If you would live as did Christ, take up your cross daily and follow him, in practical love and service, to those who are near and to those who are far away.

Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. —2 Cor. 9:6, 7.

Gleanings from My Scrap-Book

BY NORA M. THOMAS

I am what I am because I have been doing what I have been doing.

Try to do at least one kind act daily, and cultivate the habit of a perpetual smile.

Try to overlook the faults of others, for you may have plenty of your own to correct.

If self is on the throne, God is put off. If God is on the throne, self is put off.

God trys us with the little things before he trusts us with larger things.

We can not do for others without doing for ourselves.

When we have Jesus we have all that we need. We should not seek after the blessings of Jesus, but should seek Jesus.

We grow by giving as well as by receiving.

Education does not begin nor end with the schoolroom, but with life itself.

We are a part of all we meet along the road of life.

Responsibilities broaden men.

We must not be so busy serving the Lord that we can not serve others.

Either prayer will make a man leave off sinning or sin will make him leave off prayer.

Study the Bible prayerfully.

Rely absolutely upon all its promises.

Obey promptly every command.

Realize that God is speaking to you when you read his Word.

Be always on the lookout for new orders from your King.

Follow Jesus only.

Do not grudge the hand that is molding the still too shapeless image within you. It is growing more beautiful, though you see it not, and every touch of temptation may add to its perfection.

Now is the time—ah, friend, no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear.
They may not meet you in the coming year—
Now is the time.

Ingratitude of Grumbling

I heard a good man say once, as we passed the home of a millionaire, "It doesn't seem right that such a man as he is should be rolling in wealth, while I have to work hard for my daily bread." I made no reply. But when we reached the home of the grumbler, and a troop of rosy children ran out to meet us, I caught one in my arms, and holding him up, said, "John, how much will you take for this boy?" And he answered, while the moisture gathered in his eyes, "That boy, my namesake! I wouldn't sell him for his weight in gold." "Why, John, he weighs forty pounds at least, and forty pounds of gold would make you many times a millionaire. And you would probably ask as much for each of the others. So, according to your own admission, you are immensely rich. Yes, a great deal richer than that cold, selfish, childless millionaire whom you were envying as we came along. Nothing would tempt you to change places with him. Then you ought to be grateful instead of grumbling. You are the favorite of fortune, or rather, of Providence, and not he." —*Beecher.*



The Herald of the Morning

Including Sunday-School Lesson for October 1---Luke 1

BY E. F. ADCOCK

Where was God? Had he, as Elijah suggested of Baal, gone on a journey, or was he asleep? Had he Israel "cast off forever?" Had Malachi indeed marked the closing of God's dealings with mankind? Slowly the decades, and the centuries, dragged on, but no light from heaven came. Looking backward, the Jew was not flattered by his past history, yet he might almost long for those days when God's presence was so imminent through the prophets. Looking forward, all was dark but for one ray of light—God had promised the Messiah, at whose coming Israel's glory would be restored. No doubt, to such as Simeon and Anna the sentiment was something like this: Would the long night never cease? "Watchman, what of the night?"

The Divine Plan

Oh, the privilege of gaining some prominent point and viewing an entire landscape! Down there in the valley we stood beside that knoll and thought it of considerable size; but in the entire landscape it scarcely attracts our notice. It is the distant view that enables us to understand the relationship of a part to the whole. God's great plan has been in order since the world began. In our past lessons we have seen some of the workings of that plan in God's dealings with Israel. But do we wonder that the Jews were unable to understand the long night that came after Malachi? Theirs was the near-up view. We who can view it from a distance recognize that it was part of the divine plan of the ages. True, God had seemingly retired from the affairs of men, but he was not idle; not once had he forgotten his promise of a Savior. God works in mysterious ways his wonders to perform. In this case his way of working seemed to be by waiting. Yet when we consider how things shaped up to make auspicious the moment for the coming of Christ we are made to qualify our idea that God took an entire vacation from the affairs of men. During this period the desire for and expectation of a Messiah was greatly enhanced among the Jews. The Messianic hope also underwent a degree of change and came to correspond more to the prophetic picture of the Messiah. Then the time had come when God's plan must involve more than the Jews. Christ was to come to the world and there must be preparation. Thus in this period we see the development of world peace, a world empire, a universal language, a system of interstate commerce and communication, a decay in old religions, etc.—all blending in the right moment for Christ to appear. Yes, how little we understand God's dealings, and how we marvel at their wisdom when they are revealed.

Light Breaks at Last

No matter how dark the night the morning is sure to dawn. During the four centuries immediately following Malachi's day the temple service had, with some interruption, been kept up. So it was not an unusual event when Zacharias entered into the temple to burn incense, but a wonderful event it was destined to be. On this occasion shone the first glimmer of a new day. It was the first pale glow of the morning. "Watchman, what of the night?" The announcement was, "The morning cometh." Here God was returning to his people, not to continue the old order of things, but to usher in a glorious new day. Oh, the import of that first morning glow! The messenger from God's throne told of approaching day. That was a grand moment. But the glory of that streak of dawn was soon to be eclipsed and merged into the effulgent brightness that was soon to spread over those Judean hills as the Sun of Righteousness arose. The especial message of Gabriel on this occasion was the announcement of the coming of John the Baptist, Christ's forerunner. He it was who would prepare the way for the Messiah.

Elijah II

It was all so strange, so grand, this dawning of the new day! Not only had the prophets told of Christ's coming, but they had said that Elijah should return before him. Hear the statement made by the angel to Zacharias: "And he shall go before him [Christ] in the spirit and power of Elias." Here then was that prophecy to be fulfilled. Immediately, upon hearing mentioned the name of Elijah, we remember such scenes as those on Mount Carmel and in Naboth's vineyard. The devotion to God, the fearless discharge of duty, and the mighty accomplishments of that great prophet flare up before us again. John the Baptist was to come in that spirit and power. And there was need of just such. The Jews, while cured of idolatry, were not prepared for the Messiah. The ancient faith of Israel in its natural fervency and piety was the possession of the minority. The kingdom of righteousness was at hand and some one with faith and boldness was needed to stir the people up. Like Elijah, the Baptist came suddenly and unexpectedly with a stirring message. Both came to a degenerate people and were held in disfavor by those in authority. Both proclaimed God's message.

Men like the Baptist are not enough of a modern reality. Preparation is much needed. Men are needed to blaze a way for Christ. Preparation has by far not the least important place in a revival, or in other church work. Say, brother, sister, if you can not be the greatest in the kingdom of heaven, will you not be a forerunner and prepare the way for the morning of eternal light to break upon some soul that is now in darkness? In the words of the angel, such "shall be great in the sight of the Lord."

I say this way; God says that.
His way is best, for He knows what
Of lions may beset my road.
I'll follow Thee! Lead on, my God!—Quarles.



Healed of Tuberculosis

Springfield, Mo.—I wish to tell how wonderfully God has healed me of tuberculosis. Three years ago last April I was taken down with influenza. I had pneumonia in both lungs and was down for nine weeks. Attending physicians gave me up to die and while my children stood around my bed almost day and night for two weeks expecting almost every breath to be the last, prayer was made to God for me and God raised me up. But alas! that dreadful disease had done its work and left me with the terrible disease tuberculosis. I suffered dreadfully and six doctors here in town gave me up; they said I could not possibly get well. The doctors' names are as follows: Doctors Barns, Patterson, Pipkin, Fulton, Hanson, and Anderson. Dr. Anderson examined me for the State Sanatorium for tuberculosis at Mount Vernon, Mo., but after a thorough examination he pronounced me incurable, so, of course, they would not accept me as a patient. I was having hemorrhages, not only every day, but many times a day and night. The doctors said I was liable to die in any of them.

During my sickness two families of the church of God moved into our neighborhood, Brother and Sister Eastburn, and Brother and Sister Wright. I did not learn till then that there was a church of God in our town, and in a short time there were prayer-meetings at Brother Wright's. That was in April, 1921. I prayed for God to give me strength to walk just across the street to that meeting, and he did, praise his name, and the prayers and the testimonies of the saints so strengthened my faith and encouraged me that I said I was going to trust God for my healing also. Oh, how I enjoyed that prayer-meeting, as I had been deprived of attending any place of worship for so long! I had been healed of other sicknesses and even since this sickness I had called on God and he healed me of rheumatism. Yet I had not got hold of God in just the right way, it seemed, for my complete healing and while after the prayer-meeting mentioned I gave up all medicine both internal and external and trusted in God completely, it was not till the first of last September that I got the victory and God healed me. On the first day of September I was still having hemorrhages, although I had gained strength to walk so that I could go to church once in a while. So on the day mentioned the hemorrhages were worse, but I went to prayer-meeting with the determination to get healed if it was in God's will. So I asked the saints to pray for me, which they did and God wonderfully healed me. Praise his holy name forever!

I came home and for the first time for two years and a little over six months I lay down and slept all night without coughing. I usually had to be propped almost straight up in bed, as I could not lie down, and would sit up and cough the biggest part of the night. But the night mentioned I slept all night without coughing or having a hemorrhage. I did not cough the next morning, so I said if it lasted three days I would believe I was healed.

So I tested God three days and was all right, but the fourth day he tested me. I awoke with a hemorrhage and had several that day, but I knew I was healed and just held on to God all day and prayed that if he was testing my faith he would help me to bear the test, for I was not going to give up but was going to trust God. And praise his holy name forever, he was better to me than I was to him. I tested him three days, but he tested me only one day. From that day I have not had another hemorrhage and have been healed completely. Oh, it is wonderful! I just work right along and have gained in flesh till my old friends hardly know me.

About the latter part of November I had an attack of pneumonia again, also of influenza this last winter, and was healed. My little grandson was healed last fall of influenza and rheumatism, so God has been wonderfully good to us. He is our physician, the one who never fails us, and my desire is that my life may be used for his honor and glory. Your sister in Christ,

Mrs. L. C. Henderson.

Goiter Healed Instantly

Springfield, Ohio.—I had had chronic throat trouble ever since I was about six years old. Three years ago I found that an internal goiter had developed, and was advised to submit to an operation. But since I had been trusting God for almost thirteen years, I decided I could not afford to take myself out of his hands. On Sunday evening, December 11, I was anointed by our pastor and he and others laid on hands and the prayer of faith was offered in my behalf, and I was healed instantly. A growth almost as large as a walnut that had formed on the side of my throat was entirely gone by the middle of the week. Truly the days of miracles are not passed. I expect to trust God as long as I live. Yours in His service, W. E. Woods.

304 Mt. Vernon Ave.

He Recommends the Lord as a Physician

About ten years ago, while we were living on the farm two and three-fourth miles from Bakersfield, Mo., our little boy, Warner, who is now twelve years old, had a hard spasm one Sunday morning while my wife was holding him by the fire. I was in another room. I heard her scream and started in to see what was the matter. She met me at the door. He seemed to be stiff, as his limbs were drawing. I took him from her arms, laid him on the bed, fell on my knees, and began praying. My wife ran into the back room and began calling for the doctor by telephone. She soon came in, but by that time the little boy was asleep. My wife said she wished she had not called the doctor. I told her to let him come, that we would have him examined, but would not give him any medicine.

The doctor soon arrived. I told him we wanted the

boy examined, but would give no medicine, at which the doctor said some bad words. I asked him if he did not belong to the Baptist Church. He said, "Yes, sir, round about the edges." I got my Bible and the Lord wonderfully helped me to have an answer for all his questions. He examined the child and said it had indigestion, and when he went to leave he placed his hand on the child's head and said, "Quincy [that is my given name], you had better anoint this child with quinine." I said, "Doctor, the Bible says oil, and I am going to obey the Bible." That afternoon the child had another hard spasm. My father was there. He did not believe in healing. I noticed when my father went away he was crying, as he thought the child would die. I had had a little sister four years old who died with the same disease and father had two doctors with her.

The next day my wife's stepmother came. Her father was a doctor and she was a nurse. She examined the child and said if we did not do something for the child he was going to die. Late that evening the Lord impressed me to anoint him and pray for him again. My wife and I knelt and obeyed Jas. 5:14, 15, laying our hands upon him with prayer, and the Lord sent the healing virtue insomuch that in less than fifteen minutes the child wanted some bread. He has never had any other spell since. All the praise be to our God.

He was healed on Monday evening. On Friday of the same week our next youngest boy, Willie, was taken sick. We prayed for him until Monday morning, but he grew worse all the time. On Monday my wife wanted us to call a doctor, so we called Dr. J. D. Forest. He examined the boy and said he had catarrhal fever. Wife wanted to give him medicine. I told her she could do as she pleased, as he was her child as well as mine. They tried to give him medicine, but he would not take it. On Tuesday I sent for a brother to come and pray for him. When prayer was offered he said he was better. Wednesday morning he was worse. I lay down to get a little rest about ten o'clock in the day. I woke up about twelve o'clock. Wife was crying. The news was out that the boy was dying. I went to the bedside, knelt upon my knees, and told the Lord if we could not rear him right to take him, but if we could, to heal him. Wife made her consecration. In her mind she made his clothes and buried him, but in less than thirty minutes he was sitting up on her lap. God had healed him. All glory and praise be to his name. The neighbors came in expecting to see him dead, but he was healed. He is now fifteen years old, a stout, hearty boy.

The Lord has been our family physician for fifteen years. We have had a family of nine children and two grandchildren which we took at the age of three months. One girl about fifteen years old had a spell of tonsilitis. A doctor was called and he swabbed her throat out and gave her a dose of medicine. That is the only medicine that has been taken by any of the children at home. The Lord healed my wife of two spells of pneumonia fever. One little girl had the same disease; the Lord healed her. We have had chills, mumps, measles, and other diseases, but the Lord has healed us. I can truly recommend the Lord as a family physician. Those who will trust him will find him a present help in time of need.

A. Q. Bridwell.

Healed of Eczema

Mt. Olive, Ill.—Our third child was afflicted from birth with eczema until she was nearly two years old. We had her under a doctor's treatment and also used different kinds of patent medicines. Some of these remedies seemed to help for a while, but failed to effect a cure, and after I got light on divine healing, it seemed the more medicine I used the worse she got. (Her father was not saved and desired me to have her treated.) At last I threw away everything I was using, and my two sisters, Mrs. Lydia Boyd and Miss Doris Sawyer, and I laid hands on her and prayed earnestly and in two weeks' time I could take her stockings off, for her to sleep, something I had not been able to do for eighteen months. She would scratch so bad and make the eczema worse. Also I had had to wash her with sweet-oil from the time she was two months old and I had kept gloves on her hands about five months. The doctor said it was the worst case of eczema he ever saw. God wonderfully and completely healed her and to him be all the praise and glory.

She is now almost ten years old and has not had a touch of it since. The Lord has also healed our family of other diseases, such as small-pox, measles, influenza, membranous croup, and other sicknesses.

Mrs. Wesley Voyles.

Regular Supporters of Church Extension

"I am enclosing $1 for Church Extension work, and intend sending this amount each month."

This is a characteristic statement in letters now being received with one dollar enclosed. Some have sent larger amounts. One brother enclosed an amount equal to one dollar for each month since the beginning of the year, and another paid his purpose of $1 a month in advance for a year.

Such regular support is good, because it means $12 during the year, also it is a regular supply for the regular needs of the ministers in new fields now being supported by us. Are you one of the regular supporters?

Send donations to **Church Extension Board, Anderson, Ind.**

$50,000 for Church Extension

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.



Have you read the story that is told at the bottom of the pages of this issue?

Bro. T. F. Lyons, who has been doing pastoral work for a number of years, has resigned his pastorate at Morehead, Ky., to enter the evangelistic field.

The congregation at Muskogee, Okla., have recently finished the erection of a good church-building. The number in attendance at the Sunday-school and church services is steadily growing.

Bro. John A. Vance recently closed a meeting at Swifton, Ark., in which several souls found the Lord. He expects to hold a few meetings at Sidon, and Joy, Ark., also.

The work at Bingham, Ill., has taken on new inspiration, and a closer cooperation is being manifested. "Forward move" is the battle cry. Souls are receiving much help and the work is advancing.

The all-day meeting September 3 at Emma, Ind., is reported as having been unusually good. Several ministers were present, among them being Bro. H. A. Gerginsky, Bro. S. Bathauer, and Sister Ella Schlabach. A baptismal service was held in the afternoon.

The brethren of Clare, Mich., and adjoining congregations are getting interested in the lost to the extent that they are planning a portable camp-meeting for next year. Recently there was an all-day meeting held on the banks of Lake No. 28 in the edge of Mecesta County, where the matter was taken up and $65 was raised to help purchase a tent for this purpose. This is a start and they think that by the first of march they can have about $300, which will be an adequate amount to start with. The ministry and saints around there seem to have a desire to cooperate in getting the word to the unsaved and they think this will be a good plan to bring it about. They are looking to God and praying for the success of these meetings.

Bro. M. M. Caldwell, who recently took charge of the work at Muskogee, Okla., was ordained to the ministry at the Oklahoma City camp-meeting.

Edgar M. Powell and family, of West Frankfort, Ill., have recently located in St. Elmo, and will cooperate with the pastors there and do evangelistic work. Any one desiring his help may write him at Frankfort, Ill., Box 65.

A brother at Homevalley, Wash., who has but little of this world's goods has eight copies of the Trumpet at $20 come to him, which he places in a "silent preacher." He writes that he has placed other tracts and papers in the rack, but the Trumpet is sorted out every time. He has given out thousands of papers, tracts, and books, and he knows of many people who have been helped by reading them.

The church at Richmond, Ind., is advancing with the rest of the Lord's army. Recently three have been saved in their midst, and on September 10 the Pastor, Bro. Thomas Duckworth, baptized eight. His meetings in West Sonora, Ohio, are moving along well. Although it is necessary to conduct the services in a private home, the attendance is fairly good. Bro. N. W. Gray, of Winchester, Ind., gave the congregation at Richmond two refreshing sermons some weeks ago. They were thankful to have him with them.

Heiko and Gesina Borgers write that the Lord is blessing their endeavors to build up his work at Huron, S. Dak. At present they are working in the country near there in response to a call. They have a good place for Sunday-school and preaching services. About fifty persons attend. They meet with opposition, but in a few instances their opposers have turned to be their staunch supporters. They think that a good work could be done if they could have a few weeks' revival.

Bro. John A. Vance, who was formerly located at Ashland, Ky., has now taken up pastoral work at Quitman, Ark. He expects to do some local evangelistic work also.

The work at Moccasin, Ill., is prospering. Souls are being saved in their regular meetings. Recently one was at the altar and three hands were raised for prayer.

Bro. R. W. Potter, who for over two years has been laboring at secular employment, during which time he has continued his pastoral duties at Pittsfield, Mass., and Stuyvesant, N. Y., is now free to devote his entire time to the ministry. This will be glad news to those who have been praying earnestly to this end.

Sisters Nellie Laughlin and Adele Jureidini are at present at the former's home in Barnet, Vt., after giving missionary lectures in various places in Indiana, Ohio, Pennsylvania, New Jersey, and Massachusetts. They intend to travel through the South and West during the winter months. Any congregation desiring a visit from them may address them in care of the Gospel Trumpet Co., Anderson, Ind.

H. D. Freeman, of Marbury, Md., writes: "We have recently been made to rejoice to see one more soul take her stand for the whole truth and renounce her denominational affiliations. This was brought to a happy climax during a sermon on the Biblical trace of the church preached at the Elwood (Md.) camp-meeting. Thank God for the 'one body.' I love it more and more every day."

Brother and Sister J. H. Cunningham write: "We have taken watchful care of the flock at Coushatta, La., and will say that we have recently had a good meeting here in which many dear souls confessed Christ. Among them is Bro. A. A. Simmons, who formerly was a Methodist preacher, but who has now embraced the whole truth of Christ and declares perfect freedom in his soul. Bro. C. W. Coody, of Voth, Tex., was the evangelist. We desire the prayers of all the saints."

Subscription Campaign Booming at Kansas City Camp-Meeting

When word reached the Kansas City camp-meeting that the Mountain Grove, Claypool, and Allentown camp-meetings had started the young people into the subscription work they got busy too. We have just received this word from there:

"Just a line to let you know what the young people here did with their subscription work during the meeting.

Secured 39 yearly subscriptions
16 six months' subscriptions
11 three months' subscriptions

Total of $100.

These will be sent to the ones in charge. I think they did remarkably well, don't you?"—I. M.

Yes, we do; we think the young people did very well at this camp-meeting. The young people are ready for service, just try them and see.



Miss Mabel Helms, who has spent her vacation at Yellow Lake, and Kimmel, Ind., has returned to get ready for her winter's work of teaching.

Among the students who have arrived in advance of the opening of the School are Lottie Trogler, from Denver, Colo., and Warren Roark, from Urbana, Ohio.

Mrs. Edna Long and her son Roland, of Pierceton, Ind., arrived a few days ago. Mrs. Long is going to cook in the School cafeteria, while her son is attending high school here.

A few days ago we were informed that J. A. Morrison, who had gone to Steeleville, Mo., was seriously ill with typhoid fever. A later report states that the Lord healed him and that he will be home in a few days.

Eva Carvel, of Arkansas City, Kans., arrived September 12 to take Mona Moors' place as secretary to J. A. Morrison. Miss Moors left Anderson the following Thursday on her way to Baltimore, and then New York.

Miss Stella Weigel, who has been assisting Brother and Sister A. T. Rowe in evangelistic meetings in Indiana during the summer vacation, has returned to Anderson. She is getting things in readiness for opening the School Dormitory.

Be nothing which you would not wish all the world to be!

—*Phillips Brooks.*

Be sure your sorrow is not giving you its best unless it makes you a more thoughtful man than you have ever been before. —*Phillips Brooks.*

"Be sure your sin will find you out." This saying is as true today as when uttered many years ago. —F. E. W.

My friend, be more afraid of the littleness than of the largeness of life.

—*Phillips Brooks.*



I should be glad to receive back numbers of the Gospel Trumpet, Young People's Friend, and Shining Light for distribution. Address 502½ East Commerce St., High Point, N. C.

A. Newell.

I am a young minister of the church of God, also a first-class blacksmith, and I should like to get to where there is a congregation. I have a wife and five small children. If any of the Trumpet readers are in the blacksmith business and can use me, write me at once. I should like to be so I could be a help in meeting. W. H. Nichols.

Box 438, Tuckerman, Ark.

A. B. T. S. Offers Two Year Sunday-School Workers' Course

That special training for the Sunday-school worker is as important as it is for the preacher is coming to be recognized more all the time. Those who undertake the religious education of our children should be as thoroughly prepared for their work as are those who undertake their secular training. In view of these things the Anderson Bible Training School has provided a special two-year course for the training of those called to be Sunday-school teachers and superintendents.

This course will include, in addition to extensive studies in the Bible, general and church history, etc., principles of teaching, Sunday-school organization, and management, child-study, history of religious education, teacher-training, Bible-story telling, and kindergarten methods. Students will be graduated from this course the same as from the regular ministerial training-course.

The special studies in Sunday-school work will be under the direction of Mrs. Bessie L. Byrum, one of our ablest teachers. She is well qualified for this work by wide experience in teaching. She is at present superintendent of the large Sunday-school at the Park Place church in Anderson.

The School Committee.

To the Church in the Northwest

I will soon be free to give my time more fully to the Lord's work. Unless God directs otherwise, I may work in Montana this winter. Those desiring my service may write me at an early date so I can plan a line of meetings. Address, Sandpoint, Idaho.

F. E. Rawie.

Pacific Bible Institute Opens

The new home of the Pacific Bible Institute is at Seattle, Wash., located near the heart of the city, making it very convenient for those wishing to work part of the time in the city and attend the School.

A. F. Gray heads the school this year again as president; S. S. Johnson, of Seattle, Wash., is the newly elected treasurer; C. A. Thomas, of Yakima, Wash., remains on the board another year as secretary. The other two members are E. H. Ahrendt, of Yakima, Wash., and O. A. Burgess, of Woodburn, Oreg.

From the many inquiries we are receiving in addition to those already registered for the fall term, it looks as if the Pacific Bible Institute will have its record attendance this season.

In addition to the regular courses there have been added two teacher-training courses, one of eight weeks, and one of twelve weeks; correspondence courses covering most of the subjects taught in the regular courses; and night classes will be added this year for those wishing to work in the city during the day and attend the school at night. In these night classes practically the same courses will be followed as for day classes, only it will require more time to complete the courses given in the night school.

We wish to hear at once from all those interested in any of the courses, so that all may be properly cared for, and so the Board of Trustees will know just how much dormitory space to arrange for. It is very important that you make your arrangements as soon as possible.

(Continued on page 25)

"THE GOSPEL TRUMPET IN THE HOME OF EVERY MEMBER OF THE CHURCH"

The time is here to "go forward" and "possess the land." Every home needs the Gospel Trumpet, and let us start in deliberately, with full purpose of heart, to see that the church homes are 100 per cent on the Gospel Trumpet subscription list. Get the full import of this, get the real meaning—simply this, that every home, every one of them, not 50 per cent, or 60 per cent, not even 90 per cent, but 100 per cent, of homes of the church of God become subscribers. Wherever there is a home with one or more members of the church of God, there the Gospel Trumpet shall be.

What It Will Mean

Who can visualize what it will mean to the Lord's work, both at home, locally, and abroad, world-wide, to have the Lord's paper going every week into every home? It will mean increased spirituality, increased local activity, increased zeal in evangelism, increased missionary sentiment; why it will mean that God's army is linked up into one grand, invincible, unconquerable army before which the devil will tremble, fall down, and tumble back into Gehenna with the mightiest defeat he has received for forty years.

How We Can Reach the Goal

First, every minister must bring his congregation up to 100 per cent. In order to help do this we are organizing the young people of every congregation into two Gospel Trumpet subscription teams. For the use of these two teams we are furnishing red and blue subscription blanks. The red ones go to the "red" team and the blues to the "blue" team. Each team has a captain or leader. The teams are of equal size. And the next step is personally to canvass every member of the local congregation and get every one on the list.

What About the Poor?

When a member of one or other of the Gospel Trumpet subscription teams finds a home too poor to subscribe there is a place on the blank to make note of this. I was just talking with one brother in regard to this particular point and he said:

"If we find any one among us too poor, we will take up a collection and pay for it. We want our congregation 100 per cent perfect."

That is the way.

There will be a great advantage in this. You will find out more about the local congregation than you ever knew before and out of this better knowledge and better understanding will grow a better unity and a better cooperation. God will be pleased. When you know more of every one there will spring up a deeper sympathy and a sweeter fellowship.

Can We Do It?

Can and Can't ran a race one time, and the poet said that Can't fell down and hurt himself.

When Joshua was told to cross over the Jordan into Canaan he was told to be very courageous. Courage, power, faith, determination—of course we can do it!

All we need is the solid determination to do it. When every pastor says, "My congregation must come up to 100 per cent perfect," and goes about it to get that result, he will succeed. If he will organize the young people as we noted before, he will succeed easier.

We Must Do It

We must get ten thousand new subscribers or we can not put the subscription price at $2 a year. We are compelled to increase the list or raise the price again. Several churches are already becoming enthusiastic. The Campaign is beginning. Help add to it, every one. Pray for it. Tell God about it. All together, and the thing will be done. Our faith takes it in. We know you are with us. Amen.

Pacific Bible Institute Opens

(Continued from page 24)

A power printing-press has been installed in the School for the purpose of printing The Clarion, the official organ of the School. This paper is printed by the student body, monthly; however, its circulation has not been regular on account of the handicap of not having a press, but the Lord has seen best to give us an excellent press at a very small cost, and from now on The Clarion will make its regular monthly visits to all old subscribers. We hope the brethren, especially in the West, will send in your fifty cents and have it come a year to you; then we are sure it will stay, for the valuable information given through its columns about the school and the West in general you will not want to miss.

The School will be prepared by October 1, 1922, to do job-printing—handbills, envelops, letter-heads, bill-heads, etc.—for all our local pastors and evangelists, and for camp-meetings, and special meetings of all kinds. Send your work to the School, it will be turned out in first-class order under the supervision of an expert printer, who will associate with the School in that capacity. We are sure the School will be able to save you some money on your work, you will get just as good work as any place in the city, and it will be of great assistance to the students to be able to do this work for you.

Tuition, $5 a month on all regular and teacher-training courses, $5 for the major correspondence course complete, $3 for the minor correspondence course complete.

Address all mail carrying money to S. S. Johnson, 3906 Woodland Park Ave., Seattle, Wash., all other communications to A. F. Gray, 3816 Evanston Ave., Seattle, Wash.

The following is a complete outline of courses as now taught:

Regular Course

History

First Year—General History compared with Bible Prophecy.
Second Year—Church History, History of Doctrine.

English

First Year—Grammar, Composition.
Second Year—Style, Diction, Study of Models.

Practical Theology

First Year—Homiletics, Sunday-school Work.
Second Year—Pastoral Theology, Psychology.

Exegetical Theology

First Year—Bible Geography, History, Introduction, Exegetics.
Second Year—Christian Doctrine.

Music

First Year—Theory, Notation, Song Studies.
Second Year—Harmony, Voice.

Speaking

First Year—Reading, Speaking, Parliamentary Practise.
Second Year—Deductive and Inductive Logic, Speaking.

Bible-Study

Both Years—Direct study of the Bible, Synthetic, Topical, Biographical, etc.

Teacher-Training Courses

Short Course, Eight Weeks

Bible Geography.
Bible History.
Biblical Interpretation.
Teacher and Pupil.

Long Course, Twelve Weeks

Same as Short Course with the following additions:

Mosaic Institutions.
Between the Testaments.
Biblical Introduction.
Acts of the Apostles.
Sunday-School Management.

Correspondence Courses

(*In Preparation*)

These courses are for those who can not attend the School. The subjects covered include most of those in the regular course. The longer courses are called MAJOR courses, and the shorter MINOR. The prices are $5 for the complete longer course, and $3 for the shorter course. It is much better to have a set price on these courses, as some will complete them in a short while and others will need much more time, so by this method all will be treated alike no matter how much time is required for them to complete.

Night Classes as the demands may arise. C. A. Thomas, Sec'y.

PRAYER REQUEST

My mother has a sore on her nose which we fear is a cancer. She desires an agreement in prayer for her healing.

Mamie McGrew.

PULPIT and PREACHER

The Cure for Many of Our Modern Ills

BY E. F. DU COMMUN

"Preach the word." The foregoing words penned nearly two thousand years ago contain about all that needs be said on the subject. The Book that contains words of such vital importance is unique; it records the past, explains the present, and reveals the future, and from its pages we gather that Paul, who wrote "preach the word," was not wholly ignorant of conditions far removed from him in point of time. He declared under the spirit of prophecy that the time would come when people would not endure sound doctrine. If that time be not upon us, God pity future generations.



E. F. DuCommun

The church of God is a soul-saving institution and the Word of God is her foundation and guide. Paul knew the value of it and so did many others. It worked wonders in his day and since, but to be effective it must not be diluted —five parts political science, social service, or something else to one part Word.

A solution of potassium permanganate injected into all the tissues (opened with a knife-blade) about the wound of a snake bite is considered good along with something else to prevent death; but if the solution be reduced to about one tenth its original value, the retailer who sold it would not be judged unreasonable if he promised little or nothing in the way of cure. We are concerned in our present state of probation with some matter of greater importance to us than a snake bite; bad as that may be, the poison of sin exceeds it in its final consequences and the remedy should be published. Hidden forces are contained in the Word; consider the power of a verse to bring conviction to a sinner, salvation to a penitent soul, or healing to a body.

The spiritual dynamic of the Word can not be overestimated and it should not be undervalued. Evidences are not wanting to prove that Paul's instructions have not been obeyed in a thorough-going way by many who have professed to be ambassadors of like nature with Paul. Had his advice been carried out down through the ages, the pages of history would reveal a different story from what they do. Were they put into practise today, we have reason to believe that much of what exists would not exist. Some of the conditions of our time are denounced by Protestant and Catholic alike. Many people are living too fast, meditation seems almost or altogether a lost art, and too many preachers apparently are joining in the mad rush for notoriety or pleasure, or both. In a certain district a church has stood for many years; many preachers have occupied the pulpit therein. I have been told of raffles and "grab-bags" and other doings there to raise money, but was also told by one who has attended services in that building almost from the time it was erected that no one could say that in that church he had become a Christian. A rather severe indictment it seems to me. A preacher in a community may act as a sort of magnet; he preaches a gospel with little power; but plans much for good times. The people both young and old come to entertainments of various kinds and when he leaves for another field, it is discovered that he has built a rope of sand. The reason for such a condition is not hard to find.

An Ethical Revival

I once read something like this: If ever there is another revival, it will be an ethical revival. In the matter of ethics man's duty to man is under consideration; it is the science of the ideal human character. To an ideal character we have not the slightest objection, but in the matter of producing such characters opinions might differ widely. In the same article I noted some objections concerning an ethical revival. According to the objector such a revival would mean "Sinai instead of Calvary." At Sinai God struck terror to the hearts of the onlookers; a law was furnished but not grace, hence a legal restraint without a moral transformation. An ethical revival would be "a revival with the cross left out." Calvary, where the soul is safe from the lightning of God's wrath, would be relegated to the past and ideas of men brought to the fore. "Old fashioned legalism" would be held up to a dying race. The "Ten Commandments to the front and the atonement to the rear." "Salvation by works" would be the net results of an ethical revival.

We Need Something Else

Conditions prove we need something else. The power of the old-fashioned gospel needs to be sought in a day like ours. One can but feel that if the watchmen would blow the trumpet more people would prepare themselves to battle. It is superfluous to say that conditions in the business, social, and religious world are far from ideal; trouble, dissatisfaction, discussion, and discord are plentifully found and I do not believe ministers could settle the whole matter howsoever they might preach, but the message that burned its way into the hearts of about three thousand converts on the day of Pentecost and into the hearts of many more thousands since would go a long way toward relieving the strain under which we live.

While it is not my purpose to embrace remarks too severe, in my observations I will not refrain from saying that I can not believe the ministry as a whole throughout the length and breadth of our land are guided in their work by caution and circumspection. That many are imbued with sincere motives in their efforts it were folly to deny, but with others we can with reason entertain doubts as to their fitness to occupy a place behind the sacred desk. I have sat throughout religious services and

listened to some very learned men and have almost wondered at times why the people returned to church. Once a report was printed saying that ten thousand rural churches had closed their doors and ten thousand more were tottering on the brink between life and death. Some today blame the automobile for at least a part of those conditions. I am willing for the sake of consistency to grant that automobiles have brought a change in some things, but I am prone to believe that something of a more serious nature than the use of the automobile is responsible for the lamentable state of affairs in the religious world. Social service and social functions have their places, but were never intended to save man from the perils of sin.

Regard Warning Notes

We should regard with due appreciation the warning notes from press and pulpit against current ideas that are not consonant with the gospel. It is a matter of history that nation after nation has gone down in dishonor in the ages of the past, and since it was sin and not righteousness that destroyed them, why not take warning? Christ, the anointed of God, the central figure in all human history, the one in whom all Scriptural lines converge, should be held up to a needy race. There are those today who will accept him if taught how, and there are many who enjoy earnest, sound preaching; but soul-stirring sermons will be based upon the Word.

Observations and reflections have lent me much encouragement in the matter of evangelical preaching. It is evident when God is obeyed by the minister the religion of our Lord will be found to grip the heart; the darts of conviction will fly thick and fast and souls will be brought face to face with issues of tremendous importance to them. But I fear too many make a display of their own wisdom, or lack of it, with the usual result that the listeners are not properly fed. Against educational qualifications I leave no protest, as they will enhance the power of the minister who possesses them if properly used; but simplicity should mark the style of the minister's discourse, and whether he is educated or not, Christian piety and earnestness should characterize his deportment in the pulpit. If the well-educated is at the service, also his servant, preach so that the servant will understand and the well-educated will understand also. People should attend the place of worship to have the soul fed and not the brain taxed.

Ministers of Christ should find valuable help in the prosecution of their labors by regarding with due apprehensions the dangers to which souls are exposed.

Physical blindness places one in imminent peril, but he who is spiritually blind is in infinitely greater danger. His soul is exposed to Satan and the perils of eternal punishment, and such sober facts should sufficiently weigh upon the mind of the minister to cause him to be grave and earnest in his ministerial work. Let not such a man think that his efforts will be in vain, because people there are today who will occupy seats in the audience and with eyes open and bright and faces lit up in anticipation of what they are going to hear will eagerly catch every word that comes from the lips of the minister anointed of Christ. As his message goes to the heart with telling effect faces will glow and eyes become brighter and the minister will gather yet greater inspiration from smiles of approval or tears of gratitude, and with a greater fire burning now within his bosom he preaches a message that stirs souls to their depths and moves people to action. God grant that more of the words preached in our age shall be words rich with the grace and truth of our Master.



From Layman to Layman

I have been reading in the Trumpet about this one and that one who are thinking of leaving the ministry and going to work with their hands to support their families. I truly believe there is a way for each one of us to humble his heart before the Lord so that he can have the Lord's mind in these things. Obedience is better than sacrifice. I tell you we as the lay-members have something to do and something to answer for before God if we shut our eyes and purse-strings to our brethren in the ministry. Do not tie the minister's hands, but let him have his freedom. Let him have his living and give it to him with cheerfulness, for God loveth a cheerful giver. The Word says, "Woe is unto me if I preach not the gospel," and it also says, "They which preach the gospel should live of the gospel" (1 Cor. 9:14-16).

One time I was called on to take up a collection in meeting. The first one I came to was a poor man who gave one dollar. The next man was one who was accustomed to riding around in an automobile, and he gave five cents and then whispered to his wife, who was sitting in front of him, that he had given enough for both of them. I know this to be a fact. It is no trouble for me to have money to give to God's ministers or to his cause in other things. He says, "Give, and it shall be given you; good measure, pressed down, and shaken together, and running over, shall men heap into your bosom" (Luke 6:38).

Just recently, while on the streets, I met a cripple who asked me for some money. I gave him 50 cents and before I had gone a block and a half I met a man who gave me $1.80.

Just last week I asked the Lord to do so and so on a business proposition, and in asking I said, "Dear Lord, please put it into this man's heart to take this that I have to sell and I will send five dollars to the Trumpet Office." But the Lord's way was best and he got me a buyer in another town for fifty dollars more than I could have got in my own town. On the road to the other town the Lord impressed me to give fifteen dollars. I said, "Yes, Lord, you can have it, thy will be done." Such lessons teach me to be pliable in His hands who doeth all things well.

At another time I had a great deal of stock to sell and stock was very cheap, and I could not sell it. A man came along and wanted to sell me an eighty-acre tract of land. I told him I could not buy, but would trade him cattle and horses for it. He went away, but in a day or so he came back and he asked to see the stock and we made a trade. I did not have the deed made out yet when a man came along and paid me cash for the eighty acres. I knew the Lord was directing in the transaction all the way through.

One time I needed a heating-stove and was short on finance, and we asked the Lord for one. A person living off a thousand miles or so sent me five dollars, so we got the stove. It needed a grate, so as I was going over to a brother's with some things that the Lord had showed me he needed I found in the road a good grate that just fit our stove. So dear ones, I am not afraid to trust the Lord. Let us be faithful to do our duty as it becometh the saints of the Most High. Let us prove our love in deed and in truth one to another. J. W. Campbell.

How One Subscriber Regards the Gospel Trumpet

Gentlemen: Enclosed find money-order of $2.50 for subscription to the Gospel Trumpet. I feel that you would be interested to know why I continue to subscribe. It is because the writers can write and know whereof they write. Their subjects are of vital interest to those who wish the best of food to feed a hungry soul. It is an investment that gives value received, and surely it will show the greatest dividends when the balance-sheet of life is complete. I subscribe for the Trumpet because it aids me in being a better neighbor, a better citizen, and more of a gentleman. The Gospel Trumpet covers the greater part of the United States of America and many foreign lands in gathering material for its articles; I consider this a good reason why I should want the Trumpet. Above all, why I like the Trumpet is because I can sit in my easy chair at home and become better acquainted with the teachings of the Book of all books, and with the many different countries, through its Missionary columns. I get for $2.50 a trip over the United States and many foreign lands that would cost thousands of dollars, and I am neither physically nor financially able to make the trip.

E. E. Walker.

Meeting Notices

FLORIDA

Fort Meade, Fla.—State camp-meeting, October 20-29. Able ministers from abroad and at home will preach the gospel.

B. E. Warren.
Fort Meade, Fla., Box 132.

ILLINOIS

Bingham, Ill.—Revival beginning September 30, to continue indefinitely. Edgar M. Powell will be leader, and will be assisted by the pastor and assistant pastor.

J. C. and Edith Millspaugh.

INDIANA

Elkhart, Ind.—Revival, beginning September 15, to continue indefinitely. Meetings will be held in the church of God chapel, Sycamore and Second Streets.

H. A. Gerginsky.
917 W. Franklin, Elkhart, Ind.

LOUISIANA

Palmetto, La.—State camp-meeting (colored) September 22—October 1. All ministers in the State are expected. Ministers from other States are invited.

Ogden Fontenat.

MICHIGAN

Muskegon Heights, Mich.—Assembly, October 6-15. This assembly is fast becoming the general assembly-meeting for the saints of western Michigan. No matter where you live, come and you will be provided for. All expenses will be met by the free-will offering plan. All boats and trains will be met if we are notified. The chapel and home are located at corner of Hackley Ave., and 5th St., Muskegon Heights. Bro. C. S. Sisler is expected, also other able ministers.

E. R. Gwen.

OHIO

Gallipolis, Ohio.—Assembly meeting October 4-8. These five days of special meetings are held for the benefit of the congregations and isolated saints living in this section of the State along the Ohio River. We earnestly desire that all the saints in reach will attend. A number of ministers will be present, and three services will be held daily, one service each day being devoted to the interest of the work and gospel workers. For information address Sister Stella Frazier, 84 Vine St., Gallipolis, Ohio.

D. T. Koch.
R. D. 2, Lancaster, Ohio.

TESTIMONIAL

AT ONCE THE APPETITE WAS GONE

Townville, Pa.—I was about three years or a little more old when I first wanted tobacco, but I did not commence using it until I was about ten years old. I continued using it the most of the time until I had used it about twenty-five years. I have used it when it cost me $1.20 a week for chewing, besides what cigars I smoked, and this was in proportion to the chewing. It was hurting me much and I commenced to use less. But it did me injury, so I tried to quit it. This was the hardest job I ever got into, for it had such a hold on me that it had the victory over me. I do not know how many times I tried to quit. One time I had not used it for over a year. This time was the longest year I ever saw. I can not describe the awful longing I had. What suffering I endured! I could see (in my dreams) piles of tobacco around. Everybody had a great deal of tobacco and I could see much of it everywhere I looked. My pockets would be full, my hands full, tobacco everywhere, but I could not get any of it into my mouth.

This and much more was my suffering. So I told my wife I was not going to go through such torture any longer, I was going to have tobacco and use it as long as I lived. So I commenced its use again, and used it until I got saved. Here I shall have to tell a little of how God worked with me. When I was a small boy I felt within myself that if ever I was a Christian I should have to quit using tobacco. I was condemned before I knew that the Word of God condemned it. This was so wonderful to me. But the time came when I could see myself as never before; such a sinner! Six miles west of Hattiesburg, Miss., Bro. W. W. Bradley was holding a revival and the first time I attended his meeting I got under conviction. Then the first thing that came up to me was that old tobacco. I said, "Lord, thou knowest how hard I tried to quit it and how I failed. Now if thou wilt take the appetite from me, I will serve thee." Praise God, he delivered me from sin and the appetite of tobacco that moment and I have never wanted it since! It is a stench to me now. I was born with this appetite; like my mother before me. The first chew I ever put in my mouth was just to my taste. I ate it as if it were food or swallowed it and it caused me no distress or sickness. Let me say to you that are under the bondage or appetite of tobacco, when you get in unrest about your soul's welfare and cry unto God he will hear you. He is no respector of persons. He says, "Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you."

T. E. Covey.

SAVED FROM EVERY SIN

Birmingham, Ala.—I had been a worker in a denomination for nineteen years. Once while I was sick a saved sister came to see me and gave me a Gospel Trumpet. It had an article in it entitled The Story of a Dead Tree. It told how little secret sins would sap the life out of a soul. It also contained many other good articles that gave me deep concern about my soul. Not long after this I heard a minister preach about the one true church, and oh, how it satisfied me! I had such a desire to be in God's church, and with his people. I would go back to my district Sunday-school work (I had a large work of some fourteen churches) and try to get over the district and do the work, but my heart was still longing for the one church, and God's true people.

That summer I went to Kentucky to visit my brother. They had much good literature. After I would go to my room at night, I would beg the Lord to make me a real Bible Christian, and it was there the Lord saved me from every sin. Bless his dear name! I came home and was baptized right before all those that I had been working with. I was not ashamed to walk down in the river with Christ. Bless his name! Ever since then I have been running up this shining way. I realize the prize is at the end. I am encouraged to live for God. I thank him for the one true church, and for being a part of that church.

Ola Johnson.

Rush Run, Ohio.—About twenty-six years ago I found the way that leads from earth to heaven, through the instrumentality of Brother Clayton and his wife, who at that time sailed down the Ohio River in a boat called the Floating Bethel. I had been a sufferer with nervous troubles seven years. Oh, praise God, I found relief for soul and body when I came to Jesus as I was, weary and worn and sad! I found in him a resting-place and he has made me glad. The enemy of my soul told me there was no hope for me. But praises be to our God, he set me free. I am his and he is mine. Oh, how I love him and all the dear saints! My heart melts with gratitude as I write this. I have lived to see two of my boys sweetly saved and sanctified. After twenty-five years of prayer God saved them. Jesus is preparing a place for me. I am on my journey home. Oh, come and go with me to my father's house. I am doing all I can to lead souls out of darkness into light.

Mattie Brown.

ON THE SOLID ROCK

I have been saved eight years. It is wonderful what God has done for me. I praise the Lord for such a friend. At one time I tried to serve the Lord in my own strength, without success. But today I am on the solid rock that will stand. I am going to live for God at any cost.

I take the Gospel Trumpet and it is much help to me. I find so many pieces in it that are spiritual food to me. I have been taking the paper only a short while, but I have been well paid for the subscription price. I wish that everybody took it and enjoyed its contents as well as I do. I have been greatly tried, but God never fails to come to my rescue. Neither will he fail any one that is trusting him. He is a deliverer from Satan's

snare. The more severe my tests are the stronger I am in God's love. I know that I am confiding in one who is able and willing to conquer.

Should any of the brothers or sisters pass our way, you have a hearty welcome to stop with us at any time. If any who read this have any Trumpets that they would like to have distributed, please send them to me. I will gladly hand them out. A sister in Christ,

Mrs. E. K. Osborn.

Minter City, Miss.

TILL THE LORD CALLS

Ottumwa, Iowa.—I am praising God this morning for all he has done for me in the past. Twenty-three years ago the Lord raised me up from typhoid pneumonia. One doctor told my wife nothing short of a miracle would do it. This miracle was performed in complying with Jas. 5:14, 15. To God I give all the praise. He also cured me of rheumatism in my arms.

Bro. I. M. Heddin conducted a revival in our church last winter when I had lung fever. He anointed me and prayed for me and I had assurance at once that the Lord would get me out all right; and so he did, slowly but surely. I am seventy-four years past and this beautiful morning I praise and worship Him who has power over life and death. As long as I live I will be true to him that has done so much for me. I also will be a subscriber to the Trumpet till the Lord calls. May God bless you all. Your brother in the Lord,

J. Zesiger.

FROM THE FIELD

ALABAMA

Vinemont, Ala., August 31.—After spending a very delightful and profitable week at the Birmingham camp-meeting, we came back to Vinemont, Ala., and held an eight days' meeting at the New Panama Tabernacle, in which about forty souls claimed salvation, twenty-five claimed sanctification, twenty-four followed the Lord in baptism, and seventy-three took part in the ordinance service on the last day of the meeting. During the ordinance service many shouts of praise were heard, which confirmed the statement of John 13:17—"If ye know these things, happy are ye if ye do them."

Several ministers were present in this meeting and God used them in bringing blessings to souls. Brothers Polk, Parr, Steveson, Barnes, Wilhite, Woods, and Bailey were in attendance.

J. E. Garrison.

ARKANSAS

Hot Springs, Ark., Sept. 2.—Today finds one saved and still decided to go through for God. Praise his name! I have been very busy this summer and God has truly blessed in a wonderful way. I went to Mississippi and began a meeting about July 1 near Marton. The attendance and interest were excellent from the first and increased throughout the whole meeting. Even our day services were well attended considering the busy season in that section. People came for miles to the night services and the majority acknowledged we were preaching the old-time gospel. One man who was the head of a family and who had lived a very wicked life came weeping to the cross, and then went publicly to making confession to a man in the congregation whom he had wronged.

I went to several other communities near by and in each place the Lord poured out his Spirit and the people were greatly interested in the blessed story of the cross. I had other calls in that surrounding country for meetings, which I could not fill. These were new fields and very needy ones. After closing these meetings I went near Carthage, Miss., where Bro. J. W. Bridges lives, and preached from Wednesday night till the following Sunday. I believe a good work could have been done there if the meeting could have continued, but on account of getting to the Arkansas State camp-meeting we thought best to close. Truly I can say this was one of the best camp-meetings I have ever attended. Waves of glory flooded the camp from time to time and many were the shouts and praises which could be heard throughout the services.

On the last day of the camp-meeting Bro. G. W. Johnson and I left for Deanyville, Ark., where we began a battle in the name of Jesus. The enemy did his best to hinder and discourage, but, thanks be to God, we went into the fight to whip the devil, so after much prayer and patient work God gave us victory. Several were saved. This meeting continued for nearly three weeks. On the last night of the meeting we observed the ordinances of feet-washing and the Lord's Supper.

I have been feeling for some time that the Lord would be pleased for me to take pastoral work somewhere, so I am resigned to the Lord's will and shall consider pastoral work wherever the Lord shall lead. Brethren, pray for me that I keep true and preach the gospel with meekness and godly fear. Those writing me, address me at Hot Springs, Ark., R. D. 1. Yours for Christ and the pure gospel,

Nathan C. McNeill.

BRITISH WEST INDIES

Alston P. O., Jamaica, B. W. I., August 15.—We are still trying to do what we can with the help of the Lord for the advancement of his kingdom among men. In March we conducted a special meeting of eight days at Bennettsfield, one of the places where we have the care of the work. The Lord helped so that there were nine who sought the Lord for pardon, and quite a number sought God for the sanctifying grace. On the last Sunday, Brother Lawrence (who has the local care of the work there) and I went to a new place where the truth is being planted, which is about five miles from where the special meetings were being conducted, and there we spent a very profitable time. Before the general service began, two couples were married and at the close of the service nine souls knelt for pardon. Among the number were the four who had just been married. The place of worship, which was a thatched building, was crowded and overflowing. We truly had a very precious time. We thank God for his help.

In April we had another series of special evangelistic services for eight days at Tweedside, which is another congregation over which we have the care. This also was much blessed by God. During the week twenty-two came for pardon, five of the number being backsliders. And after the special meetings closed souls continued to seek for pardon. The church there were very much lifted up by the Lord and there is now a bright little work for God at that place. The church there has much more than doubled in number in the last six months. I thank God for the spiritual life and earnestness that is manifested among those dear people. We hope to have another special evangelistic meeting there soon. Then the first week of June we had a week of special meetings here in our home congregation. Brother Olson was with us two days and God enabled him to be a real blessing. Also, we had with us Brother Williams, who is a native and whom the Lord used in a special way during these meetings. Quite a number sought the Lord for his pardoning grace, and also several sought for the deeper grace in entire sanctification.

The four different congregations that we have the care of along with the building work here keeps us very much occupied. We hope to have some rooms completed at the chapel soon so we can remove from where we are living and live there. The distance is very near a mile to the chapel and the walking is keeping Sister Rather's health down so that at times she suffers much from the effects. But she is trying her best to keep up. A lack of funds has prevented us from moving before. The Lord is helping the church locally so we are able still to keep the work on the chapel going. While it goes slowly, yet the walls will be very strong when completed. So far we are keeping clear from all debt and we intend to continue to keep clear with the help of the Lord. Much of the labor is being done free by the congregation.

The drouth has been long and severe, so in many parts there are no crops at all, and the people have had to go for miles for water to drink and cook with. Many springs went dry, and in some that did not the water was so bad one could hardly force himself to drink it. We have shared in some of these hard things with others. We are in great need of a water-tank so water can be caught when the rains do come. There are a goodly number of converts in each congregation waiting for baptism. But there is no water to baptize them in.

In July I spent a Sunday and had three profitable services at Port Antonio with the dear saints. They miss their pastor, Bro. G. S. Cohen (who is now in the U. S. A.), very much.

We wish especially to express our thanks and appreciation to our dear brethren and friends who by their means contributed to the missionary funds enable us to be here laboring for God and souls. May God bless you every one. Your prayers are very much appreciated by us, for unless we have special help from God we shall not be able to succeed. We desire to be faithful to the end. Yours consecrated for service, A. E. and Rebecca D. Rather.

COLORADO

Delta, Colo., August 24.—Last January at our State ministerial assembly at Denver it was unanimously agreed upon to move our State camp-meeting from place to place over the State in order to reach more people with it. It seemed good unto the Holy Spirit and the brethren assembled to have it at Greeley this year, August 4-13. This meeting was a real success for God and souls. Bro. N. S. Duncan, of Indianapolis, Ind., and Bro. O. A. Burgess, of Woodburn, Oreg., were with us and were used of the Lord in the proclamation of the word of God. Good attendance, and a spirit of love, and equality among the ministerial brethren were prominent features of the meeting. Bro. J. R. Reeves, of Greeley, was ordained to the ministry. On the last Saturday of the meeting the ordinances of the church were observed, in which one hundred partook, and on Sunday afternoon nineteen were baptized.

The meeting will be held at Grand Junction, Colo., next year. We are already praying and working toward a wonderful meeting. We are well pleased with the progress of our State work. In our ministerial sessions we made some improvements in the plans for collecting and distributing the funds of our home missionary work. Those who are isolated and do not contribute through the budget of a congregation may send your offerings for this State fund direct to the secretary, Bro. John C. Roberts, 3830 Stewart St., Denver, Colo. Yours for the cause,

F. W. Hopkins.

Littleton, Colo., Sept. 2.—Our last report was from Auburn, Wash. We were then on our way East. Leaving there the 5th of July, we spent the evening of the 6th with the congregation at Wenatchee. Sunday, the 9th, we met with the congregation at Spokane in two precious services at the home of Brother Keefer. Here in spite of all the difficulties that surrounded them for some time there is a happy band of God's children who are standing in the harmony and unity of the faith.

The evening of the 12th was spent with the congregation at Colfax, where Bro. Claude Pratt is laboring so faithfully. Here we met many dear ones whom we had served in years gone by as a pastor. The 13th was spent visiting friends. This is where the annual eastern Washington and northern Idaho camp-meeting is held. We had a precious service at the chapel that night. How good to meet those we had known so long and with whom we had worked and prayed and to be once more cheered on life's way by their fellowship! How sweet is the fellowship of the saints!

Sunday, July 16, found us at Walla Walla. Here a splendid congregation are gathered under the good hand of Bro. R. M. Nichols and his faithful wife. They are moving on for God on every line and victory has come through many battles. We met here two dear Greek brethren who are faithful and doing all they can to reach others of their nation. Monday, the 17th, we spent a few precious hours at the home of Brother Maiden, at Milton, Oreg. Here we met Sisters Belle Watson and Daisy Maiden. How good it was to see those faithful ones again! Our hearts were melted together once more in a precious prayer service. Sister Maiden had been a fellow worker at Spokane before she went to the work in China. The 19th and 20th were spent with the saints at Baker, Oreg. They are moving forward under the care of Bro. A. C. Head, who took Brother and Sister James Tallen's place in the spring. Sunday, the 23d, found us with the congregation at Middleton, Idaho. Words fail to tell the joy and encouragement of that day. Father's table was loaded with good things for all. Sister Jarrett, the faithful pastor, is surely doing a good work, and while she is desiring that one who can devote all his time to the work will soon come, she is standing nobly by the cause and her work is surely telling for souls.

Monday, the 24th, after a few hours spent in visiting Bros. T. W. Cooper, at Meridian, and A. F. Gray, at Boise, we hastened onward—by Mountain Home and Pocatello, Idaho, and Preston, Logan, and Ogden, Utah—and on the 28th had the pleasure of meeting in Salt Lake my wife's sister and her husband, Brother and Sister George Fickel, who after a winter's labors in eastern Kansas were on their way westward once more. We spent four days together, then came the parting. They went by the way of Yellowstone Park and Dillon, Mont., to Wenatchee, Wash. We went by the way of Evanston, Rawlings, and Larimer, Wyo., to Greeley, Colo., to be present at the Colorado State camp-meeting. Here we spent a week of joy. The camp-meeting was surely blessed of God. The harmony and joy and peace, and the splendid unity of the ministry, were grand. Here we met dear brethren we had met ten years ago at the Denver meeting still faithful, still courageous and happy. We had the pleasure of meeting, besides the Colorado ministry, Bro. N. S. Duncan. How the Lord anointed this dear brother for the preaching of his word.

From Greeley we journeyed to Colby, Kans. Here my wife and daughter are at present, while I have returned to Littleton to assist Bro. Fred Pletcher in a revival. We will labor in these parts for the next two or three months—after which we desire to visit our people in Smith Co., Kans.

We shall be free to labor where calls may come in Kansas or Nebraska or even Oklahoma and Missouri after the first of the year. Mail will reach us at Colby, Kans., care W. S. Carlisle, until January 1, 1923; after that at Smith Center, Kans. Yours in the Lord's service,

O. A. and Etta Burgess.

INDIANA

Otwell, Ind., August 29.—The past year has been one of many battles for me, but I am glad to testify to the sufficiency of God's grace through all these tests.

On January 6 I began a meeting at Linton, Ind., with Bro. Levi A. Chestnut. I found Brother Chestnut laboring with his whole heart in the work of the Lord there. The Apostolic Tongues movement had wrought havoc in the work there, and with several other conflicting revivals on at the same time of our meeting, results were not what was desired nor expected. Twelve young people consecrated to the Lord in this meeting. On January 26, in answer to an urgent call from the church at Saskatoon, Sask., I started there to help them in a meeting, also to consider pastoral oversight. Bro. C. H. Featherston was with us at this time, and was much used of the Lord in the meeting there. Over twenty were saved, and a goodly number were sanctified. I shall never forget the dear saints in Saskatoon, nor their love and kindness to me. I should have been glad to stay with them as their pastor, but in the absence of definite leadings I had to give up the work there, after which Bro. C. H. Tubbs, of Denver, was called, God having definitely burdened him for the work there. May God bless him and that work in the salvation of souls and the establishing of God's truth there and thereabouts is my prayer.

I returned home from Saskatoon on March 13, arriving home the evening of the 15th. On the 18th, in answer to a call from Sister Omega Nelson, of New Philadelphia, Ind., I went to assist her a few days in her work. I found Sister Nelson encouraged in the Lord's work, and doing her best for God. She is laboring in the community where she grew to womanhood and has battled against great oppositions for several years. The church there loves her and commends her faithfulness to God.

On March 25, I answered a call from the work at West Frankfort, Ill., and after a few days' services, accepted pastoral oversight, and on April 10 moved my family to that place. During my stay there we were almost constantly in meetings in the city or thereabout. God has some precious saints at that place, which have showed us much kindness. During my stay there I have learned many precious lessons—some through the school of experience, which is a positive teacher—which I shall never forget.

Last evening I began a meeting at this place. Last year I was here with this congregation in a meeting, and we recognized God's approval on our work, insomuch that the church, through their pastor, Bro. A. J. Haste, called for my services again. The attendance and interest were good last night, and we are expecting good things from the Lord in this meeting. At the close of this meeting I shall help Brother and Sister Millspaugh in meetings at St. Elmo, Bingham and Moccasin, Ill., after which I am at the service of the church as God may direct. I desire the prayers of all God's humble children that I may know and do his will at all times. Those desiring to correspond with me may address me at St. Elmo, Ill., Lock-box No. 55. Yours in Christian love,

Edgar M. Powell.

KENTUCKY

Mt. Sterling, Ky., Sept. 4.—Since my last report through the Trumpet I have assisted in meetings at the following places: Grand Junction, Mich.; Springfield, Ohio; and Winchester, Ky. These meetings were all good. Many received help in soul and body. Our State camp-meeting at Winchester, Ky., was the best for years. We were all greatly encouraged with the outlook for the work in the future. Bro. C. E. Byers and his wife, from Springfield, Ohio, were with us. God made them a blessing to us all. We shall not soon forget the good messages Brother Byers gave us. Also Bro. R. C. Caudill and others were wonderfully used in preaching the word.

I am now here at Camel City, Ky., in my last camp-meeting for this season. I go from here to Mount Sterling, Ky., to join Brother Caudill and my son John in a meeting which is now in progress. My time is all engaged till next spring if I live and keep able to fill the calls. So will all the

saints please pray for me that I may ever be kept in His divino order? Your saved brother, W. F. Chappel.

MINNESOTA

Roosevelt, Minn.—The last report I sent in from this needy field brought such encouraging results that I wish to thank God for sending some one here to help break the bread of life to hungry souls. Bro. John R. Good, from Rochester, Ind., came in response to my call and a few souls were won out of darkness to the marvelous light of this present truth. There are many others waiting for this salvation and the great need is some one to tell them as some one told us.

I am doing what I can to spread the news around and God is raising up two more young men who I think will soon leave home and loved ones to work in God's white harvest. But there is such a broad territory here where the full gospel has never been heard that my heart longs to be more than one to tell those whom I shall never be able to see of Christ's power to save.

I should like to add that those who are living on high-priced land and paying high rent would do well to investigate some of the cheap farms here. I should be very glad to correspond with any one desiring to come to a new country. There is good land here that can be bought cheap.

Will not some minister come to this partly pioneer life? There are small groups of saints here and there who hear only about one sermon a year or at most one in six months.

Please pray for us that we always do our best. Yours in the Master's service,

O. B. Bailey.

Box 155.

MISSOURI

Doniphan, Mo., Sept. 1.—Since my last report through the Trumpet the Lord has continually blessed and kept me busy in his service. The 29th of June I left Slater with my family after bidding farewell to the saints the night before at prayer-service. We had been associated with the work for several years and the saints had become precious to us, and it was no little thing for us to separate from them. But we felt that the Lord was leading and we submitted to his precious will. God has some precious saints there and we could never forget their many acts and deeds of kindness to us while there.

We motored through and after arriving I assisted with the work of preparation for the camp-meeting, which proved to be a glorious meeting, as has already been reported. A number of ministers were present and all rendered faithful service. Perfect harmony prevailed. The meeting was well financed, considering the depressed financial condition of the country. The ministers present were W. T. Seaton, J. R. Hale, T. E. Ellis, W. H. Hendrix, Brother Weaver, and Sister Tressie Parker.

Since the camp-meeting closed I held a meeting in Howell County near Cull Post-office, which we believe resulted in much good. God wonderfully poured out his Spirit on us and many times the saints shouted aloud with joy. This meeting was held in a brush-arbor and was well attended. The last night I preached on the one church, from Acts 20:28. Many people saw the truth and acknowledged it. One man came up and said, "I am seventy years of age and I never heard anything like that before, and that is the most beautiful thing I ever saw." Even people who have opposed the truth there acknowledged it to be the truth. Thank God, the truth will prevail. I never was more determined to preach the whole truth, and I am learning that the more love we manifest in our preaching, though we present the plain truth, the greater effect it will have on the people and the more readily they will receive it. Several consecrations were made. I baptized five. Some of them were coming out of sectism and taking their stand for the truth. Twenty or more took part in the ordinance services and several could not be present. The Lord is gleaning out quite a number of precious saints in that commmunity and I believe the time is not far distant when there will be a strong congregation there.

I am now at home and have assisted Brother Weir a few nights this week at the old Poynor camp-ground, where he has had a successful meeting and quite a number have accepted Christ as their Savior. I expect to keep busy for the Lord. I am now free to hold revivals, and am perfectly assured that I am in the order of the Lord. When I gave up evangelistic work a few years ago I was very much worn in body, but today I am in splendid health and feel fresh for the field again. I expect to preach the full gospel and do a clean, straight work wherever I go. Those who wish my service may write me at the address above and I will assist all whom I can. Yours in Christian love,

R. A. Owens.

OHIO

Crown City, Ohio, August 29.—I am glad to report that through the goodness and mercy of God I am still in the gospel work. Though it has been some time since I have written through the columns of the Trumpet, I have not been idle. The past year has been a very busy one for me in the service of the Master. Though it has not been without its clouds of trial and discouragements, I am glad to say that it has not been without the sunshine and smiles of our heavenly Father, whose great love and tender care is abundant toward them that fear him.

My last winter's revival work was closed by two precious meetings in Columbus, one on the east side of the city, and the other in the extreme north (Hill Top) section, both being practically new sections for the present truth. The Lord owned and blessed his word to the salvation of some souls, and the bringing of light and truth to the hearts of others, who were led out into the clear light of the one church. In both of these places we found hungry souls who are eager for the truth, and the prospects are good for two strong congregations to be raised up. At the close of these meetings I spent a little time at home arranging the affairs of my family so that they might be more comfortably situated while I am absent from them in the gospel work. The way was opened for me to dispose of my home in the city and purchase another one in the country, which we considered would be better for our family. This change, of course, makes a slight change in my address—R. F. D. 2, Lancaster, Ohio, instead of the former street number.

I had the privilege of attending the Anderson camp-meeting, which was indeed a feast of good things from the Lord. I am sure that I left this meeting with a firmer decision to do more for the Lord than ever before.

I appreciate the rapid progress that is being made in the work of the Lord in both the home and foreign fields. I am thankful for the new territory that is being opened up in both the home and foreign work. Surely there is a great responsibility resting upon the church of God in these last days. Are we fully awake and conscious of the great task that lies before us? I thank God for the Anderson camp-meeting. This great convocation of God's people from the various parts of the world was not held in vain, but when the sun has ceased to run his course, when he casts his smiling rays upon the earth for the last time, and when the earth with all of her beauty and grandeur has been forgotten in the onward sweep of eternity, the blessed effects of this great camp-meeting will be held in everlasting remembrance in the glory world.

In July I assisted H. E. Rogers in a tent-meeting in Zanesville, Ohio, which has previously been reported in these columns. In many respects this meeting will long be remembered by the writer and others in attendance. We thank God and honor him for all the good that was accomplished in the meeting. A few received light on the church, and seemed to enjoy the truth, and we believe that seed was sown which will eventually bring forth fruit to the glory of God. We simply leave the results of our labors in the meeting in the hands of Him who knows all, and who will take care of his word and see that none of it is lost.

I next attended the Springfield camp-meeting, which was another feast of precious things from the hand of the Lord. This I believe was the best and most profitable meeting that I have ever attended on those grounds. A sweet spirit of harmony and unity pervaded the entire meeting. Every one seemed to feel at home and enjoy the meeting. The old-fashioned gospel went forth with power and authority, and we feel that the Lord had his way in the camp.

At present I am in a meeting in a tent near Crown City, Ohio, in company with Bro. Laban Hauck and others. The meeting is progressing well, and the attendance is increasing. We are expecting a number to be saved before it comes to a clase. After this meeting I expect to attend the assembly meeting at Gallipolis, Ohio, which will be held October 4-8. Let all who are in reach of this meeting arrange to attend. D. T. Koch.

Willshire, Ohio., August 31.—The attendance at the Payne (Ohio) camp-meeting was larger this year than ever before. There were more ministers in attendance than in years gone by. Several persons were saved, sanctified, or healed. The shouts and praises of God were often heard and one night especially such a shower of glory came down that sinners came to the altar until there was no preaching service. Bro. George Howard was ordained to the ministry.

The same management was advised for next year and was reelected. A special drive was made the last Sunday of the meeting to get Gospel Trumpet subscribers. Every one who was already a subscriber wore a letter "T" on his or her person

and everybody who did not have a "T" on was asked to subscribe. Meals were served on the free-will offering plan and expenses were met. We are looking forward to a glorious meeting again next year. Yours in the one body,

R. A. Walling.

Box 114.

PENNSYLVANIA

West Monterey, Pa., August 31.—Although financial depression has been great, it is also true that the drawing power of the church has never been as great in the direction of the Pennsylvania camp-meeting. The number camping on the grounds was greater than at any time before, while the nightly attendance from the surrounding towns was larger than in the past also. The preaching was on a higher plane, along all lines, and the number coming to the altars both in the day and night services was beyond all we had asked or thought. Many were prayed for and healed from time to time, and the requests for prayer were many. There were times when the very earth beneath and the atmosphere around seemed to vibrate with the mighty power and presenee of the Holy Spirit.

As previously mentioned, this was a time of financial depression and hardship among the coal-miners and laboring classes in this and the surrounding States, yet all bills were met, the ministers and missionaries were compensated, and nearly five hundred dollars were spent for free meals at the eafeteria.

As ministers and workers together with the Lord and his church, we go from this great meeting better qualified than ever to work for souls, fully expecting the next meeting at this place to exceed this one in many ways. I. S. McCoy.

TENNESSEE

Greeneville, Tenn., Sept. 3.—The Greeneville camp-meeting was the best ever held here. There were twenty or more ministers and gospel workers present, who did efficient work in ministering the word. Unity prevailed, souls were saved and sanctified, the sick were healed, and it was no unusual thing for waves of glory to sweep over the camp until the shouts of the saints were going up. The needs of the meeting were supplied, and as far as we know all went away satisfied.

I have resigned the pastorate here and will go to Charleston, W. Va., to take the oversight of the work there. May God bless the church here at Greeneville, where we have labored for so long. It pulls on the cords of our hearts to leave them, but we feel the Lord leading us in making the change. Our address until further notice will be Charleston, W. Va., 1509 Seventh St. Pray for us. Yours in his glad service until death, W. A. Sutherland.

Nashville, Tenn., Sept. 5.—We are still in the work for the Master in Tennessee. We just closed several meetings in Stewart County, near Dover. At the meeting in Oak Hill several were saved and sanctified and the work in general was strengthened. There are a number of faithful workers at that place. There was good interest at Bumpus Mills, but not much visible results. They have some very earnest workers standing firmly by the truth. Bro. Charles Taylor is the pastor and he is worthy of the support and confidence of the people. His self-sacrifice and untiring service is truly commendable. Sisters Estie and Anna Howard, also Sisters Bertha Shelton and Gertie Taylor and others, are full of the Spirit and faithful in service for the Master, Pray for them.

The dear Lord rewarded us with a number of precious souls at Bethel. We baptized thirteen and there are others to be baptized. We have sold our place of worship in Nashville and we desire the earnest prayers of the saints that we be directed to the right location where the most good can be accomplished. We expect to begin a meeting in East Nashville soon. Pray for its success.

I am free to help in evangelistic work. Any one needing my services may write me at 1623 Nassau St., Nashville, Tenn. Yours in the one body, L. B. Shannon.

WASHINGTON

Spokane, Wash., August 8.—Today finds us still saved and sanctified and satisfied, with a stedfast decision to press the battle on. We have truly been feasting on some of the deep things of God of late. The Lord has been so good to us in Spokane, for which we are thankful. In the last few months we have had several ministers and workers from other places visit us at various times and bring to us refreshing messages.

Our hearts were stirred to a deeper missionary zeal since Sisters Watson and Maiden were with us. Sister Maiden has a sister living here and was with us in several meetings. We shall not soon forget the last service they were in. As they quietly took their departure before services closed so as to catch their train, we turned to the piano and softly began to play and sing, "God be with you till we meet again." Soon all were singing and many were weeping, and before meeting was dismissed a number were shouting and praising God that they had discerned the body of Christ.

Bro. A. F. Gray was with us a few days. His deep, sincere, searching messages sank deep and did much good. We thought as we listened, There need be no fear but what the Pacific Bible Institute's students will be good spiritual workers if they follow advice given.

Bro. O. A. Burgess was with us in two services. Brother Burgess is heart and soul in the Sunday-school work and believes in making our Sunday-school 100 per cent efficient.

Others also have visited and encouraged us from time to time. Bro. George Gray, a brother to A. F. Gray, has been coming from Deer Park every Sunday for about four months to preach for us on Sunday mornings. Sunday night and Wednesday night services have been looked after by workers here in Spokane. A few weeks ago by unanimous request of the congregation Brother Gray was called to be our pastor. He expects to move his family here by the first of September.

Our Sunday-school is growing. Our meetings are good. Last Sunday our congregation numbered about eighty. We have a nice group of brothers and sisters who mean business for God. They are not afraid to sacrifice for the cause of Christ. One feature we appreciate so much is the sweet spirit of Christ prevailing among us. We want to prove to all men that we are His disciples by obeying John 13:35. Our place of worship is N. 2219 Monroe St. This is also our pastor's address.

Owing to home duties I can not get out to do what I should like to, but I assure you of one thing, you can depend on me standing true to the cause of Christ. Your sister in Him, M. Amy Patrick.

1903. W. Cleveland Ave.

THE TRUTH PREVAILED

Bradford, Ark.—Some fourteen years ago God sent a man to our town to deliver messages of salvation from the good old Book. While I had heard some preaching all my life, I had not heard more than two dozen words of the first of those messages until God spoke to me (the Spirit had not plead with me for years), and said, "This is the Word of God; you had better take heed." I had not cared anything about preaching for years, but I attended this meeting for ten night. Oh, how the gospel messages thundered in my ears! They were as forcible when I would retire at night and try to go to sleep as they were when they were coming forth from the pulpit. How I thank God that I can now understand how the truth is mighty and will prevail! It did prevail then, thanks be to God. I finally said, "Yes, Lord, I will give all the world up." How sweetly, how grandly the work was done! I am saved, thank God, sanctified, and kept by the power of God, and that same old gospel story grows sweeter and sweeter as I learn more about it. Your brother in Christ, G. M. D. Hambry.

To judge from the actions and words of people who grumble and complain about the weather and hard times, we should have to believe that they are not satisfied with the Lord's doings. More work and no grumbling would doubtless bring better results.

Wm. H. McLendon.

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OBSERVATIONS OF OUR TIMES

The Bible in the Public Schools

Why should we allow materialistic philosophy, Darwinian evolution, and any other faith-destroying teachings to be taught in our public schools and debar the Bible from them? Why pull down the ladder by which civilization has arisen to its present heights?

Of course, all the fight against the use of the Bible in the public school has arisen from those who oppose it: sometimes it has been Catholics, who never were very hearty in their efforts to get their people to read the Bible; or it may have been Jews, who opposed the New Testament; or infidels generally.

Recently the Supreme Court of a State in the West ruled that the Bible is a sectarian book and hence should be debarred. When will we arrive at a comprehensive view of the Bible? Some may say that if we allow the Bible, then the Mormons can introduce the Book of Mormon, the Mohammedans the Koran, the Christian Scientists Science and Health, and the Hindus the Vedas. But why cavil over such ideas. If the Koran, Book of Mormon, Hindu philosophy, etc., had produced a great civilization, reason would say, study them too. But with several thousand years' history before us how can we question the value of the Bible in our life? Anyway America is a Christian country, the vast majority of our people believe more or less in the Christian religion, and certainly we have the right to give our children a knowledge of the Bible.

At present about 80 per cent of the States permit or require the daily reading of the Bible in the public schools, in the other 20 per cent the Bible is excluded: in Illinois and Washington it is excluded by State Supreme Court decision; in Arizona, California, and Missouri, by action of the Attorney General: in Minnesota and Montana, by the Superintendent of Public Instruction; and in Louisiana, by the State regents. Just a few people, you see, have decided that several million children shall not hear the Bible in the public school.

A constitutional convention is now sitting in Jefferson City, Mo., working on a new constitution for the State. One of the new articles is one that plainly declares that the paragraph now in the Bill of Rights which refers to liberty in religion shall not be construed or interpreted to exclude the Bible from the public schools.

A strong editorial in the St. Louis Globe-Democrat on this subject is worthy of reprinting:

And why, indeed, should the Bible be excluded from the public schools? It is not the book of a sect or a creed or a race. To Protestant, to Catholic, and to Jew it is the venerated foundation, not only of religion, but of modern civilization. It is the most valuable spiritual and literary heritage of all the ages, and the youth who grows up without some knowledge of it is lacking in many of the fundamentals of a satisfactory life. The decline of religious observance and of Bible-reading in the home is a matter of grave public concern. It is not so long ago but that most of us can recall it, that there were few children who were not more or less familiar with the Bible. That can not be said of today. There are many thousands of youths coming into the activities and influence of American citizenship to whom the Bible is known only by reputation. If they do not acquire knowledge of this book in the homes, the churches, or the Sunday-schools—and to growing numbers these sources of knowledge are neglected—where are they to acquire it if not in the public schools? No education can be complete without some knowledge of the Bible, and to permit a general decline of that knowledge is to imperil the foundations, not only of religion, but of democracy.

Is this too large an assertion? Consider for a moment the testimony of philosophers, publicists, and statesmen. "There never was found," says Bacon, "in any age of the world, either religion or law that did so highly exalt the public good as the Bible." "The general diffusion of the Bible," says Chancellor Kent, "is the most effectual way to civilize and to humanize mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice, and fortitude; and to improve all the relations of social and domestic life." "All the distinctive features and superiority of our republican institutions are derived from the teachings of Scripture," says Edward Everett. "The principles of the Bible," says Horace Greeley, "are the groundwork of human freedom." "The whole hope of human progress is suspended on the ever-growing influence of the Bible," says William H. Seward. "Hold fast to your Bible as the sheet-anchor of your liberties," says U. S. Grant. "To the influence of this book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future."

The Bible is the foundation of civil liberty and its sure protection. "It is impossible," to quote Greeley again, "mentally or socially to enslave a Bible-reading people." But if we cease to become a Bible-reading people, what then? Nor is the Bible less important in a strictly educational way. It is the unapproachable model of the purest, the clearest, and the best English. It embodies the fundamentals of human experience and wisdom, as no other book does. "It contains," says Landor, "more specimens of genius and taste than any other volume in existence." Its poetry and prose are of the highest order, wherein beauty and eloquence are expressed with simplicity unequaled in any other work of literature.

No one wants sectarian teaching in the schoolroom. We all know that every Christian sect goes to the Bible for authority for its teaching. One sect upholds uncon-

ditional election of some to be saved and others to be lost. Another sect upholds an antiholiness theory. Therefore, in order to guard our children from being taught sectarian viewpoints, we have driven the whole Bible out. However, nothing but harm has resulted from this action, and nothing but good can come from the reading of the Bible.

Dr. Sheldon has this to say on the subject, in the Christian Herald:

If the Bible can not be taught as a part of the education of the American youth without any danger of teaching him sectarianism, what shall we say of the danger of teaching certain kinds of philosophy which are permitted in all the schools of higher education under the State supervision? It looks a little strange to the average thinking citizen that the Bible is outlawed while pagan philosophy and pagan history and pagan language are freely taught in many cases by teachers who are not spiritually minded, and who make no pretense of being Christian disciples. But if the Bible is to be excluded from an educational course for the reason given by the courts, then the man who wants his children to get religious instruction while they are getting education in evolution and science and pagan language ought to have something to say about the kind of textbooks used and the kind of teachers employed to teach these secular subjects.

It looks as if there was about as much danger in allowing certain kinds of teaching from certain kinds of man-made books as from the Bible. Between us and some supreme courts, with all due respect to courts, we would sooner risk the little sectarianism found in the Bible than to risk some kinds of philosophy that are taught by some professors to our children.



Darwinism Goes In While the Bible Goes Out

Some States have laws making Bible-reading compulsory in the public schools. Massachusetts has had such a law since 1855.

The present law enacted in 1880 requires "the daily reading of some portion of the Bible without written note or oral comment in the public schools, but no scholar shall be required to read from any particular version or to take any personal part in the reading whose parent or guardian shall inform the teacher in writing that he has conscientious scruples against it."

The Pennsylvania law is regarded as the model law of the kind because of its simplicity and its uniform acceptance by Catholic, Jew, unbeliever, and Protestant alike. The Pennsylvania law was enacted in 1913 and reads as follows:

"At least ten verses from the Holy Bible shall be read or caused to be read without comment, at the opening of each and every school, upon each and every school-day, by the teacher in charge; provided that where any teacher is under and subject to direction, then the teacher exercising the authority shall read the Holy Bible or cause it to be read as herein directed.

"If any school-teacher, whose duty it shall be to read the Holy Bible or to cause it to be read, as directed in this act, shall fail or omit so to do, said teacher shall, upon charges preferred for such failure or omission and proof of the same before the governing board of the school district, be discharged."

The only criticism we have of this law since its adoption is of the expression 'without note or comment.' The suggestion has been made that the words of the South Dakota law 'without sectarian comment' are preferable.

Some of the greatest and most noted Americans have testified to the value of the Bible.

John Quincy Adams said, "The Bible is the book of all others to be read at all ages and in all conditions of human life." Andrew Jackson called it "The rock on which our Republic rests," and Abraham Lincoln, who read it through three times before he was ten years of age, declared it to be "The best book which God has given to men."

And, skipping the Presidents between, we do well to remember the words of Woodrow Wilson: "A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible. It is very difficult for a man or for a boy who knows the Scriptures ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. There are great problems before the American people. I would be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and all our thought the incomparable and unimpeachable Word of God."

Now is the time to press the battle for the Bible in the public schools. People in States like Missouri, where a constitutional convention is convened, should sign petitions calling for the amendment that will allow or make compulsory Bible-reading in the schools. Strike while the iron is hot. Pastors could draw up a resolution embodying what they want and address it to the secretary of the Constitutional Convention at Jefferson City.

Helping the Coal-Miners

In the mail that comes to a paper like the Gospel Trumpet there is revealed the often thrilling and tragical events of some people's lives. God has made of one blood all mankind, and the miner who took a fair lass by the hand and made her his wife and who then took her to a shack has just the same love and human emotions as the wealthy man who takes his bride to a highly furnished mansion.

Not long ago a woman wrote saying that she was the wife of a coal-miner who had not had any work for several months. Naturally money was scarce. She could not take the Trumpet, there was no money. Picture a home now without any money for a long time!

Just now the women and children of some of the mine-fields are underfed and agencies such as the Friends are soliciting funds to allay the suffering.

There is plenty of room for industrial statesmanship so that all who want to work may work at a living-wage.

—R. L. B.

The Secret of Being Strong

BY C. W. NAYLOR

The first thing in being strong is to come to a realization of our own strength. There is within each one of us an unconquerable will. Satan can not coerce our wills any more than we can coerce his. God himself can not coerce our wills.

Samson was a mighty man. He did exploits that no other man had done. People were in terror because of him His enemies sought by every possible means to learn the secret of his great strength. They desired to know it for an evil purpose, that they might subdue him. There are those today who possess spiritual strength that sometimes amazes people as much as the strength of Samson amazed the people of his time. People sometimes inquire the secret of this strength that they themselves may acquire strength. Some are strong to endure. Some are strong to accomplish. Some are mighty to resist evil. We read of those who "out of weakness are made strong." Perhaps we have seen examples of those who had been weak, but who suddenly became towers of strength. Or, perhaps, their increase of strength came gradually. We look upon them and desire to be like them. We may be like them. We are commanded to be strong, and no impossibility is laid upon us. We may be strong. But in order to be strong, we must learn the secret of strength.

The first thing in being strong is to come to a realization of our own strength. There is within each one of us an unconquerable will. Will-power is the mightiest of all forces. You may feel weak. You may feel that you have few, if any, of the elements that will enable you to conquer. Your will may seem to be weak. But it is not weak. If it does not accomplish the desired result, it is because you do not use its strength, not because it has no strength. The human will can not be coerced. Our fellow men can not compel us. They can force no compliance of our will to their desires. If our will yields, it yields of its own choice. Satan can not coerce our wills any more than we can coerce his. God himself can not coerce our wills. If our will yields, it yields only because it consents to yield.

Our wills make us king of our own soul, and master of our own destiny. To awake to the fact that we have within us an unconquerable will that if it will may absolutely dominate our own lives is a step in becoming strong. We are strong. Each of us is strong. No matter how weak we feel, no matter how inadequate our strength may seem, no matter how great the obstacles before us—in fact, it does not matter about anything—we have within us a will that is the source of a strength that in our own lives and for our own purposes and for God's purpose is one of the mightiest things in the universe. To realize this is to realize that I can if I will. If I will use my will as it is capable of being used, if I will pour its strength into the channel of life, I shall be borne along by it to the desired goal. I shall accomplish what I will to accomplish. The reason so many people feel themselves so weak in spiritual things is that they do not realize that their will is the source of such wonderful strength and that they have within themselves the power to use that will as they may determine. I have said again and again in my writings, You can if you will. I shall keep on saying it, for nothing is truer.

For effective use my arm is just as strong as the amount of its strength that I use. The strength that is not used accomplishes nothing. So if we use only a part of the strength of our wills, we shall accomplish only a part of what we are capable of accomplishing. That reserve strength of will that has not been used has not profited us. It is there ready to use. The secret of being strong is using our wills as they are capable of being used. Many people never use a tithe of their will-power. They drift along in supposed weakness. They count themselves weak, and counting themselves weak, they feel weak, and have not the courage for great endeavor, while at the same time they have within themselves those very powers and qualities that rightly used would bring them to great strength and make possible great achievements.

Are you weak? It is only because you do not use your powers. The powers and capacities for great strength and accomplishment lie within you. Will you arouse yourself to what you really are, and then use your powers as God means you to?

There are other things that unite with our inherent capacity for strength to give us strength. In other words, there is a mental attitude that is favorable to the use of our strength. Isaiah sets forth this attitude saying, "In quietness and in confidence shall be your strength" (Isa. 30:15). Your strength lies in keeping quiet. You must not allow yourself to become agitated and bothered, nor to fear the consequences of what is before you. You must not be terrified by your adversaries if you will be strong. You must not allow yourself to get all "worked up" over things. This weakens you. Your strength is in quietness, in facing whatever situation there is before you with calmness, with your soul at rest, without foreboding. What a wonderful picture the prophet has drawn for us with a few bold strokes! There is the Jewish nation threatened. Calamities seem to be before them. They have need of all the strength they can get. They need courage and fortitude. They need help. But the prophet says to them, 'If you would be strong, just be quiet. Do not get excited about things. Do not get frightened.' The Psalmist speaks in a similar manner: "Be still, and know that I am God." When trouble comes, keep calm, keep cool, so you can think, and so you can act, so you can plan, so you can summon your forces, and set them in array where they are needed.

You will have small battles and great battles. But just keep your quietness of soul. Just rest serenely. Your trials will not be so hard to bear if you keep quiet in them. You can meet opposition better when it comes if you will keep quiet. The tongues of slander will not hurt you nearly so much if you remain quiet. Things can not take hold upon you and "wear the very life out of you" if you keep quiet. In quietness shall be your strength.

There is another thing that goes along with quietness, and that quiet self-control begets. That is confidence. The apostle said, 'Young men, I write unto you because ye are strong.' The confident courage of youth is a source of wonderful strength. God says to us, "Ye are strong." If we accept his word, that gives us confidence in the certainty of the outcome of our battles, if we fight. It assures us of victory. Doubting yourself is a source of weakness. The more you question, the more you fear. The more you shrink in timidity, the less of your strength you will use, and the easier you will fail. And yet, failure is unnecessary to you. Most victories are won or lost

before the battle begins. "I can't" surrenders before the first gun is fired. "I can" charges the enemy at his first appearance, and scatters his legions in defeat. Many a young convert accomplishes things that some Christians of years' standing would shrink from attempting. The secret of this is that the young convert is strong through his confidence. He believes that God will give victory and he acts that way. Many times the one who has been longer in the way is weak because he has come to distrust himself. In many battles he has not used all his strength, and he has come to believe that what he has used is all the strength he possesses. He has not drawn upon his reserve strength. And so instead of getting stronger through the years he has become weaker—perhaps not weaker in reality, but in his feelings. He has the same strength of will, the same ability to use it, the same mighty inner force for accomplishment. But he has come to distrust himself, to question, to doubt, to fear; and so he does not believe he can do what he really could do if he would. He needs but the restoration of his confidence to be strong again, and to do exploits for the Lord. So let us remember that in quietness and confidence is our strength.

To be sure, we may be weak within ourselves, but God is our strength. A newspaper may be a weak thing. But we can wrap a stick of dynamite in it and it will be full of power. So we by nature may be very weak, but with God within us we are like the paper filled with dynamite—we have great capacity for accomplishing. Let us get busy and do what we are capable of doing. "Be strong in the Lord and in the power of his might."

More Room

BY H. M. RIGGLE

"And yet there is room" (Luke 14:22). This is a wonderful statement. It ought to help sinners to decide for Christ. It should encourage the church to redouble her efforts to evangelize the world. Yes, there is room. But we enquire, Where is the room?

Where There Is Room

In God's great banqueting-house at the Lord's rich table and feast there is room. Though an innumerable company have already entered and feasted on the dainties of heaven, there is still abundance of room for you, and there is plenty for all. There is room in God's great heart of love, in his tender mercy. Not a single soul is left out. My friend, you have a place there. Will you accept it? There is room in the great plan of redemption, in the everlasting covenant promise; room in the provisions of divine grace, in the great atonement and merits of Christ's death. "He died for *all*." There is room at the cross of Jesus, in the gospel promises and invitations.

There is room in the church of God for all who will enter by the door—Christ Jesus. There is room on the old gospel ship—Zion. There is room on the narrow way for all who will count the cost and pay the Bible price for salvation, room in the family of God for the latest-born child. I once knew of a woman in Columbia, S. C., who was the mother of twenty-six children. I suppose if you had asked her to give away the last one she would have replied, "And yet there is room." So it is in the Lord's family, there is plenty of room for a whole "nation to be born at once."

There is room in the Lord's vineyard for many more workers; room in the great harvest-field of work and endeavor, and in the field of influence. O brother, there is plenty of room for you. Get to work at once before the shades of death gather about you. O unsaved friend! your place in all these is vacant. Will some one fill your place, and then take your crown? It is for you to decide.

Weep Not For Those Who're Dead

Weep not for those who're dead,
The living need thee more;
Lift up thy weeping eyes,
To far-off heavenly shore.

Behold thy loved ones there
In better world than this—
Count all the pain, the toil,
The sufferings they miss!

Think of their dwelling fair,
With Christ, at God's right hand,
Rejoicing evermore
With heavenly, blood-bought band.

Soul, lay thy grief aside
And wipe away thy tears,
For thou canst dwell with them
In but a few brief years.

Nor need'st thou weep for those
Beyond the reach of prayer;
A very ocean of thy tears
Can not console them there.

'Twere better far to weep
For living souls in sin;
Thy tears may count for them,
Thy prayers their hearts may win.

It takes not strength to grieve,
The weakest this may do;
'Tis stronger, nobler far
In battle fray to go,

To lift thy sorrowing head
And face the world once more,
With greater strength and grace
Than thou hast known before,

And to the living give
The best thou canst while here;
They need thy faith, thy hope,
Thy love, thy prayers, thy cheer.

—Mary J. Helphingstine.

Jehovah-nissi

In the opening days of the first French Revolution, it is said that a timid trimmer fixed a cockade beneath the lapel of his coat on one breast, and a tricolor in the corresponding portion of the other; and that when he met a royalist he exposed the cockade and shouted, "Long live the King!" but when he met a republican he showed the tricolor, and cried, "Long live the Republic!" That, however, sufficed only for a short time: for as the strife increased, every man was forced to make a decision between the two.

So sometimes, in times of indifference, it has been possible for men to seem to combine the services of God and mammon; but happily, as I think, for us, we have fallen on an earnest age, in which it is becoming impossible even to seem to be neutral. Everywhere the cry is raised, "Who is on the Lord's side?" and it becomes us all to hoist our flag, and display to the world in its expanding folds this old inscription, "Jehovah-nissi—the Lord is my banner." —*W. M. Taylor.*

When Will the Kingdom of Peace Be Established?

BY V. C. WILSON

"They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war anymore" (Isa. 2:4). This prophecy was written centuries before Christ's advent into the world, and pointed forward to his coming as a mighty Prince of peace. It has enlisted the attention of Bible-students, who have formed various opinions concerning the time and manner of its fulfilment. Some think that the present efforts that are being made to bring about disarmament and establish world peace mark the beginning of its fulfilment. Others are looking for a future age in which they think it will be fulfilled.

In this article we do not wish to consider the various theories that are in existence, but shall endeavor to show clearly from a Bible standpoint the time, place, and manner of its fulfilment.

Time of Fulfilment

This prophecy was introduced with the clause, "It shall come to pass in the last days" (Isa. 2:2). Therefore, if we can successfully locate the "last days," we shall have no difficulty in determining the time of its fulfilment. For it is then that the prophet said they should "beat their swords into plowshares and their spears into pruning-hooks."

On the day of Pentecost when the Holy Ghost was poured out on the saints at Jerusalem, some unbelievers said mockingly that they were full of wine. However, Peter declared that they were not drunken, but that it was "that which was spoken by the prophet Joel; And it shall come to pass in the *last days,* saith God, I will pour out of my spirit upon all flesh" (Acts 2:15-17). By this we see that Peter understood that Joel's prophecy was then in course of fulfilment and that it was the *last days,* the very days in which Isaiah prophesied that nation should "not lift up sword against nation" nor learn war anymore.

John also said, "Little children, *it is the last time:* and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that *it is* the last time" (1 John 2:18).

The foregoing is proof that the last days were ushered in at the beginning of the gospel age. Therefore, this being the last time (dispensation), the prophecy under consideration must meet its fulfilment in the present age.

Place of Fulfilment

"And it shall come to pass in the last days, that the *mountain of the Lord's house* shall be established . . . ; and *all nations* shall flow into it. And *many people* [not all] shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. . . . And he shall judge among the nations [different nationalities of people who flow into the mountain of the Lord's house], and shall rebuke many people: and they (those who flow into the house of God) shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:2-4). This makes it clear that the place in which the prophet foresaw that war would be eliminated was the "mountain of the Lord's house."

Mount Zion in its literal restricted sense was the celebrated mount in Jerusalem. The Old Testament poets and prophets exalted the name of Zion and gave it a sacred meaning, using it as a type of the New Testament church (see Heb. 12:22, 23).

The literal temple at Jerusalem was also typical of the New Testament church (Heb. 9:8-11). It was God's dwelling-place on earth in that dispensation, but now his dwelling-place on earth is in the hearts of his people, which are for this reason declared to be the "temple of the living God" (1 Cor. 6:19 and 2 Cor. 6:16). Paul also says, "The *house of God,* which is the church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).

After Christ came he said, "I will *build my church,*" (Matt. 16:18) and, "My kingdom is not of this world" (John 18:36). By this we see that Christ is the founder of the church which is the house of God in this dispensation, and that his kingdom is not an earthly one. Therefore, since this prophecy pointed forward to the coming and work of the Messiah, the "mountain of the Lord's house" can not refer to the literal temple and celebrated mount in Jerusalem, but to the New Testament church, of which the former was only a type. So we should not expect it to be fulfilled in the political world, but in the church of God, which Christ has established on the rock of eternal truth.

Manner of Fulfilment

Christ's mission into the world was to "taste death for every man" (Heb. 2:9). Therefore, after his resurrection he commissioned his disciples to preach the gospel, not to Jews only, but to "all nations" (Matt. 28:19), to "every creature" (Mark 16:15, 16), and promised salvation to those who would believe, regardless of color, race, or nationality.

Salvation makes one a member of the body of Christ (1 Cor. 12:13, 18, 27), "which is the church" (Col. 1:18, 24) or "house of God" (1 Tim. 3:15). So as the gospel goes forth to all the world we find "many people" of all nations are saying, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." In this way "the mountain of the Lord's house" is now being established in all the world and all nations are flowing into it. Thus the little stone "cut out of the mountain without hands" is fast becoming a great mountain and is filling the "whole earth" (Dan. 2:34, 35, 44, 45).

The world is filled with race-prejudice so that many people hate those of other nations and are hostile toward them. But real salvation delivers us from race-prejudice and eradicates from the heart the disposition to 'hurt and destroy' (Isa. 11:9) one another. Therefore, those who flow into the "house of God," being thus cleansed by the precious blood of Christ, are united in one bond of love and fellowship whether they are Jews or Gentiles, bond or free (see Col. 3:11).

The prophet foresaw this and said, "They shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." This is fulfilled only in the true people of God, whose hearts are knit together in love, and who, therefore, have no need of carnal weapons with which to destroy one another.

Christ is now a mighty Prince of peace, reigning in the hearts of his people, preserving peace and harmony among them, but waging war against the powers of sin, which sometimes puts them at variance with their own loved ones.

A Lesson from Lot

BY MABEL HALE

Lot was a nephew of Abraham and the son of Haran. His early home was in the land of the Chaldees, where he lived with Abraham and Terah, his grandfather, for Haran, his father, was dead. He moved with Abraham and Terah to Haran, which lies northeast of Palestine, and later went with Abraham into the land of Canaan. Abraham possessed great herds of cattle and sheep, and also did Lot; and as the land was not able to support all the flocks, there was a dispute between the herdsmen of the two men about pasture and water. Rather than to have trouble Abraham allowed Lot to take his choice of the country and go with his cattle and flocks, and so end the quarreling. Lot chose the plains of the Jordan, which were well watered and favorable to pasturage and leaving Abraham, departed for the plains. This brought him away from Abraham and into the association of the people of the two cities of the plains, Sodom and Gomorrah, which were then so wicked that the time was almost due when the Lord should destroy them.

Lot prospered temporally in the land of his choice, and Abraham prospered in the land left to him. Once a raid was made upon the land in which Lot had settled and he and all his possessions were carried away, with that of the Sodomites. Abraham went to his assistance with his servants and the allies he had gained in Canaan and defeated the raiders, taking Lot and all that had been stolen back again. Thus Lot was rescued in his trouble by the faithful Abraham. Again, when the time was fulfilled and the wickedness of the Sodomites was full, two angels came to Abraham and informed him of the destruction intended upon the cities of Sodom and Gomorrah, and he plead earnestly for them if perchance there might be a few righteous men found there, but the required number were not found, and the judgments of God fell. Out of the burning city only Lot and his two daughters escaped, Lot's wife perishing on the way because she looked back on Sodom. In this destruction Lot lost all that he possessed and for a while made his home in a cave in the mountains east of the plains where the doomed cities had stood. His daughters who were left to him only added to his shame and guilt. Their progeny were the curse of the Chosen People for many generations.

Lot's opportunities were extraordinary for the time. He was the beloved nephew of that man who was called the father of the faithful and the friend of God. It was Lot's privilege all through his youth and early manhood to associate with this devoted man. He knew the calls Abraham had received from God and accepted them to be of God. He was wealthy and did not have to bear the inconvenience of poverty. He came from the best family, even from that from which the holy seed was chosen. He must have had, through Abraham, some knowledge of the true God, a knowledge which at that time had nearly perished from the earth. For the time he lived Lot possessed the best of opportunities.

That Lot was a man who appreciated these opportunities we are sure, for he not only left his old home at Ur when the family moved north and went to Haran, but he also left the remainder of the family and moved on into Canaan with Abraham, though neither he nor Abraham knew where nor what the land would be that should be given them. Lot started well. He showed respect both to his uncle and his uncle's call, and also to the God of heaven, in that he was willing to go at His command.

But Lot possessed some serious hindrances. In the first place, he had no direct revelation from God himself, but only *went with* Abraham. There is always a great difference in obeying God from an inward conviction of the heart, and going with a company of people that obey him. For a season there will appear to be no difference, but in the time of temptation the real difference will show.

When the herds of the men became too great to dwell together, we find Lot willing to take first choice, forgetting that he was the younger of the two men. He chose for himself what was from a temporal point of view, by far the best, leaving the poorer land to the faithful Abraham. This choice of Lot's took him among worldly people. His neighbors and associates were the most worldly-minded people of their day. It takes a firm follower of the Lord to stand true when all his associates are to the contrary, and for Lot to keep himself pure when he had selfishly chosen that part was hardly to be expected. Lot's wife was a worldly-minded woman. She loved Sodom, and even in its destruction her heart clung to it. A worldly-minded companion is always a hindrance in the service of God.

From a worldly point of view Lot's move was a success. His flocks and herds increased, this being the very thing he had desired. He established himself a home in Sodom, the most worldly city of its time, an end to which many are striving to this day. He saw his children married and settled about him close enough that he might easily call them together in time of consultation. This, too, is a thing much desired by parents in this day.

The result of Lot's choice was disastrous. His family, though springing from that glorious stock from which came the faithful Abraham, through their environments became Sodomites and perished in Sodom. When the judgments of God fell all that Lot had accomplished in his lifetime perished, and he stood before the world empty handed and destitute. He had nothing to show for a whole lifetime. If Lot served God the rest of his days, he was never able to outlive the curse of Sodom, nor to win to righteousness his two daughters. They had become so polluted by the sins of Sodom that they and their children have always been a blot on the sacred pages.

Jesus said, "Whosoever will save his life shall lose it," and Lot's experience proves the truthfulness of these words. He that will choose the world, must with the world reap destruction.

Lonely or Alone

To be willingly alone is an attribute of greatness. There is no evidence at all that Lincoln was a lonely man. Alone and apart his nature was, but that is wholly different.

Ibsen says somewhere that the great man is most alone. Pascal, one of the deepest of thinkers, declared that the worst evils of human faith come from our inability to be happy when by ourselves. What does this mean? Leonardo da Vinci pointed the answer when he said: "If you are alone, you belong altogether to yourself." It depends, then, on what is in us. Those partic

ularly endowed, either by genius or by temperament, have in themselves possibilities that they need to think out, feel out, intimately live out. Amusement, diversion, has its place, but actually to require much of it is fatal to what is highest. The soul, if it is to reach its full intended growth, must get on well with itself. It must not dread its own company.

—*Norman Hapgood in Hearst's International.*

The Why of Temptations

A Sermon

BY H. F. ALLEN

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (Jas. 1:12).



H. F. Allen

Generally temptation is thought of as something enticing to evil, but it is plain that James has two very distinct yet very closely related senses in which he uses the word in this chapter. Webster has made these two meanings very clear: (1) to put to trial, to prove, to test, to try; (2) to lead or endeavor to lead into evil, to entice to what is wrong. Thus two seemingly contradictory statements of God's word are made clear, for it is said in Gen. 22:1, "God did tempt Abraham," meaning God tried or tested Abraham; and James declares that 'God tempts no man' or entices no man to that which is evil. How these two differing things came to be so closely associated in the mind of James we can easily understand. Like the other writers of general epistles, he was anxious about the influence of prevailing persecutions on the faith of the Jewish Christians. Persecutions were trials to be borne, but to many these persecutions were becoming more than trials; to them they were becoming temptations, enticing them away from their new-found faith back to their old formal Judaism. There are then temptations which are to be borne, for God permits them for man's moral schooling and "blessed is the man that endureth [such] temptation."

Temptations and God-Sent Trials

Man being an intelligent moral being, temptations (trials) are essential to his moral culture. Were there no temptations calling for the exercise of his will and the nobler faculties of his being, his would be a life without virtue or credit, with no reason for a crown in the end. He has only done what he could not help doing. Moral character, then, is built only by the schooling of temptation. Therefore, the God-sent trials are not judgments for wrong done, but schooling, culture. God-sent troubles are divine testings such as are brought out in the experience of Job, and that of Abraham when the Lord demanded the sacrifice of Isaac. They are for the nourishing of virtue, rather than for the correction of fault. Therefore "blessed is the man that endureth temptation," for it is fitting that he should receive the gracious reward figured in the "crown of life."

These trials, then, are to be endured. Blessed the man who has God-sent trials to endure. There is a blessedness gained through God-sent trials that puts the stamp of heaven upon those who endure. But would not our lives be much happier and brighter without them? Why should we have such things to endure? Many times the heart cherishes feelings which if put into words would speak thus. But do we suppose the child would be better off just allowed to grow up without any training? No. The answer is the same for the child of God. God has destined that we 'grow in grace and in knowledge' of him, he would have us reach heights and depths in our experience which can be gained only through the schooling of trial.

But the blessings come only from right relations to our trials. Endurance is much more than passively bearing the test without a groan. The heathen as he worships his God, cutting himself with knives or undergoing other bodily torture, does not flinch, but that is not Christian endurance. Neither are single acts of submission, but the keeping on, the intelligent resolve of the will to lift oneself above the trial, praying God to help him get the good from the test, for he remembers that "all things work together for good to them that love God." Neither does he give up, but goes about his duties bearing his burden as a good soldier. And though now for a season, if need be, he be in heaviness (1 Pet. 1:6), yet the very knowledge that he is gaining new heights and making advancement in the Christian life is a source of pleasure to him. Therefore, he has learned to 'count it all joy when he falls into divers temptations, knowing that the trying of his faith worketh patience.' Though the test bring sorrow and many tears, it is no sign he is not enduring, for with patience and decision he presses the battle on until the end, when he shall receive the crown which declares that he has fought, he has endured, he has won.

Trials for Which Man Himself Is to Blame

How many of our troubles do we bring upon ourselves. Many of them are the direct and natural outcome of our dispositions, habits, negligence, or wilfulness. As we look back over our lives, how many troubles do we see that were unnecessary and could have been avoided if we had not been as we were? How many heart-aches and sorrows to self and others that might never have been if we had cultivated a better disposition, or guarded our tongue more closely? It has been truly said that if "we have sown to the wind, we shall reap the whirlwind."

Temptations to Evil

Temptations to evil never come from God. If man goes down, it is no fault of God's, for James declares that 'he tempts no man.' Ben Sira, giving instructions to his son, brings out the same truth (Ecclus. 15:11), "Say not thou, He has caused me to err, he has commanded no man to do wickedly, neither hath he given any license to sin." Temptation to evil comes through the influence of Satan, but the material upon which he operates to draw man aside lies within man himself. James strikes at the very root of the matter when he said (1:14), "But every man is tempted, when he is drawn away of his own lust, and enticed." Therefore, God-sent trials and circumstances which he permits for our good may, because of the weakness of man become temptations to evil, as was the case with the Christian Jews to whom James addressed his epistle. God has entrusted man with desires, and it is his nature to want what will please and gratify him. This in itself is all right, but in the simple grati-

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"What Do You Mean by That?"

BY A. W. LINTHICUM

Recently while I was conversing with a merchant regarding economic conditions our talk, after he learned that I was a Christian, turned to religious things. His wife, who was present and had been listening with keen interest, interrupted somewhat abruptly, after having heard me use the term "being saved" a number of times, by asking the question, "What do you mean by that—being saved?" I was not a little astonished that one should be so ignorant of the plan of salvation as not to know what it means to be saved, but I endeavored to explain its meaning using as much Scripture as possible.

I was deeply impressed by the question and I have not been able to dismiss it from my mind. Just how many there are with whom we come in contact daily who do not know the answer to this question has been the uppermost thought in my mind. And the great responsibility resting upon those who can answer this question from an experimental knowledge has impressed me very keenly. Should not each one, I thought, who knows what it means to be saved feel guilty of the sin of omission if he does not take advantage of the many opportunities of aiding the inquiring souls who are longing for an answer to this question?

In spite of the fact that we are living in a land of Bibles, of churches, and of preachers, there are many who are as ignorant of the life-giving messages contained in the good old Book and which are being sounded forth from the pulpit as are the rawest heathen of the jungles of Africa, or the most secluded of India. While it is appalling to know that such conditions exist around us, it ought to be an incentive to duty, creating within the heart of every Christian a more intense zeal and a greater love for those who have not felt His power to save. Yes, and many are honestly longing to have this question answered. They see so much sham in religion that they wonder if there are any who really know what it means to be saved. A minister of a certain denomination with whom I talked a few weeks ago while riding on the train pictured out to me a most pessimistic view of the present-day Christian life. He said that he believes there are very few real conversions any more and that of the many that start a very small per cent remain true very long. He also said that he believes conditions will become worse until Christ's return. His opinion may be correct so far as he has viewed the matter, but I am persuaded that he has not looked far enough, for I have seen many real conversions in the last five years. There are many and ever shall be many who long to hear the gospel story and who seek to feel its saving power.

Every Christian might ask himself this question—by putting it thus—What do *I* mean by permitting those who seek to know the saving message to continue in darkness? And then we should ask ourselves three other questions that are equally important. First, Whom did Jesus tell to teach them? Our thoughts naturally revert to the great commission found in Matt. 28: 19, 20, which begins, "Go ye therefore, and teach all nations." Jesus did not say tell some one else to go, but, "Go ye." And what did he tell them to do? Teach. Teach the people how to get saved. When this question has been carefully considered, and we are fully persuaded of our duty, another question will doubtless arise which should augment the convictions of the first one.

Second, Who shall teach them if we do not? And we are confronted with the fact that some one is teaching them. Need we ask who it is? Give the higher critic a chance and watch him wind his fine thread around the seeking mind—a thread that is invisible to the uninformed and can be made visible only by a knowledge of the pure gospel. Hear him from his great store of knowledge and by his great powers of reasoning try to deny the undeniable Word of God that has stood unmovable for ages, hear him tell the people that anything in the Bible that is miraculous can be explained scientifically or could have happened without Divine power, and that if it can not be thus explained those who recorded it were deluded or misinformed. Or hear the New Thought teacher sound his comforting note by telling the people that all shall have another chance by and by, and if they do not make sure of heaven now they can do so later. Listen to the highly enlightened scientists (so-called) who account for the origin of man by a process of evolution that began with lifeless matter which spontaneously came to life and from which has evolved all living creatures. They spend so much time in the lower kingdom looking for similarities of species that they are doubtless in danger of retrograding and thus endangering civilization. Their teachings will cause the people to disbelieve the Bible and thus make it impossible to teach them the way of salvation. Shall we sit by weeping because such things are being taught or shall we arise in the name of Jesus and sound his message clear and distinct?

This brings us to the last question. Third, How long shall we withhold the answer? Knowing that it is our duty to teach the true way and that others are teaching unscriptural ways, should we not stir ourselves and call on God to create in our hearts a more fervent desire to see souls come into a knowledge of the saving grace of God? Yes, and to give us power and boldness to go forth as he has commanded sounding the message of the blood until we shall see many seeking souls step out into the clear light of the gospel and with ineffable joy proclaim him king who once said, "And I, if I be lifted up from the earth, will draw all men unto me." Let us lift him up and believe that he will fulfil his promise. Every moment that we wait to that extent are we retarding the progress of his kingdom and giving the false teacher time to wind another thread which may prove to be the fatal one and thus another soul be lost.

Jesus has left this work for us to do, for he said, "Go ye," and shall we disappoint him? Shall we be like the one that was present when Jesus spoke the words that we read in Acts 8: 30? He was so willing and ready to go that he ran, and fulfilled the command further by teaching. Just think, one soul is worth more than all the world and just a few words may win them for Jesus.

Worldly ambition has robbed many a person of spiritual power. —*F. E. W.*

A coachman, pointing to one of his horses, said to a traveler, "That horse, sir, knows when I swear at him," "Yes," replied the traveler; "and so does your Maker." —*Bib. Ill.*

Profaneness is a brutal vice. He who indulges in it is no gentleman. I care not what his stamp may be in society. I care not what clothes he wears; or what culture he boasts. Despite all his refinement, the light and habitual taking of God's name betrays a coarse nature and a brutal will. —*Chapin.*

Huss, the "John Baptist of the Reformation"

Article VI—His Arrest in Violation of the Safe-Conduct

BY O. F. LINN

Huss's reception at Constance confirmed his misgivings. He immediately realized the critical condition in which he was placed, for no sooner had he arrived than he was arrested by the order of the pope and cardinals and committed to a loathsome prison. Thus the Emperor's safe-conduct was ignored and violated, proving that Rome had no respect for the sanctity of law when its violation was advantageous to her cause. We might well imagine the feeling of astonishment with which this intelligence was received in Prague. Protests were signed and pressing letters were written to the Emperor by barons and powerful noblemen reminding him of the safe-conduct which he had granted Huss, and which was now so shamefully violated. "Every one here," they wrote, "princes or barons, rich or poor, has been astonished to hear of this event. Each man asks his neighbor how the holy Father could so shamefully violate the sanctity of the law, the plain rules of justice, and finally, your Majesty's safe-conduct—how, in fact, he could have thus thrown into prison without cause a just and innocent man." They had not suspicioned the treacherous character of Rome as had Huss and little dreamed of the possibility of such an event. That a religious institution could be guilty of perfidy unbecoming to a knave had seemed an impossibility to many of them, although they realized the fallen condition of Rome.



John Huss

The Emperor Sigismund was not a little embarrassed and disquieted by this affront. Conscience-smitten, he worked hard for the prisoner's release. It was through the influence of Sigismund that the Council of Constance had convened for the purpose of healing the disgraceful schism in the church and this was cunningly used by the adversaries of Huss to gain their point. They now had their helpless prey in their bloody hands and no reasoning could dissuade them or bring about his release and there was no power that dared to thwart their plans. They attempted to prove to the Emperor that he was perfectly at liberty not to keep faith with a man accused of heresy, that he had no right to grant him a safe-conduct, and that the council could free him from his word. They argued that the council was above the Emperor and that no action on their part was open to question. We quote the following from Dowling's History of Romanism:

> Notwithstanding the attempts of these popish priests to silence the clamors of Sigismund's conscience, at so base an act of treachery, the Emperor did not abandon the victim to their power without considerable resistance. It was like yielding the helpless lamb to a conclave of wolves thirsting for his blood and it required all the efforts of popish sophistry to convince Sigismund even for the passing moment, that such a violation of his solemnly pledged faith was lawful; and the remembrance of this perfidious abandonment of the man he had engaged to protect, haunted and disquieted him in the subsequent years of his life. Two years after the Council, when no longer blinded by the sophistries and seduced by the persuasion of the bitter enemies of Huss, the Emperor wrote to the barons of Bohemia in the following terms: "I am unable to express it—how much I was afflicted by his ill fortune. The active measures that I took in his favor are matters of public notoriety—for I went so far as several times to leave the assembly in anger, and had once quitted the city; upon which the Fathers of the council sent to inform me, that if I stopped the course of their justice, they had nothing to do at Constance. I therefore determined to abstain from any further interference: for if I interested myself further in John Huss's favor the council would have been dissolved."

During his imprisonment Huss was more deeply concerned in the success of the work he had begun than in his own liberation. The cause of God was dearer to him than his own life. One night in a vision he beheld the pope and bishops busy effacing the pictures of Christ which he had painted on the walls of his oratory. On the next day he was much relieved and overjoyed when he saw many painters busy restoring these figures in greater numbers and brighter colors. When their work was completed the workers addressed the large crowd surrounding them saying, "Now let the popes and bishops come; they shall never efface them more!" The knight of Chlum, Huss's friend, to whom he related the vision, exhorted him rather to busy himself with his defense than with his dreams. To this Huss replied: "I am no dreamer, but I maintain this for certain, that the image of Christ will never be effaced. They have wished to destroy it, but it shall be painted afresh in all hearts by much better preachers than myself. The nation that loves Christ will rejoice at this. And I, awaking from among the dead, and rising so to speak, from my grave shall leap with great joy."

Before his imprisonment, while wandering through the fields of Bohemia, Huss had uttered prophetic words which show that he really foresaw a reformation. "The wicked have begun," he cried, "by preparing a treacherous snare for the goose. (Huss in the Bohemian language signifies goose.) But if even a goose, which is only a domestic bird, a peaceful animal, and whose flight is not very high in the air, has nevertheless broken through their toils, other birds, soaring more boldly toward the sky, will break through them with still greater force. Instead of a feeble goose, the truth will send forth eagles and keen-eyed vultures."

Huss resigned to his misfortune with a patience that was marvelous. With angelic meekness he submitted to the ignominy and degradation to which he was exposed, never weakening in his faith or belief of truth. The holy martyr proved by his stedfastness and integrity that God was his source of strength, for otherwise a man of his temperament and weak physical condition could never have endured the humiliation and cruel and prolonged sufferings which he endured so heroically. In this time of persecution these words of Christ were a source of great comfort to him: "Blessed are ye, when men shall hate you, . . . and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day: . . . for, behold, your reward is great in heaven." His communion with the Savior grew sweeter during his painful and lonely imprisonment. Like

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What Is Justification?

BY S. R. MC ELMURRY

The new convert feels extremely happy over his new experience. The new situation in the kingdom of God is so different from the old in the kingdom of sin. Instead of guilt and fear it is peace and hope; instead of gloom and despair it is sunshine and happiness. "Old things are passed away; behold, all things are become new." The refreshing showers "from the presence of the Lord" have come. The love he now has for the brethren is a witness to him that he has "passed from death unto life." A glorious change has been wrought. A change that is highly welcomed. He now sings, "Happy day, when Jesus washed my sins away." He has changed from the broad way of destruction to "the path of the just." He has been born from above. Condemnation has all passed away, joy thrills the soul, peace has come into his heart, and a clear conscience is now enjoyed.

Justification, conversion, and the new birth relate to the same experience. In this experience all actual transgressions are forgiven and we are adopted into the family of God. We become "heirs of God, and joint-heirs with Christ." "The Spirit itself beareth witness with our spirit, that we are the children of God." This is the babe state in Christ. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3). This state of grace entitles one to a mansion in heaven. By obeying the Word of God and doing that which is right we retain our title. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

To abide in Christ and be free from condemnation we must live sinless lives. To commit "sin is the transgression of the law" of God. No transgressor is guiltless in the sight of God. It takes a law-abiding person to be guiltless. "He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:6). Those who have received the new birth do not commit sin. "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he can not sin, because he is born of God" (1 John 3:9). "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not" (1 John 5:18). We had to give up all sin in order to obtain Christ and we have to live free from all sin to retain Christ. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22).

The Christian life is a life of holiness. It begins at conversion. Some think that the only experience obtainable in this life is justification, and that in it we commit sin all the days of our life.

When holiness was first preached in the neighborhood where I was reared the opposers of this experience said, "We can never be sanctified, because that means to live without sin." How strange it is that professors of Christianity will cling to sin! But yet they will. How unreasonable to think that a person can be a Christian and go ahead committing sin! But yet some think that; or they say they do.

There are two classes of people in the world, spiritually speaking—the Christian and the sinner. There are two kingdoms in the world, spiritually speaking—the kingdom of God and kingdom of the devil. All of the people of the world are in the two kingdoms. The kingdom of God is a righteous kingdom and the Christians are its subjects. The kingdom of the devil is a sinful kingdom and the sinners are its subjects. The only way to distinguish between the subjects of the two kingdoms is that the subjects of the one live without sin and the subjects of the other commit sin. Is there any difference between the one who professes to be a Christian and commits sin, and the one who makes no profession and commits sin? None whatever. They are both sinners. Did you ever see a truthful liar? Did you ever know an honest thief? Do you really think there are any sinning Christians? In your opinion, what right has a sinning preacher to exhort sinning sinners to come to Christ and confess their sins? Would it not be better for the preacher first to apply the proverb, "Physician heal thyself," to his own life? Paul said, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1). Some of the modern preachers say, "Do not do as I do but do as I say." Preachers should live righteous lives and teach others to do the same.

In the experience of justification we receive the peace of God. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Jesus said, "Peace I leave with you, my peace I give unto you." It is "sweet peace, the gift of God's son." It is a peace that "passeth all understanding." Those who have obtained it dwell in a "peaceable habitation." Thank God for this peace! I have it in my soul now.

All on One Level

BY G. Q. COPLIN

In the world there is a tendency for one man to think himself better than others. This gives place to contention and strife. Some boast of wealth, position, or talent forgetful of the fact that we possess nothing but what has been given to us. God intended that we should all occupy the same plane, and salvation is the means by which he brings all on one common level. "Let the brother of low degree rejoice in that he is exalted: but the rich, in that he is made low" (Jas. 1:9, 10). When we look at things from God's viewpoint there is no difference between the rich and the poor, the high and the low. All are alike to him, needy, helpless, and dependent upon his love and mercy. The sense of our dependence upon God has a tendency to divest us of all feeling of self-importance. Those who feel themselves above others need only to see themselves as God sees them. In this lies the real secret of Bible unity. There can be no striving for the ascendency when all feel they are on a common level and can sustain no other relationship to each other.

Again, when we stop to consider that our true interests are not in this world, but in heaven, we can readily see the folly of envy and emulation. In Christ all our interests are on a level. We all trust in the same God and Savior, and our hope and expectation are identical.

The distinctions and differences in this present life are largely imaginary and altogether temporary. Death will silence all claims to rank, caste, or title as pertaining to this present world. Here the rich will lay aside his costly garments for the shroud and his form shall mingle with the dust. The high and the lofty have no advantage in death or in the grave, for the worm shall

there devour their substance with the despised and the lowly. The multitudes who have passed away lie undistinguished beneath the cold clod.

Then again at the judgment-bar of God we shall all appear on one level. No preference will there be given to the king or the millionaire. Each will be judged according to the deeds done in his body whether they be good or bad. All those who forget God will receive the like sentence and will have their part together in the lake which burneth with fire. There will be no line of distinction there, but they will mingle their voices together in moaning and wailing because of their fate.

Those who feel their importance and superiority in this world should take heed lest those whom they despise should rank above them at the judgment. God rates men according to character, not by station or ability. The beggar will wear as bright a crown in glory as does the rich, and he of obscure birth and humble parentage will dwell as near the throne as will the great and noble of earth.

"Oh, why should the spirit of mortal be proud?"

Why and How of Church Erection

BY RUSSELL R. BYRUM, SECRETARY OF CHURCH EXTENSION BOARD

Probably no other material thing adds so much to the strength and permanence of a congregation as does the owning of a suitable, properly located place of worship. The advantages of owning its own home are as real with the church as with the individual, if not more so. The family seldom ceases to exist as a family while the members live, even though the landlord does notify them he needs their rented home for another purpose. But too often when a congregation has lost its pastor temporarily and is without a church-building of its own it actually ceases its congregational existence. While the owning of a church home is not a certain preventative of congregational dissolution, it certainly does much to hold the members together in times of stress.

Also owning its church home gives a congregation a standing and degree of respectability in the community that gives the public confidence in it and causes people to be more disposed to attend the services and associate themselves with the church. This has been proved in many cases of experience. It may be said that a congregation is just as much a church of God before they own a place of worship as after, and that spiritual people will

$2 a year is a very low price when considering its quality and comparison to the price of other magazines.

be attracted by the truth taught rather than the building. This is true of God and in a measure of spiritually-minded people, but for the vast majority of the people the building affects their respect for and association with the church.

Then, besides, the rented mission-hall is usually unsatisfactorily lighted, heated, or ventilated. Also the Sunday-school presents a problem in a hall, where usually no separate class rooms are possible and all must meet in one room. These are only a few of the advantages of a church owning its place of worship.

Every congregation that does not own a place of worship should definitely plan to own one as soon as possible. The size and financial strength of a congregation, the prospects and its field, should be given consideration in determining when and what to build or buy. Even if a congregation has no more than twelve or fifteen wage-earners, if it is prosperous otherwise it can safely undertake the procuring of a permanent place of worship. Money invested in a proper place of worship is not, as some might suppose, diverted from the spreading of the gospel, but is used where it will count for the permanent growth of God's kingdom.

But the question usually arises when the erection of a place of worship is considered, How shall it be done? Many questions as to location, plan, and the raising of funds, and concerning the necessary business transactions, are well answered in the book Building a House of Worship, which gives suggestions and plans (it is published by the Gospel Trumpet Company). But here we shall discuss the financial phase. Usually a congregation can get a place of worship if they *will*. If they desire it enough to bear the burdens and make the sacrifice, a way will usually be found. Often a wise, bold leader to inspire confidence and self-denial is needed who will say, like Nehemiah, "Let us rise up and build."

Not long ago a small congregation was worshiping in a dilapidated building that had once been a store. Men of initiative and foresight among them began to urge a building-program. A good site for a church-building was purchased and all began to help pay for it. Then to hasten the erection of a building without an unbearable burden of indebtedness, the brethren began working in the evenings after regular work-hours and at other times excavating for the basement. They continued this for a long time, with the result that they now have a respectable place of worship at a comparatively low cost and the respect of the people of the town, who were impressed with their earnest efforts in building.

Another small congregation much in need of a place of worship, but with few wage-earners, succeeded in getting a place of worship by a still more unique method. A brother furnished them a lot, and a building-fund of a few hundred dollars had been raised by their efforts during a few months. They decided to erect the building in one day. Early in the morning on a certain holiday all the brethren of that congregation and some from places near by gathered at the site for the new church. A brother experienced in building-work had the lumber already delivered on the ground and the work all carefully planned. When darkness compelled them to quit that evening the church was almost completed, insomuch that they were able to lock the doors and finish it with a small cost with hired help. It was a neat well-built structure of good material with a seating-capacity of 150 people, and was finished without any indebtedness.

But in most cases the better way is for the leader of a congregation to have that faith and foresight that will enable them to accumulate a fairly large building-fund before beginning to build and then by regular systematic giving on the part of the congregation to pay whatever money must be borrowed even though it may require a few years to do so. God wants us to plan for the future growth of his work. A good church-building in a good location is a great asset to the work of God and worth all the sacrifice and labor it costs.

THE DEEPER LIFE

Filling Up Life's Depressions

BY H. A. SHERWOOD

A certain portion of a man's farm was so low and marshy that it had never been plowed. It grieved the owner to think that year after year this land had remained uncultivated. At last he decided to fill in the low portion gradually as time and opportunity might permit. Whenever any part of the depression became sufficiently filled he would put it under cultivation. To his great satisfaction he found that this tract of land which had formerly produced nothing was rapidly becoming the most fertile section of his farm.

In the lives of many individuals there are conditions or circumstances which are very hard to endure. Instead of trying to make the best of the situation, some regard themselves as victims of fate and spend much of their time in sad lamentation because of their unfortunate lot in life. Other brave souls have come to realize that if they keep in the center of God's will he will overrule all of these things for good so that their seemingly barren lives will be transformed into a fruitful field of blessing. Gaining victory from apparent defeat is very much like causing the "desert to blossom as the rose."

When Joseph was basely sold into captivity by his brethren and later was falsely accused and cast into an Egyptian prison, he might have complained that fate was against him and that it was useless even to dream of the realization of any noble ideals; but he decided to fill up this seemingly unfortunate depression in his life by faithful service to his fellow prisoners. This proved to be the means of his promotion to greater responsibilities and opportunities even while yet in prison. These prison experiences were a splendid preparation for the still greater tasks awaiting him in the future when Pharaoh should grant him his freedom and make him ruler over all Egypt. Not only was Egypt saved from starvation through his wise conservation of corn during the seven years of plenty, but his father's family were preserved in order that they might become the ancestors of the Hebrew nation from which should spring in due time "a rod out of the stem of Jesse, and a Branch . . . out of his roots" (Isa. 11:1). Thus did Joseph have an important part in the fulfilment of God's promise to Abraham: "And in thy seed shall all nations of the earth be blessed" (Gen. 22:18).

One brother remarked on a certain occasion that if some men were banished to the Sahara Desert, we should hear from them. The years that John Bunyan spent in jail were doubtless very trying to him and it might have seemed, to some at least, in that age that it was time irreparably lost; but the following centuries have proved beyond a doubt that from this apparent depression in his life has matured a rich harvest which shall continue to bless multitudes of needy and burdened souls until the end of time.

As a rule most people become much depressed over past failures. A good way to fill up such depressions is to learn what lessons we can from such experiences and profit by them in the future. With the help of the Lord coupled with diligence and faithfulness on our part, our weak places may be strengthened and we may learn, like David, to behave ourselves wisely in all our ways. We may render greater service by showing a Christlike spirit while enduring a hard trial than by preaching an eloquent sermon. Stephen was much gifted as a preacher of the gospel and his adversaries "were not able to resist the wisdom and the spirit by which he spake" (Acts 6:10). On first thought it might have seemed a great calamity when Stephen was stoned; but his heroic death and Christlike spirit wielded a far greater influence for good than all his eloquence. If all the dear souls who feel greatly depressed because of insults and injuries would catch the spirit of the Master which was reflected to such a remarkable degree in the life of Stephen, their spirit of depression would vanish and they would receive instead "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:3).

"EXAMINE YOURSELVES"

Wouldn't It Be Too Bad?

What may be the reason that I do not find myself more active in service for God? Do I ever say, "Lord, what wilt thou have me to do?" Or do I busy myself entirely with my own affairs, thinking that if God wants me to do anything for him, he will give me a strong impression to do it? Maybe he would have spoken to me in this manner long ago if I had but stopped long enough to listen to him. Maybe I am so busy with my plans and my work that he does not speak to me because he knows I can not hear. Perhaps he would have given me a message of consolation and encouragement, or one of warning for some one if I had given attention to him.

Perhaps the Lord wishes even to call me to be a fisher of men, a minister of his gospel. How do I know, if I have not drawn near to him so he can reveal his will to me? Very likely he will not call me as long as I follow him afar off, but what could he not qualify me to do and call me to do if I lived near him and earnestly desired to do all I could for him?

Maybe he would have me work in some foreign field if I would be more devoted to him and his cause. God is not calling sinners to carry his gospel, because they are not in a condition to do so. May it not be that I, too, am making myself unfit for this great work because of my indifference?

What may I be missing of blessings and service? It would surely be too bad if I should not fill the place that I could fill in the kingdom of God were I to live closer to God and give attention to his call.

—*Anna Koglin.*

"Has some one seen Christ in you today?
Christian, look to your life, I pray;
There are aching hearts and blighted souls
Being lost on sin's destructive shoals.
And perhaps of Christ their only view
May be what of Him they see in you;
Will they see enough to bring hope and cheer?
Look to your light—does it shine out clear?"

QUESTIONS ANSWERED

Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

Why is it that though I have been saved and sanctified for four years and have tithed at all times, I still suffer need temporarily, even to poverty?

While God is very good and always ready to help his people, he does not guarantee them against the natural circumstances of life, such as poverty, sickness, death, and the like. We should not serve God with the expectation that we are going to profit by it in temporal matters. We should serve him because he is worthy to be served and because it is our duty to serve him. Then if circumstances are such that we suffer need or suffer the things that many of the people about us suffer, we can meet these things in a Christian spirit. God has pronounced a blessing upon the poor and speaks of them as being rich in faith. Salvation will not necessarily give us good judgment in financial affairs, nor give to us abilities we do not possess in business matters. If poverty is our lot, let us bear it with meekness and patience, not questioning ourselves or God, but doing the best we can, and being sure that we are enriched in our souls by whole-hearted service to God.

I have been told that the church of God is only another sect or denomination. Please explain.

Whether a Christian body is a sect or not depends upon its boundaries and upon its attitude toward Christians. The boundaries of the church of God are salvation, and all who are saved are in the church of God. All children of God are our brethren and sisters. If we look upon this work as being anything except the universal church of God, that is, if we build any walls about us that are not God's walls; if we cherish a "we" and "you" attitude toward other Christians: in other words, if we are separated from other Christians in attitude, spirit, and sentiment; if we form a distinct and separate ecclesiastical organization from that of the church of God as it is revealed in the New Testament, then we are a sect. But so long as we hold the universal attitude holding all Christians to be our brethren and sisters alike, holding that there is but one universal body of Christians, and having no denominational organization separate and distinct from it, we are not a sect, but an integral part of the great body of Christ.

A brother has had a blacksmith-shop many years and had a big trade. He did his work well, and has treated his customers well. Now another brother worked against his first brother and put up another shop near the first brother's shop, in a place where the first brother's customers had to pass, in order to catch his customers, and has cut off all of the first shop's customers. Has this last brother acted as a brother in the love of God?

A number of principles are involved in this question, and on some of them there might be ground for a difference of opinion. The brother who had the first shop naturally would like to keep his custom. At the same time there is no standpoint from which he could claim a monopoly of the business of the community. The other man has just as much right to have a shop as the first man, and to win trade if he can by legitimate means. The second man is well within his right from a legal standpoint. From a spiritual standpoint, while he is within his right, he should also consider the other individual. It is very difficult to determine how far it would be proper for him to sacrifice his own right for his brother. As a rule, such questions must be settled between one's soul and God, and a hard, fast answer to it can not be given by an outside party. Such difficulties arise in life. We must settle them as best we may, and not harshly judge each other.

Please explain Rev. 5: 1-8. Who was the one who sat upon the throne, and who was it that took the book and opened it? If one was God and God is a spirit, what form has he?

The one who sat upon the throne was God the Father. The book written and sealed with seven seals doubtless represents his great purpose in redemption through the ages. The Lion of the tribe of Judah is Christ. He as the Redeemer is also the Revealer of God's purpose. He has unlocked the hidden mysteries of God's purpose. God is a spirit, but we have no means of knowing what form a spirit has. We do not even know the form of our own spirits. When we cease to be mortal and are glorified we shall be able to know these things. Now it is a great mystery. But it is quite certain that spiritual essence can have form the same as material essence has. When spiritual beings appear to men, they must necessarily appear in material form, otherwise men could not see them, for we can only see material objects.

There are many holiness churches today. How may we know that you are the right one?

There are many holiness denominations today, but only one holiness church, for there is only one church, the church that Jesus built, and all Christians are in it. There are no true holiness people outside of it, and there are no holiness-fighters in it. We get into the church by the new birth. We remain in it by living to please God.

The Bible says, "Ye who are justified by the law are fallen from grace." Does it mean that if we undertake to keep the law, we can not be saved?

The Galatians had trusted in the grace of Christ through faith for their salvation. Certain Judaizing teachers had come and taught them that they must keep the works of the law in order to be saved. So many of them had ceased trusting in Christ's sacrifice as the sole efficient ground of salvation, and had come to trust again in the law; that is, in good works, to earn salvation for themselves. This was falling away from grace and turning again to works, to an entirely distinct and opposing method of salvation, and a distinctly lower plane for salvation. When they began to trust in works for salvation, they ceased necessarily to trust in Christ, for if they trusted in him, works were not essential to their salvation, because salvation through Christ is salvation by grace through faith, and that alone. It is vain to hope for salvation through good works. Trying to keep the old Mosaic law, if we felt it our duty to keep it, would not hinder us from being saved, provided we trusted in Christ for our salvation, and kept the law merely from the standpoint of duty. —C. W. N.

If ye love me, keep my commandments.

—John 14: 12-15.



One Remedy for the Divorce-Evil

BY MATTIE C. FORBUSH

In reading the recent statistics on divorce and learning of the great increase of this evil, our hearts were made sad. Is there no way to remedy such an evil? For an evil it surely is. Yes, we know of one plan at least that will help reduce this evil.

Several years ago a fine young man, a principal of a town high school, courted and married a lovely talented girl. It was love at first sight with the principal, and he was encouraged by the young lady and her mother. Soon they married and moved to another part of the State. He continued teaching. In two years a darling baby boy came to bless the home. It was when this baby boy was almost a year old that we saw her and heard from her lips these words: "Yes, I look well, and many tell me that I am better looking than when I was single—all except Charlie, he flattered me and spoke so sweetly to me before we were married, but now he never seems to be interested in me or his home. Why, I prepare the daintiest meals for him, hoping to hear some word of praise, but he gulps down his meal, then excuses himself from the table and goes off to his books. He never kisses me when he leaves in the morning for his school duties, and a few times I have put myself in his way and held up my mouth for a kiss, but if he kissed me then it was in a hurry. Then he never notices our darling little Charles, our precious baby, but often plays with the neighbor's baby through the fence. I am not jealous; I like to see him friendly, but my heart is so hungry to be loved. He knows that music is my life, but he carefully 'banks' most of his earnings when I should like so much to have a piano. I am getting tired of washing, scrubbing, washing dishes, and such hard work, with not one kind word to help me lighten my toil."

We tried to encourage her and told her we hoped that soon there would be a change for the better. A few days ago we learned that this sweet, talented young woman, possessing a loving heart, had been granted a divorce. The lawyer told us, "It is a shame that her life is spoiled." She is the mother of two children now. One is with its father's relatives, and one lives with the parents of the mother. How sad! The mother is teaching music, but oh, she seems so sad!

Dear reader, as I think over this case, it appears to me that not all the divorces are caused by unfaithfulness and other faults of the wives. There may be instances—and many of them where the wife is at fault, but often the heart of the wife is hungry for the love once promised her. She feels that she is not loved and respected as she should be, and because she is thus discouraged, she decides to "get rid of it all," and off she goes to obtain a divorce—no matter what it costs.

Oh, husbands love your wives—be thoughtful of them! Being a married woman, I speak as a woman. It seems I could not endure living with some men I know, who are so cold and unaffectionate toward their wives, whom they promised to love and cherish. Tell your wife that you love her and act that way. Tell her that you are so glad that you have chosen her as your lifetime companion. Notice the little things she does for *you*. Not long ago I heard a man tell his wife that she could darn his socks so well that he felt sure it could not be done better. He continued by saying that he was proud of her anyhow. This man does not expect his wife to keep his clothes, shoes, hat, and ties in place; no, he tries to save her steps, and although he is a busy man, he does not mind keeping his things in place in order that the roses may bloom on the cheeks of the one he loves. You will not be surprized to know that she too does many things to cheer his heart and make home a fit place for him to live.

Yes, husbands, the divorce-mills will cease to grind when you love and notice your wife as you should. Most women will die for those who love them. You will take a little saucy word from your "best girl" and think it "cute," but how about it now that she has become your wife? Keep your sweetest smiles and words for your wife and children. It is a big investment. "Husbands love your wives."—Bible.

Jesus in the Home

BY ALBERT J. KEMPIN

The place we call home is the dearest spot on earth to man. When you came home from your vacation, you concluded that there is "no place like home."

Today people are concerned about the state of affairs in the political world. They are setting forth what they think are solutions for the betterment of our Government. But they miss the mark. What this world needs today is homes in which Jesus dwells. Do you think that the great World War, in which thousands of lives were lost, would have been fought if Jesus would have been the head of those homes? Surely not.

Homes today are torn asunder by sorrow and grief. They have become places of unrest. Sons and daughters no longer love to linger around the old homestead, but desire to be off to some other place. What can make this world more wicked than a disrespect for the home, for upon the home all society is built? If you want better communities to live in, you must begin with the home. To have better cities we must have homes where Jesus dwells.

In Old Testament times God dwelt in the temple, but today we have the privilege of having him dwell right in our house.

Sometimes it seems almost impossible for people to live together in peace. Especially is this true of large families. Every member of the family is constituted differently. One is careless, the other is very careful in everything. One may like this kind of goods for dress, the other may think it is simply unbearable. One may be very considerate of others' feelings, and another may be harsh, cross and snappy. Is it possible for such people to get along peaceably together? From a world standpoint, no. But from the Bible standpoint, yes. When Jesus Christ died for man, he made provision

the home too. Isaiah in picturing the peacefulness of Christ's kingdom, said, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them" (Isa. 11:6). Not only is this a picture of Christ's kingdom, but it is also a picture of a home where individuals directly opposite to each other in their natures, are dwelling together in peace and harmony. Thank God! When Jesus takes up his abode in your home, then will your home prove an attraction to your children, to your friends, and to your community. If you let him have his way, he will restore peace, he will bring comfort. Oh, that people would let Jesus into their homes! What blessings he would bestow upon them! Perhaps your home is one in which Jesus does not dwell, and you are lamenting over the condition of your home. Let Jesus in. What a blessed privilege to have the very Son of God dwelling right in our midst! He is the only one who can restore order out of chaos. He is the only one who can bring peace to a sin-torn home. Behold, he stands at the door and knocks. Let him in.

OUR YOUNG PEOPLE

The Want List

BY A. T. ROWE.

The busy merchant keeps a want list. Customers call for a new article. The staple stock becomes exhausted. With his "want" list, when the commercial salesman calls he is ready for him.



A. T. Rowe

The good housekeeper is not a stranger to the "want" list, and it saves her time and worry by noting her needs as they arise. Children have their want lists, sometimes of considerable length. Young men and women have their want lists.

The church has a want list, and so also has the big world of humanity around us, and it is for you and me to supply the things called for on this list:

"Boys of spirit, boys of will,
Boys of muscle, brain, and power.
Fit to cope with anything,
These are wanted every hour.

"Not the weak and whining drones,
That all trouble magnify.
Not the watchword of 'I can't,'
But the nobler one, 'I'll try.'

"Do whate'er you have to do
With a true and earnest zeal.
Bend your sinews to the task,
Put your shoulder to the wheel.

"Though your duty may be hard,
"Look not on it as an ill.
If it be an honest task,
Do it with an honest will.

"At the anvil, on the farm,
Wheresoever you may be,
From your future efforts, boys,
Comes a nation's destiny."

"Men wanted," "Workers wanted," "Hustlers wanted," "Wide awake people wanted," are notices we see posted about offices, factories, stores, farms, and in newspaper advertisements, but who ever saw or heard of a sign "Weaklings wanted," "Shirkers wanted," "Idlers wanted," "Sleepy-eyed people wanted"? The great want list of the church and of the business, commercial, and social world today is never completely filled. Turn out into these various channels all the men and women of worth that we may, and "yet there is room." The church and the commercial world has been calling for centuries, and is calling loudly today—yea and always will be calling for boys and girls, men and women who can and will do things. There are sufficient sponges in the world—those who simply absorb, and give off nothing of benefit to God and humanity. These are mere parasites on the spiritual and economic bodies. You can be a parasite without any effort. But it gives more pleasure and genuine satisfaction to stem the tide of opposition, make an earnest effort, and be something and somebody. And the church needs you, the world of commerce needs you, humanity needs you. You are on their want list, and there is honorable employment, both religious and commercial, in the big wide world for every worth-while individual. Then let us fill this want. Let us arise to the occasion. But we can not do it by whining, complaining, bemoaning our "hard luck," shirking, loafing, idling, dreaming, wishing, hoping, trusting. The royal road to success lies in being and doing—being the most that we can be and doing the most that we can do. The young man or woman who sets out in life with this resolution firmly fixed, and holds to it, is assured of success.

At the Emlenton (Pa.) camp-meeting several who have been taking the Trumpet from twenty-five to thirty-five years said they would not do without it if the price increased to $5 a year.

But all this requires unremitting toil. If we would fill God's want list, we must work and work hard. We must not be discouraged with temporary setbacks. We must "press toward the mark." We must have that "never-say-die" spirit that has characterized winners in all ages. In the church of God today a mighty army of young men and women is marching on. The future is before you. May God enable you to be all that he would have you be, and may you do your part faithfully.

Our loftiest conceptions, embodied in the most costly and precious material forms, must fall short of Infinite perfectness. —*W. Burrows.*

The Language of the Soul

BY J. GRANT ANDERSON

Prayer is the language of the soul, and the main avenue by which we commune with God. It is the key by which the hungry soul unlocks the treasure-house beyond the sky. In the 18th chapter of Luke we have a parable spoken by the Master of an unjust judge who listened to the prayers of a persistent woman. It is evident that this unholy man listened to her and granted her request wholly from a selfish purpose—to get rid of her. The fact is, the woman secured what she desired by continually pleading, and that seems to be the lesson the Master would have us learn. In making the application, Jesus said, "Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily." Prayer means different things, some of which are, imploring, entreating, supplicating, giving of thanks, asking for help, and it also includes companionship.

To Whom Shall We Pray?

In Phil. 4:6 we read: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be known *unto God.*" My dear old father used to pray to the Virgin Mary, and house of gold. Once I heard some strangely devotional people pray thus, "O Holy Ghost, come. Come, Holy Ghost"; and turning to the audience, the preacher said, "The Holy Ghost would do wonders if we could only get him to come." Those peculiar people had expected the "power" to come upon their members in a wonderful way, and had the ground covered in straw, so they could fall about and roll around, but there was opposition there that day, and so the Holy Ghost (?) did not arrive until after three church of God ministers had gone. According to the statements of the Scriptures, prayer is ordinarily to be made to God directly, in the name of Christ, for what we need. In Jas. 1:17, we read, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

Why Do We Pray?

Not many months after a child is born we hear it calling for companionship in the low mutterings which are so sweet to the mother's ear. Why does it coo and strive to be understood? It is that developing instinctive, inherent principle God has implanted within every human being which longs for companionship, to communicate, to give and to receive. It is the same with the newborn spiritual babe. It begins immediately to cry to God—its Father—to the church—its mother—for food, and to seek a closer companionship. Prayer supposes a need somewhere, and comprehends belief in One who can supply it abundantly. Jesus spoke another parable once, stating that "men ought always to pray," but we do not pray simply because of a written command, but because of an inherent need, and a natural instinct. In Acts 12 we have the account of terrible persecutions against the church and Peter being in prison, but we see in verse 5, "prayer was made without ceasing of the church unto God for him." As a result of such prayers God sent an angel down and delivered him so quickly that they were astonished.

There is a story of a boy who ran away from home to get rid of hearing his father and mother pray. He was the only child. While in a distant country a big storm blew down the house which was the humble dwelling-place of that father and mother, and when kindly hands removed the debris and lifted the dying form of the mother, her last words were, "Oh! God, take care of my wandering boy." These words entered the ears of the Lord on high. Father and mother were both killed and laid side by side in the cemetery. As soon as the awful news reached the boy, he started for home. Arriving in his home city at midnight, he went immediately to the cemetery—for there lay the only ones whom earth held dear to him. The silvery moon shed a pale light on the scene of a tragedy which, to him, was too deep for human tears. He kneeled between two graves, and while his voice was hushed by human emotions, yet a prayer for forgiveness ascended from his heart to a throne of grace and he became a changed man. It was an answer to his mother's dying-prayer. Mothers, keep on praying, for we serve a God who hears and who will not forget. I firmly believe that God will answer our prayers—that he will avenge those who cry unto him day and night. They may not be answered now, but they will be answered, sometime, somewhere,

God Is Under Obligation to Hear

In John 9:31 we read, "Now we know that God heareth not sinners: but if any man be a worshiper of God, and doeth his will, him he heareth." We must be more than a mental believer and must have more than a theory of good works, we must be a heart-believer and a performer to get an audience with the great God. We should not be satisfied when we get through talking, asking, begging, or thanking, as the case may be, but we should get an answer of some kind. In 1 John 5:15 we read, "And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." In Matt. 18:19, Jesus declares, "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Long ages before the dawning of the blessed day of full salvation the man of God wrote, "This poor man cried, and the Lord heard him, and saved him out of all his troubles" (Psa. 34:6).

Where Pray?

In 1 Tim. 2:8 we read, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." It is a good thing for every one some time or other to pray in public. Some people are especially gifted in public praying. I have in mind a dear brother whom I should rather hear pray than any person I know. His prayer seems to help me more, to stimulate courage in me more than the ordinary sermon. How do people know whether or not they are thus gifted unless they try? To be able to pray an intelligent prayer in public is a wonderful accomplishment. Somebody wrote a poem one line of which was, "God was there when Mother prayed."

To pray in public is not enough, for we read in Matt. 6:6, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Secret prayer gives positive strength for battle. It gives power to perform an

to resist. It gives strength to character and gives courage and inspires hope.

How Much to Pray?

Some one has said that "God respecteth not the arithmetic of our prayers—how many there are; nor the rhetorie of our prayers—how neat they are; nor the geometry of our prayers—how long they are; but the divinity of our prayers—how heart-sprung they are." We should never allow ourselves to get into bondage. The enemy has made some poor people believe they should remain upon their knees for hours at a time, or should pray out loud by the hour, or should struggle and agonize as though they were in deadly combat with some gigantic foe.

We should pray intelligently. We feel a need, or see our fellow man in need, so we go to the God of the Bible —the creator of the universe—our dear heavenly Father, and ask him kindly to supply the needs. We should be in earnest, to be sure, for a prayer that does not issue from the heart always stands without the gates. As for me, I would rather press through into the inner court, into the very presence of the King, and be refused—have him say, "No"—than to have no other assurance only that I had "said my prayers." A merely mental prayer for our loved ones—for their salvation, their healing, or their safety—is no more valuable to them than a worthless cheek sent them to purchase bread for their physical bodies. When we pray—if it is only for one minute—let it always be from the heart, or that much time is wasted. Let us not say our prayers—let us *pray*.

Huss, the "John Baptist of the Reformation"

(Continued from page 9)

Bunyan and others, he found his darkest hours of suffering made bearable because of the presence of his lovely Lord.

On various occasions he was brought before the Council, where many charges were brought against him, many of which were untrue. These he denied, while the others he most stedfastly and ably defended. No insult, abuse, or mockery was too cruel for his oppressors to heap upon him, but he confronted them calmly and composedly, yet with firmness and boldness, never failing to stand unmistakably for the truth.

Jerome Hastens to His Assistance

Jerome of Prague had not forgotten the solemn promise he made to his dear friend at the time of their parting, and, upon hearing of his misfortune and danger, he at once hastened to Constance accompanied by a single disciple and without a safe-conduct. He arrived in the city on April 4, after Huss had spent some time in imprisonment. Not being known by the crowd, he mingled among them and learned of their cruel intentions. He learned that Huss would leave his prison only to die. Receiving this disastrous intelligence, he thought all was lost and stricken with alarm fled for Bohemia. Stopping at Uberlingen, he appealed to the Emperor for a safe-conduct, but received none excepting a useless one from the Council. In this they demanded his appearance within a fortnight to answer to the charge of heresy. This was indeed a blow to him and he proceeded homeward with an aching heart. However, his adversaries were on the lookout and in the Black Forest he was arrested. His captors hastened back to Constance jubilant because they now had in their power the two men whom Rome most feared. He was brought into the city on a cart, loaded with chains and surrounded by a guard of soldiers.

Like Huss, Jerome was committed to a loathsome prison, where tortured and afflicted he endured the pains of death many a time. He was bitterly assailed before the Council, where his attempts to answer were drowned by deafening shouts: "To the flames with him! To the flames!" After this enervating experience he was conducted to his loathsome dungeon, where his persecutors, bent on the subjugation of his spirit, chained him in the most painful posture, and fed him on bread and water.

Thus these two capable and holy men were now where no mercy could intervene nor justice with her palsied arm enforce her decrees, for this was the age of Rome's glory but the world's midnight.

The Why of Temptations

(Continued from page 7)

fication of desires there is no possible creation of character, unless it be the creation of a bad one, as the boy or girl who is pampered all his life grows up into a weakling whom no one likes. God has given a revelation of his will to man, both in nature and in his written Word, which requires man to put his desires into restraint; and if he will not, he sins.

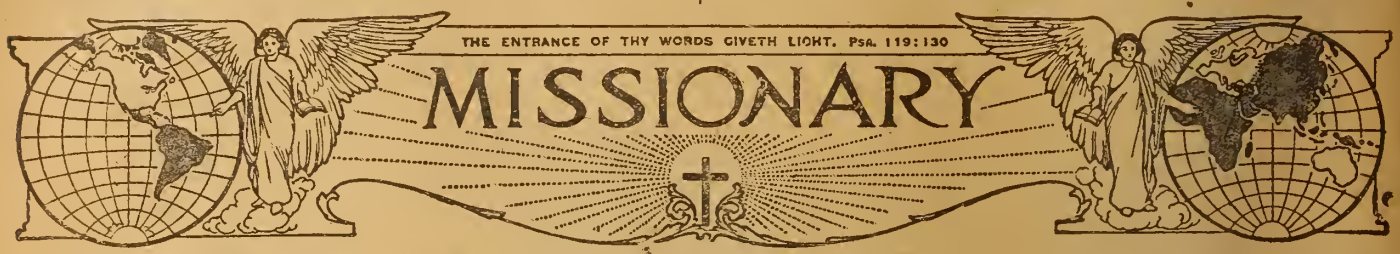
Desires, then, which God has given man for his good and pleasure may become the source of temptation; when man has lost his self-restraint, his desires become lusts which bring forth sin. The combustible material then lies within us and temptation and Satan are only the sparks that set it off. Since we are continually absorbing into our lives things from the outside, how important that that which we take in be non-combustible! Every man is tempted in the direction of his peculiar weakness, in that which he loves. Not every one is weak in the same direction. Balaam and Judas loved money, which was the source of their temptation; and because it was not restrained it became sin and their downfall. It may be the desire for amusement or dress or adornment which is the source of another's temptation. The mind should be kept pure and free from the influence of light and chaff literature and from foolishness, for those who feed their minds with such are only laying up combustible material and feeding the flames of temptation, which means certain downfall. Neither should the Christian choose worldly companions for his constant associates, for "evil companions corrupt good morals." Samson was too often found in the company of the Philistines and so was led astray, so the Christian is only feeding the source of his own temptation by too close association with worldly companions. Man is not drawn away so much by the subtility of the devil as by the strength of his desires and the weakness of his own will. These are not to be endured, but spurned, fled from.

Temptation Is Not Sin

Though a man be tempted, he may not have committed sin. How many conscientious souls have been harassed by the devil because they have suffered temptation along some line! But it is only the yielding that is sin. An old English preacher has said, "I can not help it if the devil comes up to my door. I can not help it if he lifts the latch and walks in. I can help it if I offer him a chair."

May we as Christians hold the right relation to our temptations and they will prove a blessing, stepping-

stones to deeper spiritual life. Flee from temptations to evil; but God-sent trials endure with patience, for they assure us of God's gracious interest in our higher spiritual welfare, and "God will not suffer us to be tempted above that which we are able to bear," and "blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."



Ramabai—The Hindu Widow's Friend

All hearts were stirred with sympathy when Ramabai's daughter, Manorama, went Home a few months ago, and again last December when Soonderbai Powar died and left Ramabai, the "Indian Widow's Friend," without the help of those nearest and dearest to her. But our heavenly Father knows what is best for his children. When "India's Uncrowned Queen" came to her heavenly coronation her only daughter, and her dearest friend and coworker of many years, as well as many of her daughters in Christ, were waiting to receive her with acclamation and joy.

Ramabai, the daughter of a learned Brahman shastri, had an unusual life for a girl of her day in India. Her father, a widower, while at a *mela* or religious festival in the city of Nasik, on a pilgrimage seeking for peace, met and married the little nine-year-old daughter of a Brahman pilgrim. That very day he started with her to his home in Mangalore, nine hundred miles away, and Lakshimabai, the little child wife, never saw her parents again.

Some years before he had studied with a noted shastri in the city of Poona and had set daily with his teacher in the Peshwa's palace, outside the curtain, behind which he could hear Rani, the Peshwa's wife, as she read and studied under the shastri's direction. He was impressed with the fact that women might be taught to read and had tried to teach his wife to read. His mother forbade the lessons and his wife did not wish to learn so that he gave up the attempt. Now, however, he began to give his new little child wife lessons in Sanskrit. As his mother insisted that there must be no lessons in that Hindu house, Ananta Shastri took little Lakshimabai and his household goods and departed into the Western Ghauts into the Forest of Gungamul, a remote plateau. There he built a house, made his home, and taught his wife to read.

Here their three children were born—two daughters and a son. Ramabai, the only child who survived, was born in April, 1858. When she was old enough to learn to read her father was so busy teaching many *chelas* or disciples that her mother, Lakshimabai, was her first teacher. The household by this time had been increased by Ananta Shastri's father, mother, and the son of his first wife, so that Lakshimabai's day was filled with household tasks. Each morning before it was light she would waken Ramabai with sweet words and caresses and holding her in her arms would whisper the Sanskrit words to her. Later when her father found how apt a pupil Ramabai was, he became her teacher.

When Ramabai was nine years old the family left their forest home and spent seven years in pilgrimage, visiting shrines, temples, and sacred rivers. They were welcomed by the priests because of the gold the father gave to them, but later when famine came and their money was gone the priests drove them away with harsh words and curses. The suffering among the poor families became intense and Ramabai heard her first call to service come during this famine when she saw the suffering among the little child widows.



E. A. Reardon and F. G. Smith at the home of Pandita Ramabai

Ramabai's father fell ill and knowing he could not live long, he gathered his family about him and bade them farewell. As he took sixteen-year-old Ramabai in his arms he said, "You are my youngest, my most beloved child. Trust in God, for there is a God somewhere and he will care for you."

The poor old Hindu had traveled about India for many years seeking for peace and a knowledge of God, but died without ever hearing of Him who came to reveal the heavenly Father and the way of life.

A little later, at Raichur, Ramabai's mother fell ill and died, and in a few days her sister followed. The surviving brother and sister suffered much from lack of food, and many times ate leaves of trees and the hard seeds from the bushes.



Pandita Ramabai

For four years they traveled over India lecturing. The pundits (or teachers) of Calcutta examined Ramabai in the Sanskrit and in the sacred books of the Hindus, and finding her an unusual scholar, they called her *Sarasvati* (goddess of wisdom), and gave her the title of Pandita (teacher). This was the first time such an honor had been conferred on a woman in India.

After her brother's death in 1880, caused she felt by excessive fasting and penance, Ramabai married a Hindu barrister, Bipin Bihari Medhavi, M. A., B. L. As neither she nor her husband believed in Hinduism nor in Christianity, they were married by the civil rite. At the end of nineteen months of happy married life, during which time a little daughter, Manorama (Heart's Joy), had come into their home, the husband died suddenly from cholera. Of his death Ramabai says, "This great grief drew me nearer to God. I felt that he was teaching me, and that if I was to come to him, he must himself draw me."

As a widow, Ramabai again took up her lecture work on the position of Hindu women, declaring that the ancient Shastras did not degrade her position as the modern interpreters taught that they did. She formed a society, known as the Arya Mahila Somaj, in Poona, to promote the education of women and to discourage child marriage. Branch societies were established in other cities.

During this time strange forces had been at work in Ramabai's heart. She had become definitely conscious of God's guidance and longed for a deeper knowledge of spiritual things. She had written a book on "Morals for Women" and with the proceeds of its sale determined to go to England. She and her little daughter Manorama were kindly cared for by the Sisters in St. Mary's Home at Wantage and here she came to know the truth of Christianity. She accepted Christ and on September 29, 1883, she and Manorama were baptized in the Church of England.

After three years given to the study of English, science, and mathematics and to teaching Sanskrit in the Ladies' College at Cheltenham, she received an invitation from a cousin, Anandabai Joshee, in Philadelphia, saying: "Ramabai, come over and see me graduate from the Medical College. Come and see these American women; they know how to do things."

Ramabai decided to visit America before returning to India and in Philadelphia she took up study of the kindergarten system. Manu, the great lawgiver of the Hindu, taught that the only place where a woman could be independent was in hell. But Ramabai saw in the kindergarten system a basis for training the women of India to support themselves and to be independent even in India.

On her return to India some Brahman gentlemen helped her to secure a house for a school which was named "Sharada Sadan" (House of Wisdom). Only two scholars came. One seemed very stupid, but Ramabai persevered and today that former stupid girl is the happy wife of a professor in one of the colleges in India and the founder of a home for widows. In 1890 the Sharada Sadan was moved to Poona and a permanent home was built on land purchased by the Ramabai Association of America. Poona is a Brahman city and there are always many high-caste widows there. The school increased in numbers, many widows coming to escape the suffering and persecution of their homes.

Each morning before the day's tasks were begun, Ramabai and Manorama had family prayers in their room, with the door open. At first the girls and women stood outside and listened to the Christian hymns; then later they entered and sat on the floor beside Ramabai during the morning prayers. Some of the Brahman gentlemen on the Board of Directors visited the school and said:

"Ramabai, 'tis a strange thing for a woman to leave her native land and wander here and there about the earth; 'tis no wonder you have gone after strange gods, but now, that you have come again to your native land surely you will forget those strange gods and again you will worship the gods of the Hindus. But if you and your daughter will worship those strange gods, then when you do, you must close your door." For twenty-four hours in the day the door stood wide open to help any that might come and Ramabai would not close it when she talked to her God. When she told the directors this they said, "We'll take away our women from your school, we'll pull your house about your head, we'll publish you all over the land of India as the friend of widows and the breaker of caste."

Ramabai had longed to help the little widows of India, but she had no money with which to continue the work. The storm threatened to destroy her work, but in that storm God sent his greatest blessing. The Brahmans took away all their women, as they had threatened, and published all over India that Ramabai was the "friend of widows and the breaker of caste." Little widows listened and said, "Ramabai is our friend. If we

are ill-treated, we will go to her." They began to come, many of them with poor tortured bodies, sad hearts, and broken lives.

Ramabai realized that she was not sufficient for her task and a longing for a deeper work of grace took possession of her soul. In April, 1895, with fifteen of her girls who had become Christians, she attended a camp-meeting at Lanouli, conducted by the missionaries of Western India. Early one morning she went out into the hills and true Orientalist and devotee that she was, she humbled herself before her God, threw herself on her face, and asked God for this great gift in her life. As the sun came up over the Western Ghauts, the Sun of Righteousness shone in her heart and gave her the peace that the world can not give and can not take away. Then she asked God to give her many more girls to teach. She thought she asked too largely, but God spoke to her saying, "Is anything too hard for me? Oh, ye of little faith, wherefore will ye doubt?" Comforted, exalted, and dedicated anew to God's service, she went back to Poona to abide God's time and to follow his leading.

A year later a great famine broke out in the Central Provinces. Ramabai longed to rescue some of the women and girls, but had no one to care for the school while she was gone, or any money to support the girls she might rescue.

One morning at prayers one of the women said, "Bai, why do you not go into the Central Provinces, and bring back some of those famine women to care for them and teach them about this God of whom you have told us? We will be good while you are gone and will do everything your sister-in-law Mami tells us to do."

So Ramabai went out into the Central Provinces, but she found that she could not take any of the girls away from relief camps without the permission of the British Government. As she stood waiting for the officers to come and open the camp that morning, she understood why the Brahmans preferred to have their wives and daughters die of starvation than that they should be insulted and ruined at the relief camps. She saw two beautiful high-caste girls come near loaded with jewels. The younger one was crying bitterly, and the elder one trying to comfort her. Men from the Hindu temple were following them, were offering them silken saris, jewels, fine food, and servants to wait upon them if they would only go with them. How Ramabai longed to put her arms about the girls and protect them, but she dared not touch them lest she break their caste. She spoke to them, however, and told them that when the relief camp was open she would ask permission to take them to her home and protect them. The elder one came and fell at her feet and said, "Bai (woman), we'll go with you if you will only let us be good. We are so afraid of those men."

The officers gave her permission to take as many girls and women as she would guarantee to care for, and with these two girls she gathered three hundred other girls and women and took them with her to Poona. But when she reached the city the authorities said, "You can not bring those women and girls here, for they are from the famine districts and have all kinds of diseases. Take them away."

What should Ramabai do? Then God's hand was revealed. A few weeks before a friend in America had sent some money with which she had purchased one hundred acres of land about thirty miles outside of Poona. To this farm at Kedgaon she took the girls and women and there they camped in the fields. They built booths of the branches and leaves to protect them from the sun and moon.

Friends in England and America, hearing of the work of famine widows, sent money and a settlement was built which they called Mukti (Salvation). Here the three hundred women and girls were housed and fed and trained. They were taught sewing, cooking, farming, weaving, setting type, and spent many hours in the schoolroom each day.

Some years later when Gujerat experienced a terrible famine, Ramabai was again led to go to the famine area and gathered in hundreds of girls and women. Among these were girls rescued from an evil life, so that a Rescue Home was built across the road from Mukti. This was cared for by Miss Edmonds and later by Mrs. Baker, of Rochester, who came to visit but remained to help. The corner-stone of the Home was laid on March 20, 1898, in faith and in obedience to God's order, although not a single copper was in the building-fund.

The older girls rescued in the famine in the Central Provinces became the nurses and the teachers for the girls saved in this later famine. Ramabai said: "It seems to me that these girls were sent here by special providence of God, to be trained to care for their sisters who came from the later famine."

As day by day God led Ramabai on in her work, so her faith and that of her workers increased. When one time fifteen hundred dollars was needed to complete some of the buildings, early one morning Ramabai and her Christian girls and women gathered in the chapel for a day of fasting and prayer. All day long they fasted and prayed, and as the sun was setting with one accord they rose and sang, "Praise God from whom all blessings flow," thanking him for answering their prayer. Then they went to their evening meal and to rest. That same night in a city in America a man could not sleep. God was speaking to him, but he would not listen. Just as the morning sun peeped in at his window he dropped on his knees beside his bed and said, "O Lord, I will send Ramabai the $1,500 this morning." Ramabai's prayer was answered.

Many other instances of answers to prayer I was privileged to hear as I sat beside her and read from her book of answered prayer as she told me of time after time when they had no money to buy food for her great family of 1,500 and 1,600 women, and when they needed money to dig their wells, to build their buildings, to care for the sick, to equip their printing-plant, to rescue famine girls. On the left-hand page of the book was the need written down, the day and hour when a special prayer service was held; on the right-hand page was the day and hour when the answer to the prayer was received. The date of the postmark on the letter was many times the same day as that on which the needed gift was asked.

In humble homes are happy Christian wives and mothers who without Ramabai's aid would have died of starvation or lived a life of shame in some temple of India. Scores of Bible women, trained at Mukti, are today giving the Bread of life to their less fortunate sisters. Nurses who learned from Ramabai the joy of service are bringing relief to suffering womanhood. Teachers in the schools of cities and villages of India are opening the eyes of the mentally and spiritually blind.

—*Kate C. Vickery in Missionary Review of the World.*



The Dayspring from on High

Including Sunday-Sesson for October 8—Luke 2

BY E. F. ADCOCK

He was coming, so the prophets for centuries had foretold. And already the herald had announced that "the morning cometh." It was evident that the time was near; but in what manner would the prophecy be fulfilled? What could be a fitting advent for one so great? Here was coming the King of the Jews, a "Prince," a "Law-giver," a "Judge," the Desire of all nations, etc., as he was variously called. Great were the promises concerning this King, and great was he to be. What could be a proper reception for one so great? He, the very Son of the great God, was coming to establish a kingdom the like of which for extent, glory, and splendor had never on earth been known. It would exceed that of the Pharaohs, that of Nebuchadnezzar, yes, and even that of David and Solomon. Oh, there could be no comparison! What array of finery, of riches, of applause, could do justice to him?

The Garb of Divine Royalty

After the angel had appeared to Mary telling her that she should in very truth be the mother of this great heavenly Prince, fate decreed—no, it was not fate! such important events are not left to such an uncertain thing as fate. It was God who was taking a hand in the affairs of men when it so happened that a census of the Jews was required and Joseph and Mary left their home in Nazareth, Galilee, and journeyed to the old tribal home in Bethlehem, Ephratah. You know the rest of the story—how the inn was crowded and these two Galilean travelers were forced to seek shelter in a stable; how in that humble place Mary brought forth her firstborn son and herself wrapped him in swaddling clothes and laid him in a manger; how the shepherds were awakened by the sweetest carol ever sung to man, by which they learned that the Christ was born; etc.—the sweetest idyl known to this world. But could it be possible that this child was he who should come to reign so gloriously? Little did the world then realize it was so. How can men argue that the account of Christ's birth is a Jewish myth? Nothing could be more contrary to the Jewish popular conception of the Messiah than this humble advent. But men are so poor at judging values! What earthly glory or riches could do justice to him who had opened the gate of heaven and come through? Any display of earth could have been but vain presumption. "If we think of Jesus as the Messiah from heaven, the surroundings of outward poverty, so far from detracting, seem most congruous to his divine character. Earthly splendor would here seem like tawdry tinsel and the utmost simplicity like that clothing of the lilies, which far surpassed all the glory of Solomon's court." Here, then, is proof that the temporal can not figure in that which is spiritual: the soul of the beggar is of as much worth as the soul of the king, and the strongest and greatest of men must become as a little child. Christ's mission was to the whole world.

Zacharias' Prophecy Fulfilled

In that wonderful burst of prophecy, in the previous lesson, Zacharias spoke of the event which we have been discussing as the visitation of the "Dayspring from on high." Indeed, the swaddled Babe in the manger was he who would "give light to them that sit in darkness, and in the shadow of death." Why, then, was not his full glory and majesty revealed without delay? Why did not the destined splendor of his kingdom become immediately apparent? No, God works with more wisdom. Is the darkness of night suddenly supplanted by brilliant noonday? Such an occurrence could but work disaster. So that first visitation of the Dayspring came not full-orbed; it was to reach its zenith gradually. Singularly wonderful was this break of day, yet so quiet and unassuming. On that eventful night when occurred the event that gives such prominence to the 25th of December, how little the world knew that the most glorious of days had dawned on earth. And now at the evening-time when

> "We stand in the glory that Jesus has given,
> The moon, as the dayspring doth shine;
> The light of the sun is now equal to seven,
> So bright is the glory divine,"

how many stand in the light and comprehend it not!

Simeon's Felicity

But Simeon saw that light. His whole lifetime had been spent in waiting with great eagerness for the Light from heaven. It seems Simeon enjoyed a rare favor. We recall the time Abraham, in replying to the question put to him by Isaac as to where the lamb for the offering would be obtained, said, "My son, God will provide himself a lamb" (which seems almost symbolic of the "Lamb slain from the foundation of the world"). Abraham waited, but saw not. Jacob showed his attitude of waiting when he said, "Until Shiloh come." Moses declared, "A prophet shall the Lord your God raise up unto you, of your brethren, like unto me: him shall ye hear." David, Isaiah, Jeremiah, Ezekiel—all the prophets waited, but saw not the Christ. But Simeon waited—and he saw that "Light to lighten the Gentiles, and the glory of thy people Israel." What a privilege! But do we appreciate our own privilege, which is no less? Today we may seize hold of the Christ in a fuller sense than did Simeon. But why was Simeon so favored above many of his day? Perhaps we can find the answer in the conversation of two persons who were returning from church together. "One of them said to the other, 'How is it that Mr. Bramwell has always something new to tell us?' 'Ah,' said the other, 'I can tell you how it is; he lives much nearer the gates of heaven than many of us, and God tells him things He does not tell other people.'" And to live close to heaven is to live close to Jesus, for as some one has said, heaven can be spelled with five letters, thus: J-e-s-u-s.

Thank God for the Dayspring that lights up the way to heaven's glories!

TESTIMONIES TO DIVINE HEALING

Miraculous Recovery

From my eighteenth year I had never gone to church. At thirty-five years of age I became afflicted with a tumor. I said, "If there is a God, he can heal me." But I said it rather threateningly. So I asked for prayer, and as you may suppose, I kept getting worse. I got so large I could not dress. One day while trying to put on my clothes I could not stand it, so I impatiently threw them across the room. Then I cried and felt as if I were lost, and asked the Lord to forgive me, and he did. But he allowed me to get larger.

I was unable to go to church and in the town where I lived no one believed in divine healing, and all thought that I was crazy. I used to sit alone and pray, "O Jesus, please let me find the true church, the people that belong to you. Some one heard of me and came to my house with the Gospel Trumpet, and her heart full of Jesus—dear Sister May Frazee, of Arkansas City, Kans., and her young son, who has given his life to Jesus.

My husband brought me back to my old home to die and on February 6, 1922, I was taken very ill and suffered beyond words. My aunt called Brother and Sister Sheldon to come and pray for me, also Brother and Sister Jackson, of the Free Methodist Church. My husband called for Dr. Jickling, the doctor I had before we left here. But he did not come then. My aunt then called her doctor, a Dr. J. H. Stewart. He said that there was no hope for me and I would die before morning. At last my old doctor came and said that he would never have known me after my having been away seven years. He went down-stairs to telephone and called a surgeon, Dr. Manwarring, and in less than thirty minutes they were drawing fluid from the tumor. In another room Brother and Sister Jackson were on their knees talking with our King, and Head of surgeons. I was already turning purple, hands, lips, and around my ears. Dr. Manwarring thought I would die before morning. But while Brother and Sister Jackson were yet in prayer God answered. Both the doctors said drawing the fluid would only relieve me. I lingered for a week and then they took me to Hurley Hospital. Dr. Jickling tried to persuade Dr. Manwarring to operate, but he said, "She will never make the operating-room." Dr. Jickling, however, insisted. Sunday night my nurse got me ready. I was so far gone they could not give me ether, so it was done under a local anasthetic. I was on the operating-table for two hours. But I never had a pain from the moment I left the operating-room, not one pain from gas or anything. Dr. Manwarring said that the tumor weighed about eighty-nine pounds; it had crowded my stomach and bowels all out of place.

Three weeks and three days after I was out and walking in front of the house. I know that every breath I draw and every bit of strength is God-given.

One day when Dr. Jickling called he said, "Your recovery is nothing short of a miracle. Surely you have a work to do and I hope that you do it." Before I left the hospital, Dr. Manwarring said, "It is like taking one from the grave and fitting him up to live." I know some will doubt the weight of the tumor, but if they do, have them write Hurley Hospital, Flint, Mich. My case was the talk of the doctors and nurses of Flint. Jesus had a hand in my case.

Will the saints pray that I never fail to do the work Jesus has for me? Mrs. Gertrude LeUnes.

TO WHOM IT MAY CONCERN:

This is to certify that on February 13, 1922, Mrs. John LeUnes had removed, at Hurley Hospital, an ovarion cyst of unusual size. One week previous to the removal of this cyst thirty-six quarts of fluid were removed. Then one week later the tumor was removed under local anesthesia, the patient's condition being such that a general anesthetic was not advisable. Before delivering the tumor ten quarts of fluid were again removed and even after this the tumor filled a large-sized dish-pan. The estimated weight of the tumor complete was eighty-nine pounds. The patient has made a miraculous recovery and now apparently is on the road to health.

D. S. Jickling, M. D.

March 14, 1922, Flint, Mich.

Healed of Diphtheria

Winslow, Ind.—I am eleven years old. I am saved and I trust God for healing when I get sick. On Thursday, Dec. 29, 1921, I took diphtheria, and was so bad that I could not talk above a whisper for several days. My father and mother prayed and requested others to pray for my healing. I got some better, but was not healed. I was determined to trust myself in the hands of God, for I believed that he would heal me. Brother and Sister A. J. Haste, our pastor and his wife, were called to come and pray for me. They came and anointed me, prayed the prayer of faith, and the dear Lord wonderfully healed me. Four days later I was able to go to school again. To God be all the praise. I desire the prayers of all the saints that I may keep saved and that I may sometime be able to fill a useful place in the church of God. Your saved sister in Christ,

Virginia Powell.

God Touched Her Instantly

Shelbyville, Ill.—In November, 1921, I was stricken down with appendicitis. One of the best physicians claimed puss had gathered around the appendix and that only an operation would do any good. This physician knew my faith in God, as he had treated my daughter, who was operated on in September for the same trouble. He gave me no medicine and left me saying he would not urge me into the operation, but not to neglect it too long. My children were all called home. I grew rapidly worse, sinking almost entirely away at times. I asked that a brother in the ministry be sent for. My daughter Mabel sent for him immediately. He arrived on Sunday night at half-past ten o'clock, December 4. Thirty minutes before his arrival I had another sinking spell. When I felt it coming I could only pray. I did not believe I could last till he arrived from the train. The outside doors had to be opened and they raised and fanned me. As soon as the brother arrived and had got warm, as it was a cold night, he anointed me and prayed for me. God touched my body instantly and strength and warmth came back to me. I had been so weak my friends would not let me get up immediately, but, praise God, I could have done so and wanted them to bring my clothing so I could get up and help prepare breakfast.

God has healed me many times in the five years I have been walking in the beautiful light of God.

Mrs. Elora E. Moor.

The only worthy obedience is that which is hearty and complete. —*D. C. Hughes.*

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.

WITH THE BRETHREN

Bro. E. A. Austin writes that a revival is to begin October 20 at Greenville, Mich. He asks the brethren to pray that God will visit them in mighty power.

The church in Kansas City, Mo., are planning a fall evangelistic campaign to be conducted entirely by their home forces. It will include a Sunday-school drive, a month's cottage prayer-meetings, and home visiting, ending with a two weeks' revival at the chapel.

Bro. Paul Kenagy, who has been assisting Brother McAlister in the Lord's work at Hutchinson, Kans., for about two years, is now going out into the evangelistic field for God and the lost. His address is 416 Eleventh Ave., East Hutchinson, Kans.

If you can not well send your children to some other Sunday-school, or there is none in your community, make one. That is what one sister in Schofield, Wis., did. And she writes that she not only teaches her own children, but other children come to her school, and new faces are to be seen very often. She is trying to make every Sunday a Rally Day.

"The Lord is not with us in such power as he used to be," say some. But what about this? During a tent-meeting in Detroit, Mich. (North side), a lady who had suffered with rheumatism and neuritis and who had not walked for twelve years, but was now walking on crutches, was prayed for. Immediately her limbs were made straight and she walked back and forth in the tent without the aid of her crutches, to the astonishment of many onlookers who had never seen anything like it. The lame are still made to walk.

A partial schedule of Bro. J. Grant Anderson's winter's revivals are as follows: Vandergrift, Pa., in November; Columbus, Ohio, in December; West Frankfort, Ill., in January; Anderson, Ind., in February. Brother Anderson writes: "The Lord has kept me saved since my last report, and I have good bodily health. I purpose, by God's help, to make this coming winter's work the most successful of my life."

Bro. J. R. Good, who has faithfully pastored the work at Rochester, Ind., for several years, has felt the call to go to the "regions beyond," so he has sold his possessions and will in the near future move his family to Grand Rapids, Minn., where they will take up the work, since Brother and Sister Jens P. Ikast are leaving the work at that place. Brother Good writes: "We hope to be able to give some of our time to other congregations in that part of the Northwest. Those desiring meetings this fall and winter may write me at Rochester, Ind., until October 1. After that date address us at Grand Rapids, Minn." He says further: "The work at Rochester is very dear to our hearts, and it will be a test of consecration for us to leave."

News from the Firing-Line

Brother McGinnis, of Alexandria, said to me the night of the farewell gathering for Sisters Stewart, Moors, and Fisher at the Phelps home, when we were talking of the Subscription Campaign, that if any homes of the saints in that town were found not able to subscribe, they would see that they got it anyway.

Sunday, September 10, the young people of the Park Place church were organized into two teams for the subscription campaign. Donald Achor and Ada Yoeman were chosen as the two team captains and the members of their teams are working enthusiastically to bring Anderson up 100 per cent perfect on Gospel Trumpet subscriptions. On Tuesday morning all the workers of the Company gathered in the Business Department and the General Manager addressed them in regard to the Campaign. One employee of the Company is sending eight Gospel Trumpets to as many different persons in different parts of the United States.

Mabel C. Porter came through Anderson Wednesday and talked over the subject how to help along the Subscription campaign. She and her family are on their way to Missouri in an automobile and she is especially interested in seeing the Trumpet in every home of all the church.

Pretty soon the teams will be at work in every church and we hope every one will do his best to get every church up to the goal. —*R. L. B.*

CHURCH NOTICES

I am planning to enter the evangelistic field by October 1, and will be ready to fill calls from that date anywhere in the United States or Canada. Address, 4742 Genevieve Ave., St. Louis, Mo. E. N. Reedy.

Dedicatory Service at New Castle, Ind.

To all the congregations round and about New Castle, Ind.: You are cordially invited to attend the dedication of our New Castle church-building on October 1.

This is a day that the congregation here at New Castle have been looking forward to with great anticipation. We are expecting great things from the Lord. The brethren have been laboring faithfully on this building since last March a year ago. On the 2nd Sunday of October one year ago we laid the corner-stone. The brethren have donated all their labor, doing their work on the building after working-hours at the shop, laboring from six-thirty until about nine o'clock at night, also on Saturday afternoon and on holidays. By doing this we have put up a structure worth $15,000 for just about half this amount. We know that the Lord will richly bless the brethren for their labors of love. We believe they will receive a hundred fold in their life for their faithfulness, and in the life to come 'eternal Life,' if they continue their faithfulness. They not only sacrificed their time, but they have been also sacrificing of their means. Whenever there is a special call for means they willingly and gladly give all they can; I am sure some of them give at a great sacrifice. Besides this they give to the regular weekly expenses of the church. And we also have set apart the first Sunday of every month as Mis-

sionary Day. We take up an extra missionary offering for that day, also the Sunday-school collection goes to missions for this day.

We are expecting Bro. J. T. Wilson to preach the dedicatory sermon. Following the dedication we are expecting to hold a revival, which will continue indefinitely, conducted by Bro. Elva Bragg, of Marion, Ind. We are expecting a glorious time with the Lord in this meeting; we have our goal set for one hundred consecrations. Will you help us to pray to this end? Pray that the dedication and revival will be a success for God. We believe that the church here is getting possessed with a real revival spirit; one brother said he felt that the revival had already started in his soul.

We will have an all-day meeting, serving a basket-dinner in the basement of the church, so come with your baskets well filled.

Sunday-school 9:30 A. M. Immediately following the Sunday-school there will be a gospel address. At 2:30 P. M. the dedicatory sermon will be delivered. Young people's meeting at 6:30; preaching at 7:30. Brother Wilson will probably be with us all day. We are expecting H. C. Clausen to take charge of the singing.

Come and help us make this day the best day in the history of the church at New Castle. Church-building on the corner of 18th and Walnut Streets.

Frank Steimla.

328 S. 17th St., New Castle, Ind.

Assembly in San Francisco

The brethren in San Francisco, Cal., have decided to have an assembly to be held in our regular place of worship, beginning on Thursday night, October 12, and continuing until the following Sunday night, October 15, or longer if God so directs.

This meeting will be in easy reach of quite a number of saints who have not attended a camp-meeting for some time, as an annual camp-meeting is no longer held in this part of the State.

We trust all who can will attend and help make this meeting a success and and also give an impetus to the work in this city. I preached my first sermon here only last April 16.

It is our purpose to make the visitors as comfortable as we can, but we must ask you to bring bedding with you; please do not forget this. Meals will be served by the church and prices will be as reasonable as possible.

This work is new and the congregation is small; therefore, any outside contributions of vegetables, fruit, or money will be gratefully received.

We trust to see a good attendance of saints from this section of the State.

Church and parsonage address is 1332 Vermont. Take car No. 35 at Ferry building and ride without change to 24th and Vermont. The church stands near the corner.

Address all communication to E. F. DuCommun, pastor.

Bros. L. E. Neal, of Oakland, and J. W. Byers and his wife, of Fresno, are expected at this meeting.

E. F. DuCommun.

To the Brethren in the Northwest

I have closed up my farming activities and am moving my family to Yakima to locate, and expect to give my time to evangelistic work entirely. Any one desiring to write me, address me at Yakima, Wash. Any one desiring meeting this fall and winter, communicate with me at an early date, as my slate is being made up and will soon be full. Yours for Christ and souls,

S. H. Eddings.



C. H. Tubbs



L. E. Millensifer

Canada has long been calling for ministers who could lead the forces of Jehovah to greater victories. C. H. Tubbs, formerly of Denver, Colo., and L. E. Millensifer, of Oakland, Cal., have responded. Brother Tubbs has located at Saskatoon, Sask., and Brother Millensifer at Edmonton, Alta.

To the Church in Western Canada

God has sent to our help Bro. L. E. Millensifer to rebuild the walls of Zion in Edmonton. This greatly cheers us. Our need of his help was great. He is an able minister, and speaks both English and German. He resigned his position as pastor of the church at Oakland, Cal., where he was loved and well supported. The church desired him to remain, but they consented to let him go because he believed God was calling him to Edmonton. The few poor saints there are not able to pay rent and support their pastor and his family. He has rented a furnished meeting-house. The work of God there needs a general steady lift from all the church in Western Canada. Let us prove the doctrine of lifting together now to build up God's work in this large city.

Send money direct to L. E. Millensifer, Edmonton, Alta., No. 10038—91 Ave.

Calgary, Moosejaw, Medicine Hat, and Regina each need a minister to lead the church of God to the front in these cities. God will do for us exceeding abundantly above all we can ask or think. Your servant in Christ,

C. H. Tubbs.

The Church Erection Funds of Church Extension Board

And Condition on Which Money is Loned

One of the most important phases of the work of the Church Extension Board is to assist congregations financially in erecting suitable places of worship that will give them greater permanence, and enable them to grow unhindered.

An example of such assistance by this general Board occurred recently. A certain congregation in another State needing a church-building had opportunity to buy an unused church of a religious body of the town at a low cost. They were able to raise the larger amount of the money, but found the full amount beyond their reach unless they could obtain outside help. In response to their appeal to the Church Extension Board this Board was able to loan them the needed amount with interest, half of the amount to be repaid in one year, and the other half in two years. They made the Board secure by their trustees signing notes which were endorsed by several reliable members of their congregation.

Money for this purpose can be loaned by the Board only as it is received. But there are brethren not directly in touch with the needs of the churches in this respect who have money they will gladly give or loan to this Board to be used to advance the kingdom of God in this way. Our two principal funds for church erection are: (1) the revolving church-erection fund, to which donations may be made; (2) the loan fund to which you may lend money for a period of one year or more either with or without interest.

The first fund is a permanent fund built up by donations, from which money is loaned, not given away, and which will be used again and again perpetually. As a certain Methodist Bishop said of a similar revolving fund of the Board of Church Extension of his denomination: "It does not stop simply with the first blessing. It helps build one church, and comes back with the glad tidings of what it has done, and goes again and builds, or helps to build, another church, and coming back again, says, 'Here am I send me,' and goes again and again." This fund should be greatly built up and is a fine opportunity for placing

your money where it will work for God, not only while you live, but long after you are gone.

The second-named fund is supplied by loans. Here you may safely invest your money, as it is loaned only on adequate security. If you merely wish to have your money placed where it will do good for a time and later return to you for your own use, you may lend it without interest and thus help the cause more. But if desired, a fair rate of interest will be paid you. Also the Board may as it sees fit lend or help otherwise from the general Church Extension funds for church erection.

It is necessary that money be loaned by the Board only on such conditions and with such security as are safe for the Board and those who loan money to it. Usually money will be loaned only to established congregations, on the condition that: (1) they have already contributed a fair amount of cash themselves; and (2) that the local trustees sign notes for the amount they borrow, and that these notes be endorsed by a large proportion of the responsible members of the congregation, if possible especially the property-owners. This condition, of course, puts the responsibility on the members of the local assembly, but that is where it belongs and if they are unwilling to assume it, others should not be expected to do so. But those whose hearts are in God's work are willing to take a proper risk to advance God's cause, as they do to advance their personal interests. Other minor conditions will be required in some particular cases.

If you have money to loan or desire to borrow, write us.

Church Extension Board,
Anderson, Ind.
Russell R. Byrum, Secretary.

PRAYER REQUEST

Please pray for a friend of mine who we fear will lose her mind through much grief. H.

Please agree in prayer with me for the complete healing of my body.
An Earnest Seeker.

I have been in poor health for some time, and am unable to work much of the time. Please pray earnestly for my recovery. E. E. Roberts.

I have been afflicted with rheumatism since early childhood and am unable to walk. I am lost in sin. Please pray fervently for my salvation and for my healing.
One Who Has Faith in Christ.

PULPIT and PREACHER

Because the Holy Ghost Moved Them

BY A. Q. BRIDWELL

"For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). The Old Testament is inspired, as it was written under the direction of the Holy Spirit, the third person in the Godhead. The prophecies concerning Christ which were uttered several hundred years before he came were fulfilled. Those men were mighty men because they were moved by the Holy Ghost. And for the Holy Spirit to move in and through them, they had to live humble lives, as Daniel, who was a humble man and a man of prayer. The apostles and the church were made a great power on the day of Pentecost because the Holy Ghost moved them. Peter did a mighty work at Cornelius' house because the Holy Ghost moved him to speak. Philip did some wonderful preaching in Samaria because the Holy Ghost moved upon him. Note the work done by these men. The people did not just sign a card or join the church or "hit the sawdust trail," but they quit sin. Evil spirits went out and many that were lame were healed and there was great joy in those places where these men had been preaching under the anointing of the Holy Ghost.

Oh, for more of the anointing of the Holy Ghost! Education is good. But the educated man needs the anointing, the moving of the Holy Ghost, to reach the hearts of the people and bring them to the birth of the Spirit. Martin Luther was moved by the Spirit. John and Charles Wesley were moved by the Spirit. Moody and many others were moved by the Holy Ghost and accomplished a great work. D. S. Warner spoke as the Holy Ghost moved upon him. He was a humble man. God could depend on him. God could use him. May God help us as a ministry and a church to stay where we can be moved by the Holy Ghost. He will guide us into all truth and thus keep us out of deception and make us soul-winners for God. The Holy Ghost can not use a puffed-up minister or ministry, but a humble ministry. Neither can he use a proud and haughty church. We must be a humble people. The prophets were despised and rejected by men, in the general sense, but honored of God. Paul was an educated man, but a humble man. The Holy Ghost could use him and thus work a mighty work through him. Then, to accomplish a work for God we must stay where the Holy Ghost can move upon us.

Encourage Young Workers

I wonder if you ministers and older saints have any idea just how much it helps us young people when you speak words of encouragement to us? I am sure if you could realize how much it means to us you would never regret anything you have done along this line, but would do more.

Most young people feel timid about moving out in the service of God, especially when older people are present, and they very often neglect what they feel to be their duty, on this account.

I for one appreciate encouragement from ministers and older people. It inspires me to sink deeper, and go higher and higher every day. It gives me new strength and zeal. Only recently, while at the Greeneville (Tenn.) camp-meeting I was greatly encouraged by some of God's faithful workers. And I do thank God for them. I mean by the grace of God to hold out faithful and do my very best for my blessed Savior.

Do not fail to avail yourself of every opportunity to encourage the young. It will help them, and you will be rewarded, I am sure. I thank God for the dear encouraging brothers and sisters. Many times they have helped me over dark and hard places.

—*Sallie J. Chapman.*

Refining Experiences

If we always knew what to do, it would not be necessary for "strange things to happen unto" us, but the Lord knows that it is best for us to pass through some trying experiences to refine us, and to prepare us to help others. So if you are having some hard tests, be of good courage, the Master may be refining you so that he can promote you to a position of more usefulness in his great kingdom. Others have had such experiences and have helped you. Now the Master wants you to minister to others.

Wm. H. McLendon.

A United People with One Great Objective

"LET US RISE UP AND BUILD" IS THE DETERMINATION OF HUNDREDS OF GOD'S MEN

"Grant Unto Thy Servants, That With All Boldness They May Speak Thy Word," Is the Prayer Today of Thousands

This campaign for subscriptions to the Gospel Trumpet has been entered into with the conviction and belief that it has the indorsement of every minister and member of the church of God. It is an honest attempt to place the Trumpet in the homes of every one of our people and into thousands of new homes, because it will be a blessing to them far beyond the cost of a subscription.

As long as we believe in and preach that we are living in a prophetic time and that the present reformation is a restoration of the New Testament church with all the doctrines and ordinances and purity and power of the early church, and as long as we believe this message should go to all the world, so long must we feel the responsibility to preach it in all the world. No better beginning can we make than to get the Trumpet in all our own homes first.

We have camped too long on one spot. Like Jehovah said to old Israel, 'It is time to go forward.' We must get away from talking and get down to solid earnest sacrificing work for the extension of the church. It is time for an aggressive campaign against the foes that threaten us. Munitions of faith, love, spiritual power, and holy zeal must be manufactured through prayer and consecration.

All around us are people in sin and deception, honest people, seeking God, but not knowing the way. All around us are multiplying agencies that will lead astray. Come on, brethren, let us make an assault by faith, let us secure ten thousand new Trumpet subscriptions, and that will mean ten thousand new truth-bearing messengers running to and fro in the whole earth.

The Ministers Are Cooperating

We recently sent out a letter telling of the reduction and of the necessity we were under to get a larger list, and in it was enclosed a postal card upon which was the following:

Dear Fellow Workers:

You can count on me for cooperation in this Campaign, to get the Trumpet into every home of the saints. Either I will take charge of the campaign here myself and see that every member is canvassed or I will see that some one does it.

I am pleased with the price reduction and believe it will be of great advantage in getting the good old Trumpet into thousands of new homes.

The goal—the Trumpet in every home—will be my goal and I will work to that end and notify you when it is reached.

May God bless the Trumpet and may it get into thousands of new homes is my earnest prayer. Yours in Christ,

The following ministers have signed this communication and are ready to begin work:

Leroy Abbott
A. G. Ahrendt
I. H. Alexander
H. F. Allen
Charles Appel
Gottlieb Arbeiter
Karl Arbeiter
E. A. Ball
J. W. Barrett, Sr.
J. D. Beardsley
Joe Beauchamp
Louis A. Berghouse
Luther L. Berry
Dorothy Binkley
Mamie Bisconer
Mrs. J. C. Bishop
Abram J. Bixler
Claude Black
Jacob Black
W. R. Bland
Famon L. Blevins
S. G. Bonner
T. M. Bowie
Jas. S. Boyd
Elva Bragg
Willie Brewer
A. Q. Bridwell
Grace Brinley
O. L. Brinley
Lawrence Brooks
Andrew Brown
J. A. Brown
Zack Brown
J. J. Bruce
Mrs. A. V. Burns
A. J. Byers
J. W. Byers
G. J. Carter
Wm. Carter
L. A. Chestnut
U. G. Clark
W. H. Clarke
W. M. Cochran
H. M. Coker
J. Lee Collins
Emery L. Cook
R. J. Cook
Stephen Cook
R. M. Conrad
M. C. Corn
J. A. Cosby
Emma C. Coulbourn
A. B. Craig
J. W. Croswait
E. A. Crosswhite
W. B. Crowell
A. G. Curry
G. E. Cutshall
B. J. Davis
W. A. Davis
Mrs. Florence Dayton
H. A. DeLay
W. L. Dickinson
Early Downer
W. C. Duckett
Thomas Duckworth
Laura Dulin
S. P. Dunn
C. J. Eason
Harold S. Eldrett
Clifford H. Ellis
Horace Ellison
C. G. Evans
Clark T. Farley
Elder J. C. Featherston
C. H. Featherston
Grace E. Figley
D. M. Finch
Asa E. Foley
Guy E. Foots
Mrs. Mattie C. Forbush
A. E. Ford
J. T. Fortner
V. Amos Frazee
H. D. Freeman
Luther R. Gallap
W. D. Garman
R. N. Gast
W. P. Germany
Artie Giesler
C. H. Givens
J. L. Goodman
Ell. Gordon
J. G. Gordon
T. Margaret Gostling
N. W. Gray
Wilmer C. Gray
Geo. W. Green
J. H. Green
Chas. E. Greenawalt
E. C. Grice
Henry Griffith
J. H. Griffith
Mrs. M. A. Grill
L. W. Guilford
Wm. Hager
C. C. Halmon
P. L. M. Hall
I. P. Hamrick
W. A. Hand
Dova M. Harpes
Mrs. John W. Hardiman
Gideon Harper
Andrew J. Haste
I. M. Hedden
Mabel L. Helms
Mary J. Helphingstine
Miss Cottie Herndon
Mrs. P. C. Hickmon
J. W. High
Mrs. S. T. Hill
C. A. Hoffman
H. E. Hoots
Baxter Howell
Thos. C. Hughes
Chas. H. Hunter
Mrs. Nora Hunter
S. W. Hunter
Elmer Hurst
Jonah Hutson
L. H. Hutton
J. J. Jamerson
J. J. Jefferson
J. B. Jeffrey
H. S. Jenkin
Mrs. J. E. Jenkins
T. M. Johnson
C. H. Johnson
Geo. W. Johnson
Alex. S. Jones
John J. Jones
W. A. Jones
L. L. Kachel
John H. Kane
Archie A. Kinion
Sheridan L. King
Willie King
Sylvia Klemme
A. C. Knieper
W. H. Knight
Wm. P. Kole
B. F. Koons
Jas. S. Kriebel
Minnie Lampkins
Samuel J. Lane
A. J. Larabee
B. F. Lawson
Elmer E. Lawson
James H. Lear
W. H. A. Lester and Wife
Oscar Lewis
Geo. W. Lewis
J. S. Litton
B. N. Longerbone
J. F. Lundy
D. M. Lyons
R. B. Marsh
M. H. Mansen
Hester Marionneaux
Ruth Marquiss
Earl Martin
Fay C. Martin
E. G. Masters
J. O. Mayo
C. S. McAlister
Tip McCarty
Otto G. McClure
W. H. McClure
W. D. McCraw
Mrs. Kate McDilda
C. McDonald
Jos E. McKinney
Dick McKee
Wm. H. McLendon
Marshall Mercer
Belle Merritt
W. H. Merritt
Maud Messick
W. A. Michaels
C. R. Millar
C. F. Miller
Mrs. Ella Miller
H. E. Miller
J. C. Millspaugh
C. E. Moyer
J. O. Murphy
Harry Neal
Omega D. Nelson
M. H. Newell
Florence K. Nichols
W. G. Nolen
Geo. Norman
H. A. Norman
E. A. Odell
Daniel F. Oden
Wade H. Odneal
John Osborne
J. A. Overholt
R. A. Owens
R. H. Owens
Robert Page
Wm. J. Parker
S. J. Patterson
J. C. Paulk
J. H. Pearson
Daniel W. Perkins
Sallie Perkins
S. S. Plank
Mrs. A. G. Pontious
Roy W. Potter
S. Primley

P. O. Purecll	Mamie S. Surfus
G. W. Qualls	Mrs. S. O. Susag
W. C. Ramsay	Wm. F. Swavely
Lang Rankin	Jesse C. Tate
G. C. Ratliff	Joseph C. Teele
William H. Rawie	Wm. S. Teeter
H. W. Reynolds	Grant Teter
A. G. Riddle	James Thomas
M. P. Rimmer	Mrs. Evie Trammell
M. Luella Ringle	W. S. Troutt
J. E. Rinebarger	F. L. Tucker
Mrs. Kate Roberts	I. A. Tucker
J. M. Robinson	Bertha D. Turner
L. F. Robold	James M. Turner
H. E. Rogers	Pearl B. Turner
W. H. Rosier	James H. Tuttle
A. T. Rowe	Harry Tyler
J. L. Ruefenaeht	M. R. Underwood
Geo. E. Sample	John A. Vance
J. L. Sapp	H. M. Van Hoose
H. A. Schlatter	E. L. Voigt
R. W. Schofield	Frank E. Wallace
Ferdinand Schwieger	W. T. Wallace
Andrew Scott	R. A. Walling
David Scott	D. W. Walters
W. T. Seaton	W. J. Ward
G. C. Shankle	John L. Weaver
Ernest E. Shaw	J. E. Webb
A. L. and Della Sheldon	Charles W. Webb
	F. C. Weir
Mrs. Hattie F. Shilts	Anna B. White
Opal A. Shoop	J. K. P. Whitecotton
O. W. Sidener	Charles H. Whitney
Cecil E. Simerly	Nannie Wigley
A. J. Simmons	Columbus Williams
C. S. Sisler	John C. Williams
D. P. Smith	Thomas Williams
F. Stanley Smith	J. W. Wilson
Wm. N. Smith	S. W. Woods
J. D. Smoot	L. E. Workman
Mrs. Rena Springett	Mrs. Addie Wright
Everett L. Spuller	E. P. Wright
E. Starr	Martin Wright
J. M. Stephens	Edw. Yoder
C. E. Stites	Mrs. A. J. Young
Mrs. Hattie Strong	J. C. Youngblood
A. J. Stuart	C. C. Zehr
H. H. Stuart	August Zeller
Geo. Suddeth	W. L. Zimmerman
M. J. Suggs	

Minister, is your name here?

What the Ministers Say About the Gospel Trumpet Campaign

Will Cooperate With You

I am now in evangelistic work, but will cooperate with you in the campaign to secure new subscribers. Am surely glad you could reduce the price, as that will greatly help.

—R. A. Owens, Doniphan, Mo.

I will try.

—C. W. McDonald, Gary, Ind.

A Big Drive

A big drive was put on and the effort will show good, I believe, from the Payne camp-meeting. The young people took subscriptions all day Sunday. May God help us all to win on this line.

—D. M. Lyons, Decatur, Ind.

Congregation 90 Per Cent Trumpet Subscribers

About 90 per cent of my congregation are subscribers. I will do my best with the other 10 per cent.

—T. M. Bowie.

A Request for Prayer

Pray for us that we get 100 per cent in our congregation.

—A. Q. Bridwell.

Count on Us

We are in it. Count on us. The Lord is blessing us.

—W. H. A. Lester, Tioga, W. Va.

Evangelist Will Help

I work as an evangelist in new territories and I will get all the subscriptions I can. Pray for me.

—O. L. Brinley, Sublette, Kans.

A Big Query

I do not see how any saint can do without the Trumpet, and especially any minister.

—H. M. Coker, Brinkman, Okla.

May God grant it.

—Thomas Duckworth, Richmond, Ind.

My whole heart is with you in this campaign.

—Mrs. P. C. Hickman, Drew, Miss.

I will cooperate.

—P. L. M. Hall, Chicago, Ill.

I will do all I can for the campaign.

—O. W. Sidener, Brownstown, Ill.

I will get the Trumpet into every home I can.

—H. E. Rogers, Zanesville, Ohio.

Not Satisfied With G. T. in Saints' Homes Only

I will also try to get the Trumpet into as many other homes as possible.

—A. L. and Della Sheldon, Detroit, Mich.

Prayed Up

I am already prayed up on this proposition. I can do this without praying over it.

—Jesse C. Tate, Mountain Grove, Mo.

Every one of the brethren and several unsaved people read the Trumpet here.

—H. D. Freeman, Marbury, Md.

I will do what I can by the help of the good Lord.

—W. R. Bland, Hazel Green, Ala.

I have already been arranging for a canvass for that work, as I want every family to get the Trumpet.

—Marshall Mercer, Denver, Colo.

Meeting Notices

FLORIDA

Fort Meade, Fla.—State camp-meeting, October 20-29. Able ministers from abroad and at home will preach the gospel.

B. E. Warren.
Fort Meade, Fla., Box 132.

ILLINOIS

Bingham, Ill.—Revival beginning September 30, to continue indefinitely. Edgar M. Powell will be leader, and will be assisted by the pastor and assistant pastor.

J. C. and Edith Millspaugh.

LOUISIANA

Palmetto, La.—State camp-meeting (colored) September 22—October 1. All ministers in the State are expected. Ministers from other States are invited.

Ogden Fontenat.

MICHIGAN

Muskegon Heights, Mich.—Assembly, October 6-15. This assembly is fast becoming the general assembly-meeting for the saints of western Michigan. No matter where you live, come and you will be provided for. All expenses will be met by the free-will offering plan. All boats and trains will be met if we are notified. The chapel and home are located at corner of Hackley Ave., and 5th St., Muskegon Heights. Bro. C. S. Sisler is expected, also other able ministers.

E. R. Gwen.

Greenville, Mich.—Revival to begin October 20. All the isolated saints and surrounding congregations are invited to cooperate with us.

E. A. Austin.

OHIO

Gallipolis, Ohio.—Assembly meeting, October 4-8. These five days of special meetings are held for the benefit of the congregations and isolated saints living in this section of the State along the Ohio River. We earnestly desire that all the saints in reach will attend. A number of ministers will be present, and three services will be held daily, one service each day being devoted to the interest of the work and gospel workers. For information address Sister Stella Frazier, 84 Vine St., Gallipolis, Ohio.

D. T. Koch.
R. D. 2, Lancaster, Ohio.

OBITUARY

Adams, James S., of Kenova, W. Va., was born May 9, 1866; departed this life, August 11, 1922. Brother Adams was married to Mabel Plymale, April 14, 1895. To this union were born two children (twins), Earnest and Earnestine. The son preceded his father to the glory world three years ago. Brother Adams accepted the truth of this present reformation in May, 1913, and he and his wife were baptized together, by Bro. J. W. Lykins, near his home. Brother Adams was a great sufferer for more than three years, though at times he would get better and be able to work a part of the time. He had a complication of diseases. A ruptured blood-vessel caused his death. He was confined to his bed the last three weeks, and a part of that time was unconscious. Two days before he died, he seemed to come to himself, and while his mind was clear for a few moments, he sang and hummed the song, "Savior more than life to me," and then went off into unconsciousness again, and never recovered. He quietly and peacefully fell asleep in Jesus. I have been acquainted with Brother and Sister Adams for many years, and have always known Brother Adams to be liberal with his means in helping the cause of Christ, and his home was always a home for the ministers and God's children. He was a kind father, and a devoted husband, and was loved by all who knew him. He leaves to mourn, four brothers, one sister, a sorrowing widow, and an only daughter. Funeral services were preached by J. W. Lykins, assisted by the writer. The deceased was laid to rest in the Dock's Creek Cemetery.

Mrs. S. J. Tosh.

Bradshaw, Sarah Louzetta, was born in Izard Co., Arkansas, July 17, 1888, and died in Anderson, Ind., August 29, 1922. On July 17, 1905, she was united in marriage with A. L. Bradshaw, to which union seven children were born, the eldest eighteen and the youngest five. About one month ago Sister Bradshaw came from Oklahoma with

her husband and children to locate at Anderson, where some of the family hoped to have better advantages for preparation for the work of Christ, but it pleased God, after she had suffered a short illness, to take her to himself. Shortly before her death she was told that her condition was critical and that there was little hope of her recovery, but she was resigned and went peacefully to rest. Three things seemed to stand out in her life, namely, consecration to God's will, unselfishness, and devotion. She sought the welfare of others and always tried to please the other person. She had her children given up to God and desired for them a place on the mission-fields or elsewhere in his service. She herself had entertained the hope of some day being with her husband on some foreign field. Sister Bradshaw knew this truth from her childhood and was converted at the age of twelve. Her rather sudden and unexpected death has brought great grief and sorrow to her loved ones and to those who knew her in her former home. May the comfort of the Spirit soften this grief and may those near and dear to her feel that underneath are the everlasting arms. She leaves to mourn their loss, a husband, seven children, a mother, a stepfather, and three brothers, together with a number of other relatives and friends. E. A. Reardon.

Davis, Annie E., wife of W. E. Davis, was born at Dutch Hill, Clarion Co., Pa., June 23, 1863; and died at her home in West Monterey, Pa., August 17, 1922. She spent nearly her whole life in the vicinity where she was born. She had been a great sufferer for over twenty-eight years, and during the past twelve years she was almost a helpless invalid. For some reason unknown to us God permitted it to be thus. She owned a fine cottage on the Emlenton (Pa.) camp-ground and will be remembered and mourned by a multitude who saw her from year to year. The fact of her unlimited patience was known far and near, for she was a Christian woman. She leaves to mourn their loss a husband, three children, a niece who attended her faithfully for many years, besides a host of relatives and friends. Her life was a life of service and today she reaps her great reward. Funeral services by J. Grant Anderson, assisted by Rev. J. A. Hankey. J. Grant Anderson.

Eckles, Mrs. Isabelle (Franklin), was born in Lincolnshire, England, April 12, 1847; died Aug. 18, 1922, at the home of her daughter at Portland, Oreg. She leaves two sons and two daughters, one brother, and two sisters. Her parents gave her good Christian training. At the age of 18 she was working away from home and was influenced to attend a dance. She went home convicted, knelt by her bedside, and called on God for forgiveness, and was gloriously saved. She lived a devoted Christian the remainder of her life. In 1905, she went with her son, Ben. J. Franklin, to the Ableman (Wis.) camp-meeting, accepted the truth, then went home and withdrew her letter from her church. She met with much opposition, but remained stedfast in the faith, and always was an inspiration and help in the work of the Lord. Funeral sermon was preached by the writer. Text, Rev. 14:13. H. A. Schlatter.

Evans, Lizzie May, was born in Washington Co., Kans., April 1, 1875. She was married in 1894 to Edmond P. Evans at Atwood, Kans. Her husband preceded her to the spirit world in 1916. To this union were born six children. She gave her heart to God about twenty-six years ago and lived a consistent Christian life until the time of her death, at her home in Woodburn, Oreg., August 30. Funeral service was held by the writer. J. J. Gillespie.

Williams, Nellie Lucile, daughter of Mr. and Mrs. John Williams, was born in Stanton Township, St. Joseph, Ill., April 23, 1903; and died Aug. 30, 1922. She had been in poor health for a long time, but she bore her affliction patiently, often saying she was willing to bear her cross if it was God's will. She was a devoted Christian, taking the Bible as her daily guide. She was held in high esteem by all who knew her and although she will be greatly missed in the home and community where she lived, we know our loss is her eternal gain. She was fully prepared to meet her God. She leaves to mourn her death her father, mother, six sisters, and three brothers. The funeral service was held at Carley Chapel, Reverend Hubbard, of Urbana, Ill., officiating. Interment in Yearsley Cemetery.

Mrs. John Williams.

FROM THE FIELD

ALABAMA

Bessemer, Ala.—During the summer months I have been mostly engaged in evangelistic work. The last of May I held a successful meeting at Sylacauga, Ala. Some prejudice was removed, and some expressed themselves as seeing the one body of Christ and said they would take their stand with us. Sister Beatrice Moore was with us in this meeting, and rendered valuable assistance, especially doing house-to-house work among the sisters.

Next I attended the Anderson (Ind.) camp-meeting, which was a grand success. On my way home I stopped over at Memphis, Tenn., for two services. The church at this place seemed to be encouraged and decided to stay at the front of the battle.

The next meeting was at Paden, Miss The work is only a little over two years old at this place. Here I was told a very interesting story about a copy of the Gospel Trumpet. About thirty years ago a sample copy was sent to a country post-office. The postmaster gave it to an old lady who he knew to be fond of reading. She became a regular subscriber. She and her husband lived and died in the faith, as a result of this sample copy a granddaughter of this old lady became a reader of the Trumpet, and, being desirous to have the truth preached there, she wrote to the Gospel Trumpet Company for them to send a preacher. At this time Bro. Grady Montague, having finished his course at the A. B. T. S., was given this information. He went there in company with another brother, and opened up the work. In this meeting a number were at the altar. Brother Montague has the confidence of the people, and the truth is fast taking hold of the people.

Next I went to the Birmingham (Ala.) State camp-meeting, which was a success.

August 27 we began a revival at Union, Miss. Fourteen testified to having received salvation. Eighteen testified to sanctification, and a number were healed. The church was edified. A financial system was set before the church. All seemed glad to receive it. I believe they will do their duty along financial lines.

Bro. W. P. Germany is pastor and is doing a good, clean work. He has the confidence of the church and people in general. Bro. Tommie Mayo, of Meridian, Miss., was ordained to the ministry. Bros. W. H. Jackson, of Louisiana, and Floyd Martin, of Alabama, and Sister Lavona Shepard, of Mississippi, were present and used of God in preaching the word. The people at this place are well-to-do farmers and are warm-hearted people. My next meeting will be at Jasper, Ala., my old home where I was reared. Since getting into the evangelistic work, I have never felt the approval of God upon me more than I have this year. I sincerely desire an interest in your prayers that I humbly fill the place God has for me.

W. S. Best.

CANADA

Edmonton, Alta., Canada.—After much prayer about going to help the struggling work in the Canadian Northwest, where the needs are so great and the workers so few, I decided to answer the urgent call to come, believing it to be God's will. We parted with the church at Oakland, Cal., which I had shepherded over two years, leaving many a tear-dimmed eye. Some accompanied us a day's journey. We shall never forget the love and kindness of the dear ones there. While I ministered to their spiritual needs they in return supplied our every temporal need, giving us $160 a month and $10 a month toward the upkeep of our car. This we gladly sacrificed, willing to spend and be spent that we might help build up the work in this great Northwest and especially here in Edmonton.

There are only a handful here to begin with. We are looking for a suitable place of worship and desire the prayers of the church at large that we might do the work that God would have us to do and that a good work might be built up at this place. We shall have an all-day meeting every fifth Sunday of the month beginning the last Sunday of October, for the benefit of those living in the surrounding district, whom we urge to attend. The ordinances of the Lord's house will be observed on that day. Come and help to make this all-day meeting a real success. Those writing us, address us at 10038—91st Ave., Edmonton, Alta., Canada. Yours in Him,

L. E. Millensifer.

ILLINOIS

Bloomington, Ill., September 5.—Our assembly closed Sunday night with eighteen at the altar. A number obtained real victory in their souls. The meeting was well attended. Twenty-four preachers were present. All expenses were well met. Bro. W. E. Monk, of Louisville, Ky., did some splendid preaching. Bro. S. J. Lane rendered valuable service in singing. Sister Phoebe Rediger, of Hoopeston, was used of God in delivering some timely messages to the young people. Sister Ruth Marquiss, of Monticello, Ill., gave valuable instructions to the children. The meeting was a success from the beginning. The city people were favorably impressed.

After eight months of travel in evangelistic work, I arrived home August 22. The church unanimously invited me to accept the pastorate again. This I have done. Thus I will not accept any more evangelistic calls. I am here to work at pastoral duties. During my absence, Bro. E. N. Reedy was pastor, and was instrumental in the erection of a new chapel. Brother Reedy has worked hard and faithfully. God bless him.

We are now planning to have a revival and dedicate the chapel November 30. We covet your prayers that we please God in all things. Yours faithfully,

C. H. Featherston.

INDIA

Calcutta, India, August 9.—Dear Brethren and Sisters: It will soon be a year since I arrived in India. I want to tell you how good the Lord has been to me since I left the shores of my native land.

On the way here, I was conscious of the prayers of God's children, and I felt secure, knowing that God's watchful eye was over me. Since being here, also, the assurance of your prayers has been a great source of inspiration to me. On the first day of the month, when the work in Calcutta is especially remembered, we missionaries here always feel a great uplift. May God bless you all for your interest in missions. I am sure our labors here would be fruitless if we were not remembered by those in the homeland.

I feel that God has especially favored me in permitting me to assist Brother Heinly in his field-secretarial work. In this way I come in touch with all the activities throughout India, and learn many valuable lessons that otherwise would take me many years to learn. Brother and Sister Heinly are doing a good work for this country and I am sure are worthy of your hearty cooperation and earnest prayers.

We spent two months of the hot season in Shillong, where we much enjoyed meeting with Brother and Sister Nichols-Roy and the spiritual congregation of Christians in that place.

This is now the rainy season in Calcutta, so the heat is not so intense. When it rains here, the streets often become flooded, and at such times one may see some very interesting sights.

Though the work in India moves slowly, and we do not see the results we should like to see, yet we are not discouraged, for we know that "with God all things are possible." And "If God be for us, who can be against us?" When souls do break away from their former faiths, and embrace Christianity, the joy that fills our souls far more than compensates for any loss we may have sustained in giving our lives to foreign service. We can say with the poet, "With God's blessing, pain is pleasure."

At present I am trying my best to master Bengali, but I am finding it a very difficult task. One can not do much direct work until he has acquired the language.

In spite of all the annoyances of a tropical climate, and the difficulties encountered in learning a new language, I can say with all my heart that I am thankful God has called me to India. I feel disposed to say, as a young lady doctor here said, "I feel sorry for any one who is not called to India as a missionary."

Brethren and sisters, the time is short, let us seize every opportunity we have of making Christ known. What a glorious privilege is ours, that of being entrusted with the task of carrying the glad tidings of salvation to those who sit in darkness! May God help us to realize this great responsibility as we should!

I am determined by God's help to be my very best for India and her suffering millions. Continue to remember the work here in your earnest prayers. Yours for the lost, Mamie B. Wallace.

37 McLeod St.

INDIANA

Alexandria, Ind.—Greetings to my brethren. I am glad to report victory. Up to date this year has been the most prosperous year of my ministry. August 2 I left my home for Oak Hill, W. Va., to attend the State camp-meeting. The evening of the 2nd I was privileged to meet with the church at Ashland, Ky. Here we enjoyed a precious season, and a time of refreshing from the presence of the Lord. Ashland, Ky., is well represented with a splendid body of saints. The next evening I and three other brethren motored to Huntington, W. Va. Here we met with a splendid congregation of saints. Brother Rhone is the pastor. The Lord again blessed his word.

The next morning early I and Brother Van Hoose started for Oak Hill. On reaching the place we found that all preparations already had or were being made for their first State camp-meeting. A place had been secured and made ready on the fair-ground, with a seating-capacity of two thousand or more. This meeting started with real victory with a number of ministers and saints of the State. After a few nights there were from two thousand to three thousand in attendance. Numbers came to the altar both for justification and sanctification. Some sick were healed. One noticeable feature about this meeting was the unity and harmony and the splendid young people's meeting. Even in these young people's meetings many were saved. The young people were a great inspiration to the meeting. The ministers' meetings were excellent and were enjoyed by all. I did enjoy being with them, and knowing them better. Bro. J. W. Lykins was with us two days, also Bro. H. F. Wilson. The latter is pastor at Bluefield. Their messages were much enjoyed. We can not tell you the full value and worth of this meeting. It was inspiring, strengthening, and upbuilding, and from start to finish the interest continued to increase. The assembly as a whole, both saint and sinner, expressed themselves very favorably. Steps were taken to put up a large auditorium and to make this the permanent camp-meeting place. This State is ripe, and ready for the whole gospel. I never met a more sociable people. They gave me a hearty invitation to return next year.

At the close of the meeting in company with Brother Davison and his family I came to Charleston, W. Va., and preached on Monday night. Here we found a splendid congregation, one on fire for God. Saints of West Virginia, take courage. Great opportunities are before you, live true, be true, keep true.

I arrived at my home August 15, then August 17 my family and I went to Claypool, Ind., to attend the State camp-meeting which was in progress. Much good was accomplished at this meeting. Brother Rowe, who has charge of this work, is doing much good.

On Tuesday, the 22, I started to Bedford, Ind. At this meeting I remained two nights and a day. This was at one time my home place. I had charge of the work here for thirteen years. I enjoyed my short stay with them very much.

I then went to the Winchester (Ky.) camp-meeting. There I remained a day and a night. Then in company with Bro. T. F. Lyons, of Morehead, Ky., we went to Scranton, Ky., to hold their camp-meeting. This was an excellent meeting. The attendance and interest were good. A goodly number came to the altar and most of them received the desire of their heart. There are some fine people in and around Scranton. While their privileges and opportunities are not so great as others have, yet with all this they are willing to do their best. A number of ministers were present. Bros. T. F. Lyons, F. H. Jones, and others did some good preaching. This was my fourth time and they gave me an invitation to return next year. Bro. J. C. Williams has charge of the work. He is a faithful and a dependable man. May God bless the saints of Scranton, and community, and reward them for their kindness.

I am now home getting ready for our revival, which begins the first Sunday in October. I am yours faithful in Him, standing and contending for a clean work. Pray for me. E. A. Fleenor.

KANSAS

Almena, Kans., September 4.—We just closed a camp-meeting here. A good many souls were saved. Several were sanctified, and the church in general was built up. A general good feeling of oneness and unity pervaded the camp. Bros. A. C. Harrison, of Wichita, Kans., and J. M. Harrington, of St. Joseph, Mo., were the principal speakers. There were several other visiting ministers present. All enjoyed themselves in the Lord. Sister Josephine A. Smith was ordained at this meeting.

It was decided to have another meeting next year at this place, reserving the last two Sundays in August as camp-meeting dates. So commence to plan now for next year's meeting, which we expect to be a success, as was the last one. Saints of God should not forget the assembling of themselves together as the manner of some is. Some let the chickens and cows keep them from meeting this year. May God bless us and help us not to sleep on our oars. Yours in Christ for lost souls,

Ray C. Smith.

MASSACHUSETTS

Pittsfield, Mass., September 7.—The Northeastern camp-meeting held here last month was one which marked the advance of the work of the Lord for this district. The accomplishments were more extensive in paving the way for future development work than in salvation work, as few sinners attended the meeting, although quite a number came forward for sanctification, some for salvation, and many for healing.

As this was the second year of the Northeastern camp-meeting, we were very eager to have its success even greater than last year's meeting, and we were not disappointed, praise the Lord! We can feel a great sense of satisfaction as we see the workers in these long-neglected parts settling down into the harness for good, steady, hard pulling for the Lord. We are confident that the future will reveal that this is the present attitude of the saints in the Northeast, and with boldness we meet the challenge held out to us for success in our district.

During the camp-meeting definite plans for advancement were made in several ways. It was unanimously voted to purchase ground for a permanent camp-ground at Pittsfield. Subscriptions were taken sufficient to cover the cost of the ground ($575) and build a kitchen. More pledges are to be received, for further development work on the grounds. To date pledges have been received amounting to $807. It was also voted to hold a semiannual gos-

pel workers' meeting for the Northeastern States, which will be held this year at Boston, Mass. In addition to the foregoing, I am also very glad to be able to report that a special meeting was called by Brothers Martin and McCoy, at which arrangements were made for setting me free from secular employment, that I might give my entire time to the work of the Lord. This means so much to me that I can not find words properly to express my appreciation to God and the faithfulness of those who made this possible, and I trust a proportionate showing will be manifest in my future accomplishments for the Lord.

There were ten ministers present besides the missionaries (Sisters Laughlin and Jureidini), making twelve in all. The missionary services were of great interest and profit. The chief speakers were I. S. McCoy, E. L. Martin, C. J. Blewitt, and the writer. Others also rendered profitable service in preaching. Brother McCoy was engaged as evangelist, who put his very best into the services, and God blessed his faithful efforts with powerful messages.

We are hoping to hear that Brother McCoy has definitely decided to come to this needy district to stand by it until God shall establish and make his work in these parts gloriously triumphant. Brother Martin, though new in these parts, has a great burden for the work, and has his shoulder to the wheel. God is going to reward his faithful labors. Let all of the saints in New England aid him, in his endeavors to establish the work of the Lord, in every possible way.

We have no regrets for the local work. It is in a good spiritual condition, and now that I am able to give the work the time it should have, we are expecting a bright future indeed. Brother Macy remained in the city for a few weeks after the camp-meeting ended, but has returned to Troy, N. Y. Ministers passing through this way who can stop over with us will find a welcome at my home. Yours in His service,

R. W. Potter.

MICHIGAN

Detroit, Mich., September 2.—We have just closed a five weeks' tent-meeting which was very precious to all our hearts, and will be long remembered. The praises of God often sounded forth, and there was leaping and shouting. Several sought the Lord for pardon, sanctification, and healing. A lady in her sixty-ninth year who was afflicted with rheumatism and neuritis and for twelve years had not walked and for two years was perfectly helpless, came in a wheel-chair. For six years she had used a wheel-chair. Unknown to her, the saints began to pray for her salvation and healing. She felt so much better that she later came on crutches and got saved. She was afterward sanctified and healed, and she immediately straightened her limb, which she had not done for years, and, led by the hand, walked back and forth in the tent without her crutches, to the astonishment of many onlookers who never before saw anything like it. She said she could never praise the Lord enough for all he had done for her. She walks all around the house without her crutches and says she is perfectly well, with not an ache or pain; all glory be to God.

We were disappointed in not getting the evangelist we expected to conduct the meetings, but the Lord in his goodness sent in different brethren occasionally to assist. Brother Kilpatrick was with us the first Sunday and preached three sermons with victory. Several were at the altar that day. Brothers Hoops, Huff, Richards, Sager, and Oden, each preached once, and we also enjoyed a missionary sermon from a brother from Jamaica. Also the Lord sent Brother P'Simer, from Anderson, Ind., to our assistance toward the latter part of the meeting. He preached several times and was a great blessing and encouragement. We also have good workers who render valuable aid, and through their earnest prayers, I felt ten years younger at the close of the meeting than at the beginning. Praise the Lord!

We have moved the tent to Ferndale at North Woodward Heights, north of Detroit, where literature has been scattered and quite an interest is manifested. We expect a good work in the name of the Lord. The Lord inspired the little church here with renewed love and missionary zeal to help get the truth to all nations as fast as possible, as so many nations are represented here. I believe there are sixty represented at one factory. We felt that God wanted us to have a tent in order that more people could be reached. So we earnestly prayed God to supply the tent, which he did in a miraculous way. It will hold two hundred people. The meetings were fairly well attended through the week, with people listening outside, and there were good congregations at the Sunday all-day meetings, especially in the evenings. Some outsiders said they thought there was much good done. One who said this was a Catholic lady. She said her little children were taking up with our ways and every night would kneel by their bed and say, "Praise the Lord! Amen."

We are truly grateful to the dear ones who so kindly responded to the call for Gospel Trumpets and Sunday-school papers. They are helping out and we hope to get many subscribers. Yours for the spread of the gospel,

A. LeRoy Sheldon and Colaborers.
3311 E. Davison St., North Side.

MISSOURI

Cook Station, Mo., August 9.—On Saturday night, August 12, Bro. Matt. Gorman and Sister Addie Gavatt began a meeting at the Eickhorst Schoolhouse. As the word went forth under the anointing of the Holy Ghost it found lodgment in honest hearts. Night after night as the call was given, people would come weeping to the altar crying out, "What must we do to be saved?" and would go away shouting praises to God, and testifying to his power to save. It seemed that the Lord opened the windows of heaven and showered his blessing down on the people. The meeting continued two weeks and resulted in forty-six claiming the experience of salvation. Among them were boys and girls, fathers and mothers, and grandfathers. Truly the Lord is confirming his word, for he said it will not return unto him void, but will accomplish that whereunto it is sent.

The first Sunday in September we had an all-day meeting, and baptized about twenty-eight. This all-day meeting was at the Benton Creek Schoolhouse, which is about three miles from the place where the other meeting was held, this being the closest place to the water suitable for the purpose. It was our good pleasure to have Bro. J. A. Morrison, of Anderson, Ind., with us at this all-day meeting, who preached in the afternoon service from Matthew 16:18. A sister in the congregation who had been a professor for a number of years, but had never been baptized, was made to see the true church and she walked down to the creek and was baptized. Brother Morrison emphasized the necessity of a clean church. Saints of God, let us make straight paths for our feet. The great God of heaven is watching us from above, and demands it. The sinner is watching us down here, and to make a crooked step is to put a stumbling-block in his way. Let us keep the standard up. Yours in Him, L. J. Lay.

Kansas City, Mo.—Some time has elapsed since I reported last through the Trumpet, but I have spent the time as faithfully as I knew how in God's service.

The camp-meeting at Kansas City is numbered with those of the past, but we believe its influence will live on. A goodly number of ministers and workers were present from Missouri and Kansas and a few from other States. It would be hard to improve on the cooperative spirit that characterized the entire meeting. The work of Bro. E. G. Masters was much appreciated by all, and a unanimous invitation was given him to return next year. The evangelistic phase of the meeting was not quite so strong as in previous years, but the lines of truth presented seemed in order and well placed, and they resulted in much good. Brother Masters lectured four nights on the Revelation, which we feel was a great benefit.

Although times are hard, the expenses of the meeting were more easily met than at any time in the last four years. More than seven hundred dollars was pledged to pay on the camp-ground lots bought last year. May God richly bless all who contributed.

The work in the city is moving slow, but is moving. As has been reported, we now have four white congregations, three of which have been started during the past three years. We have not worked much on the mission line, because such work is mostly transient, but have sought places of vantage and opened these new places with a permanent work as our objective. Each congregation has been set in order, a Sunday-school organized, and its own pastor chosen. This we feel is absolutely essential for the success of any work. Each of these new congregations have drawn heavily on our home base, taking some of the best material we had in the congregation, and Sunday-school, but we surrendered it cheerfully, and worked all the harder to fill the ranks with new material.

We had the privilege of assisting the brethren in the Alabama State camp-meeting again this summer and certainly did enjoy laboring with them. May God bless them for their kindness and hospitality.

Bro. Edward Yoder, Sisters Belle Merritt, Almeda Neal, and Alice Bilbrey were ordained to the ministry at the Kansas City meeting.

We are now planning a fall evangelistic campaign to be conducted entirely by our home forces. It will include a Sunday-school drive, a month's cottage prayer meetings, and home visiting, ending with a two weeks' revival at the chapel. We ask your prayers that we be faithful to God and his church. Yours in Christ,

Fred Bruffett.

St. Louis, Mo., September 10.—Late in the fall of last year, I went to Tuscola, Ill. There I found Brother Fortner sick, and the church discouraged. But the word was preached in love and soon the church was firmly established.

Later I went to Hoopeston, Ill., and remained for two weeks. Some accepted Christ and others renewed their covenant with the Lord.

I went to Bloomington, Ill., Jan. 1, 1922, and succeeded Brother Featherston as pastor. During my seven months' stay in Bloomington, we succeeded in erecting a good house of worship.

The work in Bloomington is moving along. The Sunday-school has an enrolment of 150, and all the church services are well attended. There are many dear saints at Bloomington, also many dear friends with whom it was sad to part. May the good Lord reward them one and all for their kind help and cooperation during my stay with them.

I am now at home in St. Louis, Mo. I want to get started into evangelistic work by October 1, the Lord willing. I will work anywhere in the United States or Canada. Those desiring my services may write me at my home address—4742 Genevieve Ave. E. N. Reedy.

OKLAHOMA

Kinta, Okla.—After years of praying and waiting we have at last got a little work started here. On July 15 Bro. Wm. Phegley, of Louisiana, began a meeting at a schoolhouse here in the country. The Lord wonderfully blessed in the preaching of the word and the people seemed eager for the truth. The house was most of the time crowded. Brother Phegley baptized eleven and there were many more that are much interested in the truth. I never saw people so hungry for the gospel as they are here. Brother Phegley preached the straight gospel but people seemed to appreciate it. He had some opposition to contend with, however. But he used such wisdom and kindness in answer when he was interrupted that it just won people's hearts to the truth.

This is the first time any one has ever been here to preach this truth and when the people found out it was straight Bible and no fanaticism many would say it was different from anything they had ever heard preached. There are many Seventh-day Adventists here. Brother Phegley certainly did preach a good sermon on the law and the Sabbath and many were enlightened. He has gone back to Louisiana to make arrangements to take care of the work there. The Christian people in Kinta invited him to preach in their church any time he wanted to. He preached there several times, also at San Bois, a schoolhouse a few miles from Kinta. He had several calls to go to other places. This is the ripest field I ever saw for the work of the Lord. Pray for us. Cordia Upton.

PENNSYLVANIA

Ellwood City, Pa.—The thirtieth annual camp-meeting of the church of God in Pennsylvania has come and gone. Having a natural repugnance to overstatement, or exaggerated reports I shall avoid such, but it is a pleasure to report that (all things considered) this was the best meeting ever held on the grounds. God was with us in power from beginning to close, and every service was attended with such a sweet and holy influence, as to make them occasions of great uplift and a source of spiritual strength to all the saints in attendance.

Although we have passed through a year of great business depression, yet the number of brethren and sisters in attendance was probably greater than ever before. One very prominent feature was the large body of young people present, and surely a more promising and spiritual gathering of young manhood and womanhood could scarcely be found anywhere else. We truly appreciate these young people and feel that God has material of the finest quality from which he may draw to fulfil his purpose of carrying the gospel to earth's benighted and needy multitudes. May God bless them and increase them in grace and spiritual wisdom and gifts for his service.

Though I have attended this camp-meeting for about twenty-five years, I do not recollect so many seekers after the salvation of God at any time as we had in our altar services this year, nor could more clean and thorough work be desired than that exhibited at these very important adjuncts to revival and soul-saving efforts. The preaching was exceptionally good, clear, and pointed, with abundance of the Holy Spirit's anointing.

The solemn spirit of reverence and holy joy in God, the spirit of unity and harmony among both ministry and people, were most extraordinary, and tended to bring about great results for God and his kingdom. The absence of knockers, pickers, and fault-finders was also very noticeable and bespeaks a great advance in the spiritual condition of the churches in this State.

Our visiting evangelist, Bro. J. W. Lykins, of Ashland, Ky., was much used of God in the preaching of God's truth; as were also Brothers Plank, of Columbus, Ohio, Brother and Sister Joiner, and Brother and Sister Kramer. These missionaries were permitted, in the providence of God, to have part in this their last camp-meeting previous to their departure for the dark and distant corners of poor, benighted Africa. May God go with them and use them much is our prayer.

The ministerial meeting, always a very profitable part of camp-meeting affairs, was a time of much instruction.

On account of the shortness of time, the pressure of requirements, the amount of business and other affairs that must have almost immediate attention, in connection with the condition and well-being of the church in these parts, it was felt to be of urgent necessity that a ministerial meeting be called for the dates of Dec. 27, 28, and 29, 1922, to meet at the meeting-house in Distant, Pa.

Let every minister and gospel-worker of the State and churches near by do his best to come at that time. Begin to make your arrangements now, and thus assure a good attendance. (Further notice of this meeting will be found in the Gospel Trumpet in due time.)

The plans and arrangements already under way for next year's camp-meeting, on the part of the saints indicates both their sense of satisfaction and appreciation of the great good done, and their determination to make the future meetings greater and more glorious than any we have ever known. God grant that it may be so. Personally we are expecting to put in all our time and energy for the increase of the work all about us. We shall be busy all winter and can neither see nor desire any respite or vacation. The fields are white to harvest and we must work while it is called today. Then if we succeed in doing the Master's will during the short period allotted for our best and most faithful endeavors, what satisfaction will be ours when called into the everlasting rest awaiting the faithful, the true, and the tried.

May God stir up and bless our good and holy brethren to greater efforts, and advance his kingdom and glory in the earth, and bring us all to a happy realization of our hopes in glory. Your brother in the faith of the gospel, W. M. Drew.

TENNESSEE

Greeneville, Tenn., Sept. 4.—Bro. C. D. Fine, of Newport, Tenn., and I just closed a two weeks' meeting at the church of God at Bair Creek, near Marshall, N. C., where Bro. Doil Bradmon, who has gone to receive his reward, had labored for years. The Lord was magnified by the Holy Spirit anointing the preached Word, also by stretching forth his hand to heal. One sister who had not walked for three years, after agreement in prayer arose from the bed and walked over the house and to church that night. Also twenty-one souls claimed the regeneration. Several got sanctified. Thirteen followed Jesus in baptism.

The church is greatly encouraged to press the battle on for Jesus. Bro. C. D. Fine is much appreciated as pastor by the church at this place. I desire the prayers of all God's children. I thank and praise God for his church. Your brother for the whole gospel, G. E. Cutshall.

TEXAS

San Antonio, Tex., September 5.—On August 1 we began a camp-meeting for the Spanish-speaking people on the Medina River, thirteen miles from this city. Attendance was good. As soon as we pitched tents and began preaching opposition started. A Mexican Catholic woman, a sister to one who had been saved, had such a desire to come to the meeting that she actually cried to get to come, but her husband forbade it and threatened to leave her if she came against his will. Another old couple were on their way to the meeting when one of their grown-up sons came up and said, "Papa, if you go to that meeting I will run away from home and you will never see me again." So they decided not to attend.

I saw how hard the enemy was working and said to our little band, "We shall have to fast and pray and ask the Lord to destroy the works of the devil." So we began to cry unto the Lord and plead in behalf of precious souls. That day I said to the saints, "I believe the Lord is undertaking and I expect victory."

Friday night, August 4, a big crowd of Mexican Roman Catholics (rough-looking people) drove up in a large truck and parked within about thirty feet of where I was standing preaching. They began to talk and laugh loudly and it looked as if they had come on purpose to disturb the meeting, but I only felt more encouraged. That very night the Lord opened up the windows of heaven and sent his convicting power upon the camp in such a tremendous manner that several came weeping to the altar and were born into the kingdom. Glory to his name!

The meeting lasted two weeks and be-

fore we left that place I had baptized eleven persons who gave good evidence that they had left all the world to follow Jesus.

A Roman Catholic who used to drink liquor, beat his wife, and keep company with bad women has been saved and is now an example to his people. Truly the gospel is the power of God unto salvation to every one that believeth.

I wish to avail myself of this opportunity to thank those who have responded to the appeal that Bro. C. F. Miller made in my behalf through the Trumpet. Seventeen dollars has come in from different parts of the States. May the Lord bless and reward those who have had a part in helping me to get the full gospel to my people is my prayer. Please pray for me and this part of our Master's vineyard.

Yours in Christ, M. F. Tafolla.

Route B, Box 157.

VERMONT

Barnett, Vt.—Ever since I was saved, about ten years ago, I looked forward with eager and happy anticipation to the time when I could make a visit to America, not merely to see the country, but to become personally acquainted with the church. For as soon as I saw the truth and God's true people, my heart rejoiced; and it has been rejoicing ever since in the church of God, which I can honestly say I love with all my heart. So it was to visit the church in America that I craved.

Years passed by before God saw fit to open the way and provide the necessary means for my traveling-expenses. On March 20, 1922, I left Beirut, Syria, in company with Sister Nellie Laughlin, who faithfully labored in Syria for eight and a half long years, including the four terrible years of the War.

Early on Sunday morning, April 23, our boat anchored in the harbor of New York. A few hours later we were in meeting with the saints whom I had learned to know by hearsay and love in the Lord.

On the evening of Saturday, May 27, I saw for the first time, not on paper nor in a book, but face to face, many of the saints that I have long looked forward to seeing. My joy knew no limit, my cup was running over. As I lay in my bed the next morning I could hardly believe that my dreams were actually being realized. From the depth of my heart I thanked God for the privilege which was mine.

On the evening of June 24, when I looked for the first time on a sea of faces in the Old Auditorium, I realized that I was actually participating in the one event that I hoped to experience more than any thing else on earth—the international camp-meeting of the church of God in Anderson, Ind. As I walked in and out with the big crowd during the entire meeting I found that I was feeling quite at home, much as I expected. Oh, praise God for his family! Why should I not feel at home with the saints? Are we not all members of one family?

Soon after the camp-meeting Sister Laughlin and I started on a somewhat extended trip, working our way East to Sister Laughlin's home, where we are at this writing. In making our itinerary we planned to visit the congregations which are not usually visited by missionaries. We have already visited and lectured in different places in the States of Indiana, Ohio, Pennsylvania, New Jersey, and Massachusetts. We expect to do some traveling and lecturing while we are in the New England States, as we have opportunity, even among other churches. We have already received a few calls from them.

Our main object in thus visiting the churches is to interest them in missionary work and to help rouse the church to her duty and privilege in giving for the spread of the gospel both in the homeland and abroad. We do not attempt great or wonderful things. We are only trying to do the little we can toward enlarging the vision and heart of the church. For where there is a broad vision and a big heart there will be an open pocket-book.

We expect to travel, God willing, through the South and West during the winter months. So if any one from those States who reads this is a member of a congregation not frequently visited by missionaries or one not sufficiently interested in missions and, therefore, not doing what they ought to do in this respect, and you would like to have us visit you, please let us know. Write either to Sister Laughlin or me, in care of Gospel Trumpet Company. We shall try to visit you if we possibly can and try to help you as best we know how in your missionary endeavor.

We solicit your prayers for a successful trip during the winter. We expect to do the best we can for the church while we are here. We also want to learn all there is for us to learn. Yours in the one body,

Adele Y. Jureidini.

WEST VIRGINIA

Hemphill, W. Va., September 10.—I visited the Anderson camp-meeting last June. It was a feast of good things to me. The Lord gave me a greater desire to see his work move than ever before in life. My heart was made to rejoice to meet the other dear brethren from the different parts of the field of labor all with one accord and one heart. While there we planned with Sister Sidney Pauley, of Charleston, W. Va., for a meeting at Big Sandy, W. Va.

The place was ripe for harvesting. The Lord wonderfully used Sister Pauley in preaching the old-time gospel with the power of the Holy Ghost sent down from heaven. The other ministers present were W. M. Bryant, of Big Sandy, W. Va., and Bro. Jake Mullens, and I. These are good faithful brethren in the work of the Lord, worthy of our prayers.

The meeting commenced Tuesday, August 20, and was owned and blessed of the Lord. The old-time conviction rested on the people. At every service many of them came weeping their way to the cross, and seemed to get the desire of their heart. One hundred and thirty-five professed faith in Christ. Some were sanctified and some were healed. Two women were delivered from the modern "tongues" spirit.

The meeting closed with an ordinance service. There were seventy-three who followed the Lord in baptism, and seventy-six took part in feet-washing and the Lord's Supper. Bro. W. M. Bryant will be pastor of this work. He is planning to start a Sunday-school the first of October. I am at home now at Hemphill, W. Va., preparing to start a Sunday-school, also a revival in the near future. Please pray for me that I may keep humble and where the Lord can use me to his glory. Sister Pauley will give the details of the meeting later on. W. M. Hager.

Spring Hill, W. Va., September 11.—Our meetings this summer have been very good. The Sunday-school and especially Sunday night meetings have been very well attended, for which we are very grateful to God. Our congregation here is not so large, but we can say that perfect unity prevails. Our object is to see the work of God increase and souls saved.

We just closed a ten days' meeting which was owned and blessed of God. The Lord gave victory from beginning to end. Eight souls were saved, two were sanctified, and the sick were healed. One sister had been sick for about seven months, but when prayer was offered and the Word obeyed she was wonderfully healed insomuch that she and her husband walked nearly a mile to meeting that night. So she had the privilege to attend the meeting. The last day of the meeting there were four buried with the Lord in baptism and she was one of them. Glory to God for his goodness to man! Bro. A. J. Overholt, from West Charleston, was with us in this meeting and rendered faithful services by preaching the word. He was a great encouragement to the saints at this place. We greatly enjoyed his preaching. May the Lord bless him and make him a power in his service. We all feel better equipped to stand at the battle's front. We are expecting great things from the Lord. We expect to have another meeting about November, the Lord willing. We are praying and looking for a great harvest of souls.

We should be glad to have any of God's children passing this way stop off for a few days. We are poor in this world's goods, but rich with salvation. Will all the saints join in prayer with us that the Lord will keep us very humble, and that we will be soul winners for Jesus. My greatest desire is to see the world won to God. Your brother, saved, sanctified, and kept by the power of God,

R. D. 1, Box 91. Joseph Turley.

Spin cheerfully,
Not tearfully,
Though wearily you plod.
Spin carefully,
Spin prayerfully,
But leave the thread with God.

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OBSERVATIONS OF OUR TIMES

Recruits to Begin Training

Everywhere in church and denominational circles there is high appreciation of trained young people in church work. A year ago an appeal was made by a Methodist bishop for "life-service" recruits and recently, as a result of that appeal, ten young people started to school to prepare for their life work. They came from as many congregations. It appears that the congregations from which the young persons came will support them while in school. The principle of this is that if these young people give up worldly pursuits in order to devote themselves to religious work, then it is the duty of those continuing in worldly pursuits to support them.

This is as it should be and this principle has always been recognized, and is today.

But in many cases this righteous principle is disregarded and many a young man or woman works to provide the money with which to attend school to prepare himself or herself, not to make money, but to give unselfish service.

Congregations should stand by their devoted young people and help them train for service.

Church News from Japan

A movement is on foot in Japan to federate in a new form the various missions and churches of that country. There is already in existence the Federated Missions and the Federation of Japanese Churches, but evidently these are not entirely satisfactory to the Japanese.

In the Japan Advertiser of July 30 a special news item gives an account of the movement which has for its object the making of a new National Christian Council of Japan, which, it says, will be "the high governing body of the Christian bodies in Japan." It also states that a majority of the various Christian bodies are favorable to the new Council, and yet it admits "that there will be strong opposition to the movement on the part of some individuals."

A constitution for the new Council has been formed and probably has been adopted by this time. One section of it says:

"In all the above-mentioned functions the Council is understood as having no authority to deal with questions of doctrine or ecclesiastical polity, neither shall its functions be interpreted as being in any way legislative or mandatory."

If this section holds good, it appears that the Council will not be "the high governing body," but will be something like the Federal Council of Churches in America, or the Foreign Missions Conference of North America. And it is doubtful if any association of this kind could be a supergoverning body over the various missions and denominations.

Doubtless this is an attempt to get unity. Christ expressly demanded unity of his people in a great prayer he offered during his last day upon earth. But of course this unity begins with the spiritual and ends with organic unity. Christ must first save and sanctify before any real organic unity can be realized. Of course this is a very high ideal for church unity, but while we are praying and planning for church unity we might as well pray and plan for the real Bible kind, because nothing else will please God anyway.

Married for Better or Worse

In some of the forms of the marriage ceremony the contracting parties agree to take each other "for better or for worse." Well, it seems to be for "worse" in an increasing number of cases and when it gets "worse" they rue the bargain and make a bee-line for a divorce court.

In Chicago for the year ending July 21, 1922, there were over 10,000 divorces granted, or one divorce to every four marriages. Now there is no escaping the fact that this indicates a tremendous loss of homelife in Chicago. The complete demoralization of homelife is threatening the nation and if the homelife be destroyed, there will then come other disasters.

The Bible recognizes only one cause for divorce—adultery—and leaves the marriage of even the innocent party in silence. So at the best and most liberal interpretation of the Bible, the causes or grounds of divorce are too loose in the United States.

The reasons for divorce as given in the plea for divorce range all the way according to the Christian Herald "from bad cooking to extravagant dress and an irascible temper, from sexual depravity to going to the movies every night, from diversity of interests to the price of a cheap automobile, from praying and reading the Bible three times a day to eating sauerkraut with a rusty knife. All these reasons were recently actually given to a judge of a district court in Kansas."

Some one has said that the real cause of divorce is rarely stated, because it revolves around the sexual life. That which makes for greatest attraction and love becomes the greatest repellant when abused or sinned against. We can not in Observations define the proper relations of husband and wife, but there is a woeful amount of ignorance here as well as a woeful amount of general contrariness. It may be observed in passing that the two sexes need each other, and reasonable "benevolence," as Paul puts it, is essential to peace in the family. When one party or another refuses to give this "benevolence," he or she forces the other into temptation which in unsaved (and many saved) ones prove unendurable and they find their "benevolence" somewhere outside their lawful companions.

Anyway whatever the cause, divorce is a great evil eating away at the heart of our civilization and God only knows what the end will be.

A part of this divorce is blamable on parents, who rear their girls as dolls and their sons as dandies. Old-fashioned morality is scarce in many homes. The mother is a giddy fool and the father is so engrossed in chasing dollars that the children can not be expected to be anything. When they marry they marry a girl or boy from their own class and it proves to be for worse and they start the divorce-mill.

Among the poorer people divorce is also too frequent. Many men have the manners of a pig. Before me today came a letter from a woman, a mother, and wife to a man without enough of a heart to fit a flea. She had borne six children to her husband. And he, wretch that he is, though making $5.00 a day, leaves her without clothing, leaves the children without clothing, and refuses to give her money for the necessaries of life. Now that man was without character to begin with, and when a man is such women had better steer clear of him. Yet poor girls marry such characterless chaps and then spend long weary hours of sorrow.

Better by far, young folks, marry a man or woman of character, a Christian, than beauty, fame, or money.

Paying the Penalty for Going to War

The Czar was murdered with all his family, the Kaiser fled to a foreign nation, the king of Austria-Hungary was banished (and he finally died in exile), and now the Bulgarians are bringing vengeance upon their leaders who led their country to war on the losing side. Eleven members of the Radoslavoff cabinet have been in jail for three years and every day they are marched from their prison to the courts of Justice and back again. It is charged that they declared war without the consent of the Bulgarian Sobranje, or parliament, and that they schemed to go in on Germany's side without adequately considering the advantages of going in on the other side. It is likely these men will die in prison or be put to death.

These are the usual results of war. And the worst of of it is that no war cures the war-spirit. That is the folly of it. Yes, we Americans thought that we could fight with a good conscience in a war that was to end the sordid business. But no war can stop war. The nation that is vanquished keeps on breeding children, and revenge too, and awaits a favorable opportunity to strike back.

Lloyd George, in a recent address to the Free Church convention, said that if the Christian church did not stop the foment of hate and revenge and did not inculcate a spirit of peace and good will in the earth, it might as well close its doors. This is true and untrue. He seems to think governments can not do much. What are governments? In most countries government merely carries out the will of the majority. Now if governments would deliberately set out to be friendly and cultivate good will, it would be only a short time till they would be on friendly terms.

Yet Christianity must do something. The time to prepare not to have war is during peace. Nominal Christianity must sense its responsibility or be still more discredited than it is.

For a Dry Mexico

You can not keep down the sentiment in favor of banishing intoxicating liquor. Who would have thought that our Mexican neighbors were thinking seriously of passing dry legislation? Perhaps this only shows how little the most of us really know about thought-currents in that country.

Agitation in favor of a "bone dry" Mexico is increasing and several bills modeled more or less on the Volstead Act will be presented to the next Congress. It is not expected that they will pass, but the unexpected happens sometimes. We hope it will in this case.

"Idle, Talkative, Deceitful Persons"

So says Paul, according to Weymouth, of some of the Cretans; and, sad to say, the tribe has not died, but has numerous descendants to perpetuate their work.

"Idle, talkative, deceitful persons"! What a description and what a life to live! "Idle, talkative, deceitful persons"!

An idle brain is the devil's workshop, it is said. The surest cure for idleness and dangerous intermeddling of the devil with one's mind is to be busy. Why not turn our brain over to the Lord for use? Why not plan to do something for somebody? Why not start a Sunday school or a prayer-meeting? Why not study up some new and interesting way of conducting Sunday-school work, of teaching a class, of conducting a prayer-meeting? In other words, why not think for God?

Talkativeness is sometimes a habit, and sometimes a habit that results from a lack of serious prayer and study. Talk much, think little. When talkativeness degenerates into gossip, then it is bad indeed; and as for deceit, may God save us from it!

Two Evils—Prohibition and Whisky?

A noted Catholic priest, a welfare worker of wide influence, Rev. Timothy Dempsey, of St. Louis, says there are two great evils; one is whisky-drinking, the other prohibition. Well, one is the opposite of the other and what is the priest to do about it? We are inclined to think his reasoning is unsound. Whoever heard of it hurting a man to do without that which did him great harm? —R. L. B.

Of covetousness we may truly say that it makes both the Alpha and the Omega in the devil's alphabet, and that it is the first vice in corrupt nature which moves and the last which dies. —*South.*

Preserving Our Liberty

BY C. W. NAYLOR

Liberty has its boundaries. It is never allowed to become license. Wherever it goes beyond its natural boundaries it reacts in a new form of bondage. So if we will retain our spiritual liberty, we must stay within proper bounds; we must conform to certain principles.

Christ came into the world to make men free. We are told that 'whom the Son maketh free is free indeed.' Spiritual freedom is a heritage of every child of God. When the burden of sin rolls away, how natural it is for the soul to exclaim, "I am free! I am free!" It is God's will that this new sense of freedom be preserved, that we be free throughout life. It is our privilege to live free, natural lives, exercising our spiritual functions, and living our spiritual life free from any yoke of bondage. Paul said that even the slave of his day who was saved was the Lord's free man. It is a wonderful thing to be free.

Freedom is not an unbounded thing. It has its limitations. Sometimes people of the Old World hear of American freedom, and they come to this country expecting to do just as they please without any restraint or restrictions. They soon find out, however, that liberty has its boundaries, and that their liberties in this land of liberty must not become license. Just so in the spiritual world—there are limitations upon liberty. It is never allowed to become license. Wherever it goes beyond its natural boundaries, wherever it is pressed too far, it reacts in a new form of bondage. Liberty means safety within its proper limits. But liberty pressed too far leads to danger that can not be avoided. So if we will retain our spiritual liberty, we must stay within proper bounds; we must conform to certain principles. Spiritual freedom is being in harmony with divine law. It is the result of being in conformity to divine law, for divine law is the boundary of liberty. As soon as we go beyond the limits God has meant for human liberty, we transgress the right of God or of our fellows, and this reacts upon ourselves in a way that restricts our liberty.

So if we will have real freedom, we are under the necessity of respecting the rights of God and all his creatures, and not trespassing upon them. For this reason we must follow the Golden Rule, and must be obedient to God. As soon as we transgress the rights of others we limit ourselves, restrict our own freedom, and bring ourselves into bondage. This result does not follow because God has decreed that it should follow; it is the natural result of the principles of liberty.

So if we would be free, and maintain that liberty that God has given us, we must conform to the principles of righteousness. We must live soberly, righteously, and godly in this present world. The moment we depart from the principles of righteousness, that moment we bind ourselves with chains that hold us fast. For this reason the child of God must live without committing sin.

Would you be free? Then you must be righteous, just, and holy. You must live a life that is consistent with the principles of liberty. A great many people who once shouted their freedom and rejoiced greatly in it can no longer do so, because they have not preserved their freedom from sin. They no longer have a clear conscience. They no longer have a sense of the presence of God with them. They no longer have a conscience void of offense, and so their liberty is greatly restricted, and they can not enjoy the things they once enjoyed.

Sin is not the only thing that robs one of liberty. We may give place to faults in our lives, either by carelessly yielding to them or by not resisting them and developing proper habits Many a person who desires to do right and who has really been saved feels himself so hampered by his faults is held back so much from the enjoyment of his spiritual life, because he has a sense of the imperfection of his life that his freedom is very partial and unsatisfactory. It is true that we shall have faults as long as we live, but many of these faults we can correct and overcome. We can master ourselves by God's help. But if we go on carelessly and without making a definite and sustained effort to overcome our faults, our Christian lives will be on a much lower plane than they would otherwise be, and our Christian liberty will have in it elements of bondage that continually hinder us. So if we will be free in our spiritual life, we must make an earnest effort to overcome those faults that restrict our freedom.

We have to fight for our liberty against Satan, too. He would restrict or destroy our liberty by every possible means. But thank God, if we adopt an attitude toward him that gives him no place in our lives and trust in God for grace to overcome him continually, he can not have any great success in limiting our liberty. We do not need to fear him, for God will sustain us and give us victory over him.

Our liberties are often restricted by people. They would bind upon us rules and regulations. They would require of us things that should not be required. They would often point out a path for us to walk in that is narrower and more difficult than God intends us to walk in. There is a great deal of fanaticism in the world, and many precious souls are greatly restricted in their Christian lives by fanaticism, whether it be their own fanaticism or the fanaticism of others. God made us free, and he intends us to remain free from all elements of fanaticism. He has given us good judgment and he expects us to use it. There are two ways in which people would destroy our Christian liberty. One is that already spoken of—by restricting us to narrower limits of life than God restricts us to. The other is in advocating and urging broader liberties than God allows, or than our consciences and the Word of God allow. But this broader liberty, though it may sometimes look attractive, never brings real liberty, but is a source of bondage to the soul. It hedges in our true freedom. So whenever we allow people to persuade us to let down God's standard, to modify God's laws, or to excuse ourselves in any way from measuring up to God's standard of Christian life, we are not giving to ourselves more liberty, but less.

People take part in amusements that are questionable. They dress in a way that the Bible and God's people do not approve. They conduct themselves in various ways, in a manner that they know is going beyond or coming short of the principles of truth they have been taught. Sometimes they say in doing so that they want more liberty; they do not want to be hampered. But are these the people who have real spiritual liberty? Ah, no, they themselves know very well that they do not have the liberty that others do who walk more in accor-

dance with the principles of truth. When we go beyond God's law, or when we come short of it, our liberties are thereby automatically restricted. Whenever we sacrifice truth, we sacrifice ourselves. Who are the ones who enjoy God, who delight in prayer, who have sweet communion and fellowship with the Holy Spirit, who have the overflowing joys of salvation? They are the ones who obey, who walk in the whole light as far as they know it, who neither draw back from God's will nor run ahead of it. The happy people are the free people, and the free people are the obedient people.

How many times we limit ourselves, how many burdens we bind upon ourselves, just because we choose our own ways instead of God's ways! People think to gain greater liberty by doing as they please, but they find their freedom of soul, the joy of Christian service, the blessedness of union with Christ has in a great measure passed away. Just to have their own way they have sacrificed these things that belong to Christian freedom.

There is one way to preserve our Christian freedom; that is, to sink down into the will of God, to make his will our will, and each day conscientiously and with full purpose of heart to serve him in the whole truth. Thereby we shall preserve our liberties. We shall be kept in the enjoyment of freedom. But it is only when we keep God's whole Word and his whole will, submitting our ways fully to him, and being whole-heartedly in his service to the full measure of our understanding, that our spiritual freedom can be maintained.

There Will Be No Time for Argument

BY A. W. LUSE

Your arguments and excuses will avail nothing at the last great day. When judgment thunders rend the sky and storms are downward hurled, you can not and dare not stop to argue with the Almighty. He will not listen to your excuses; but if you have not on the wedding-garment, you will be hurled into the abyss, the lake of fire to stay there, not simply a thousand years, but a million, and forever and ever. When Jesus comes to reward his servants, you will have no time to stop and reason and argue and try to convince the Lord that you would have got saved if so-and-so had been so-and-so, or if so-and-so had not done as he did. Some people perhaps are consoling themselves with the thought that they will come up in the day of final reckoning and blame their being lost onto their wife, or their husband, or onto some other relative; but God foresees it all and then will be no time to argue with God.

Jesus comes the second time, not as a lawyer to argue, but as a judge to decide the case; be ye ready. Get ready now while you have time and opportunity. As this world is the dressing-room for the future, get on the wedding-garment, the white robe of righteousness, and be all ready when he comes. If you are so dressed, there will be no need of excuses and arguments at that great day when God's fierce wrath shall be poured out upon a world of iniquity. Do not think your puny and faulty arguments will count when Jesus comes "in flaming fire, taking vengeance on them that know not God." If you would argue with God, you must do so now; then it will be too late. The arguments and evidence must all be in by the day of judgment, or they will not avail. Be wise, then, and get it all settled with God now.

God's Guidance

When the English soldiers were marching up the heights of Alma, meeting the Russians who were marching down towards the English lines, there came a command for the English company to divide, part turning to the left and marching along the side of the hill. It seemed a foolish order when first received by the soldiers. There were Russians marching right in their teeth, and yet half of them were to turn away when the foe was close upon them! But the order was not long considered foolish. Those that turned to the left soon found that a company of Russians had been secretly coming up the side of the hill to fall upon the English unawares. The commander-in-chief from the hill on which he stood could see all the movements of the foe, while those that were perplexed at his orders could see only a small portion of the field. So He who orders our life and lot sees all the movements of the powers of darkness, and to deliver us from their plots and designs, He often leads us by a way we know not. —*H. Starmer.*

After Death the Judgment

On that fast approaching morning
When the dead shall all come forth
To eternal joy or mourning,
Reaping as they sowed on earth;
Shall I rise to meet the Savior
With the saints arrayed in white,
Or with sinners sink forever
In the depths of gloom'est night?

Judgment day is surely coming:
Up! prepare indifferent soul.
They shall trembling stand before him
Who have turned from his control;
Would you be among the number
Of the Christless on that day,
Like the foolish virgins, slumber,
Lamp gone out, grace ebbed away?

Oh, the weeping! Oh, the wailing!
When the Christ-rejected bow,
In despairing grief recalling
This, their Christ-rejecting now;
Oh, the bitterness of anguish!
As e'en louder, clearer still
Sounds the sentence, "Souls depart, which
Knowing, have not done my will."

Treading close upon our footsteps,
As we walk on life's highway,
Unobserved, grim, silent death, creeps,
Gaining on us day by day;
When at last, maybe tomorrow,
He shall peer into our eyes,
Shall we quail, or can we borrow
Hope and comfort from the skies?

"Dark the valley! dread sweeps o'er me!"
Cries the one who all alone
Traverses death's shadowed valley,
Often crossed, but little known.
But the faithful Christian passes
Through the same deep shadowed vale,
Singing, smiling, for he crosses
By a Hand that will not fail.

Death, and judgment—both are coming;
Do not slight today God's call,
If you hear again this warning
"Souls prepare ye, one and all!"
Other voices shall be silent,
Other tongues shall speechless be;
But the voice of God in judgment
Seals our final destiny.

—Millicent Goodwin Yates.

Deceived, How Sad!

BY FRED BRUFFETT

The individual who purposely neglects his duties to God, will not be so greatly surprized when he finds, after all, that God's word is true, and he is lost forever. But the soul that really cares, yet flirts with destiny by sinning against God, following some false religion, or failing to walk in the light, and in spite of this expects to be saved in the end, will be of all men most miserable.

"For many shall come in my name, saying, I am Christ; and shall deceive many" (Matt. 24:5); "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

Two things are definitely taught by these texts: that there will be deception, and that many will be deceived.

The Fact of Deception

Deception means the condition of being mislead, or deluded and cut off from expectation; belief in the false or disbelief in the true. It seems sad to think that souls will be deceived, but the Word of God teaches that they will be. The first text came in answer to a question put by the disciples relative to Christ's second coming, and the end of the world. He first uttered a warning against deception. "Take heed that no man deceive you." He then gave the text forecasting a wave of deception that would sweep the world, as a sign that his second coming was emminent, and the end near.

The second text came from his Sermon on the Mount, and is a direct challenge to empty professors. It is true that some will go to the judgment deceived, and their deception will be so complete that they will try to convince the Lord that they are all right.

Paul gives us a text containing both a warning and exhortation: "Be not deceived." I suppose it would be difficult if we should interrogate men, to find any who would admit they were deceived but this does not change the Bible. The fact of deception stares us in the face as we read, and we shall do well to examine ourselves.

Many Deceived

Emphasis is placed on the amount of deception that will exist. "For *many* shall come in my name, saying, I am Christ; and shall deceive *many*." "*Many* will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? and then will I profess unto them, I never knew you." These texts agree in point of estimate, and this is no padded account nor the raving of some narrow religionist. Christ is altogether responsible for the statement, and who knows better than he? As horrible as it all seems, we dare not challenge it. We must admit the facts, look for the causes, and seek to avoid the pitfalls.

Stepping-Stones to Deception

I wish to notice briefly some things that lead to deception, most of which can be applied to both the saved and unsaved.

Sin.—There are two ways that sin will deceive. First, by indulging, freely, one's heart will soon become hardened, his moral senses dulled, and his conviction of right and wrong killed. Many today do not realize the sinfulness of sin. They feel that it is not wrong to do many things contrary to the Bible. Either one of two things is evident: they have never had a knowledge of sin, or else they are deceived by it. Second, denying the reality of sin brings deception. "If we say that we have no sin [to be cleansed from], we deceive ourselves, and the truth is not in us." This is clear and to the point, and should strike conviction in the heart of the Christian Scientist, or awake the self-righteous moralist from his deluded slumbers. There is but little use to try to deny the thing that brought Jesus from the skies, and nailed him to the cross, unless we wish to court deception. Better confess our sins, and let them go under the blood.

False Teaching and False Professors.—We live in an age when men are playing with God's Word. False teaching abounds on every hand. Higher criticism, free thought, Christian Science, Spiritualism, Russellism, and many other isms are rampant in the land. But other dangers besides these linger near. Religious movements that have been considered orthodox in teaching, and that heretofore have manifested a little spiritual temperature occasionally, are drifting fast. One preacher says prize-fights are all right in the church, another argues for the dance, and still another for the movies. The clamor for the world is general. Those who are keeping abreast with the times will have to admit that Protestantism as a whole has suffered a landslide of compromise since the War, and all this can not help but produce a mass of deceived professors, who profess to live, but are dead, and who say, "Lord, Lord," but do not obey.

Rejection of Any Portion of God's Word.—"All scripture is given by inspiration of God, and is profitable." "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." These scriptures reveal the place and authority of God's Word. It is something not to be trifled with. It is the standard of evidence here and at the judgment. Emphasis is placed on the fact that *all* of God's Word is essential. To leave out any portion is to leave out something vital, and will open the gate to deception. It is absolutely the only safe guide. Obey it and live, reject it and die.

A number of years ago a revival was held in my home community. A man and his wife attended these meetings. They were members of a certain church that did not practise all of God's Word. They hardly missed a service and listened very attentively to every sermon. They acknowledged the truth they heard and said it was surely Bible, but when the meeting closed they rejected it. Their only answer was, "We wish we had never heard it." Such a course can not help but deceive.

Failure to Walk in the Light.—"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanses us from all sin." Light rates one's responsibility to God, and no man can be saved here or at the judgment unless he walks in every ray of light God shines on his pathway. I refer here to the light that God gives each individual. Our saying that another has light does not make it so, but each one knows when God speaks. I have heard some say that father and mother believed so and so and that was good enough for them. That will not suffice. Our parents or fore-parents may be in glory for obedience to all they knew, but light and knowledge have increased greatly since their time. We can remain

clear only by walking in it. I have heard others say that they knew they ought to do differently, but someway they did not. Such a condition is dangerous. The light is ahead of them and may disappear entirely unless followed. May the Lord help us to "give the more earnest heed to the things which we have heard [from God], lest at any time we should let them slip."

Fate of a Deceived Soul

It seems to me that the fate of a deceived soul will be most terrible. The individual who bluntly decides to be lost, or who purposely neglects his duties to God, will not be so greatly surprized when he finds, after all, that God's Word is true, and he is lost forever, for he rather expected it anyway. But the soul that really cares, yet flirts with destiny by sinning against God, following some false religion, rejecting God's Word, or failing to walk in the light, and in spite of this expects to be saved in the end will be of all men most miserable.

Imagine the consternation and despair of the five virgins, returning to knock for admittance, after a long-delayed and futile effort to prepare, and being told that the door was shut and locked for eternity.

May God help us to walk humbly before him, keep our hearts open to his Word, and ever follow the guiding voice of the Holy Spirit.

Spiritual Diseases and Their Symptoms

Article I—Tuberculosis

BY MARY J. HELPHINGSTINE

While a few die suddenly, by accident and such like, for the most part people die as a result of some physical ailment which, little by little, usually, according to the nature of the disease, overcomes one or more vital organs to such an extent that it can no longer function, resulting in physical death.

The same is true of spiritual death. While a few people backslide suddenly, yet by far the greater number die as a result of some spiritual malady which takes hold of them and finally becomes their destruction.

The first disease that we shall mention is that of tuberculosis, or that phase of it which used to be called "consumption." There are various types of this, some of which are very speedy in their results, others long delayed, the patient often exposing perhaps hundreds of others in the course of his long-drawn-out sickness. One universal symptom of practically all types, however, is this: the patient can rarely be brought to believe or to acknowledge that he has this affliction. Nevertheless he becomes weak, loses his appetite, has a hacking cough, night-sweats, and other unmistakable signs, or symptoms. Moreover, *sure death* is the inevitable result, unless special efforts to overcome it be taken at its first appearance.

Just so with the spiritual consumptive: it is rarely, if ever, that he can see that he is really seriously afflicted. He admits that he has to some degree at least, lost his spiritual strength, also that his spiritual appetite is greatly impaired (but this he lays, for the most part, onto the preacher). Oh, yes, he does not love to read and pray either, as formerly he did, but as to this he little concerns himself. Besides, when he does bestir himself to get down to business spiritually, something is sure to go wrong (that hacking cough); and so it is easier not to put forth much effort, but to go along as careful of himself as possible.

Sure and inevitable death spiritually await such a one. Nothing can prevent it unless, indeed, at the very first signs of such, the patient put forth desperate and decisive effort, which he is not likely to be in any mood of doing.

Ah, soul, beware, lest this deadly disease fasten itself upon you! It is easy enough to get it, for it is so easily contracted from another; but it takes desperate fighting, once you get it ever to recover from it, if, indeed, you recover at all.

Better beware also of seeking for your intimate friends and spiritual companions such as are thus afflicted. Pray for them, and if there is anything that you can do really to help them, gladly do it, but beware of being in too close contact with their foul, nauseating spiritual breath. It is not likely that your clinging hand in glove with them can ever help them much, for most of such ones are past hope. Therefore, your own safety lies in not unnecessarily exposing yourself to their danger. How many times have we seen some healthy, robust young convert get into contact with one so badly afflicted with this disease that he seldom came to meeting or read the Word or prayed or had vitality enough to perform any spiritual duty, and, behold, soon our poor dear babe in Christ was afflicted likewise and in a brief time was dead, perhaps long before the expiration of the one from whom he contracted the fatal disease.

Beware, young converts, beware! Seek your advice and counsel from the spiritually sound members of the flock, not from the consumptives.

He Speaks Still

BY A. Q. BRIDWELL

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1, 2). Under the first covenant God spoke to the people by the prophets, warning them of the coming dangers. But in these last days he has spoken to us individually by his Son. These words fell from the lips of Jesus Christ the Son of God, and are addressed to every sinner in the world: "Except ye repent ye shall all likewise perish" (Luke 13:5). "I came not to call the righteous, but sinners to repentance" (Luke 5:32). Are you a sinner? If so, God is calling you to repentance; and if you do not repent, the message says you will perish.

Some might say, "Christ is not here now and he can not call me." The Bible is his Word. When you read the Bible or hear it preached, do you feel uneasy about your condition? Is there something telling you about the things you have done in your past life that look dark to you? Does your conscience hurt you, and down in your soul is there something saying, "Repent now, pray now"? Sinner, that is God talking directly to you by his Holy Spirit. "Nevertheless I tell you the truth: it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:7, 8).

Many precious souls have heard the voice of the Spirit of the Lord knocking at the door of their heart, pleading

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for them to open and let Christ in. He wants to come into our lives. Paul says, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). Sinner, you have said in your heart, "Sometime I will be a Christian, and when I do I will not be a hypocrite." Now you can not be a Christian without Christ, so the sooner you open your heart and let Christ in the sooner you can live the Christian life. There are many professors without Christ, but to be Christians we must have Christ enthroned in our hearts, and to have him in our hearts we must let him in when we hear him pleading lest he go away and not return any more. God says, "My Spirit shall not always strive with man." Wherefore as the Holy Ghost saith, "Today if ye will hear his voice, harden not your hearts, as in the provocation" (Heb. 3:7, 8). Let him in now.

The Royal Family

BY LAURA M. SWEANGEN

Reverend A: Come in, come in, Mr. B, I am so glad to see you this morning!

Mr. B: I am glad to see you, Reverend A, and to tell you that I am a saved man, but I am greatly perplexed and as I heard that you were to be home for a few days I thought I would come over and perhaps you could help me out of my perplexities.

Reverend A: I am glad to hear of your being saved and I shall do my best to help you out of your perplexities. Tell me now, brother, what it is that is troubling you.

Mr. B: Since my conversion I have been searching diligently to find out what church is the nearest right, that I might unite with it. I have talked with a number of ministers all of different denominations and they have each told me that they believed their church to be the nearest right. Now I know they can not all be nearest right. Still I know there are good Christian men and women in each of these churches. I know, too, that there are ungodly men and women in all churches.

Reverend A: You are very much mistaken about there being ungodly men and women in all churches, for there are none of such in the church of God.

Mr. B: Do you mean to tell me that there are no ungodly men and women in the church of God, when I am personally acquainted with Mr. G, who is a member of the church of God, and I am sure he is one of the most dishonest men in this part of the town.

Reverend A: Well, we will leave Mr. G for a few moments and for the present consider that which was the beginning of your troubles. You, no doubt, are aware of the fact that Jesus built but one church?

Mr. B: Yes, I know that but one church was built by our Lord.

Reverend A: Then why should you want to unite with the church which is nearest right? I believe that Jesus would build his church right instead of nearest right.

Mr. B: I had not thought of it in just that way. I too am sure that Jesus would build his church right, but how is a person to find the one right church among hundreds of different churches?

Reverend A: I think we are about to the place where you will soon be able to see your way out of this great maze. I believe your parents, your wife, and other relatives have been members of the ——— church for a number of years, have they not?

Mr. B: Yes.

Reverend A: Are they not taken into that church upon their confession of faith in God, etc.

Mr. B: Yes.

Reverend A: Now suppose there were three hundred and fifty people who attended that church and two hundred of them submitted to that church's way of taking in members, then only the two hundred would be members of the church, while the remaining one hundred and fifty would be members of the congregation only. Is not that correct?

Mr. B: To be sure.

Reverend A: So it would be with the church of God; only those who had submitted to the church's way of receiving members would be in the church. All others would only be members of the congregation. We will now see how one can become a member of the church of God. Jesus said to Nicodemus, "Except a man be born again, he can not see the kingdom of God" (John 3:3); and, "That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit" (John 3:6). So we see that Jesus was speaking to Nicodemus of spiritual birth. As by physical birth one becomes a member of the parents' family, even so by spiritual birth one becomes a part of Christ's spiritual body, which is the church (Col. 1:24). Only those are in the church who have been born of the Spirit. Do you not see where that would place Mr. G, and all other ungodly men and women?

Mr. B: I do not understand altogether, for if that man G was once in the church of God, he certainly had been born again; then how can one already born become unborn?

Reverend A: It would be utterly impossible for one already born to become unborn, but one already born can die. James says, "And sin, when it is finished, bringeth forth death" (Jas. 1:15), and Paul in writing to the Romans said, "For the wages of sin is death" (Rom. 6:23).

When God placed Adam and Eve in the Garden of Eden he placed in there also two trees, and he said, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). They ate of the forbidden fruit, but they did not die a physical death, for after they were driven from the Garden of Eden there were born to them two sons. Thus we see sin brings spiritual death, and how could a dead man be built up as a lively stone in a spiritual house, as Peter says in 1 Pet. 2:5? When any member of a family dies he can no longer fill his place in the home circle, and he can no longer fill any place in a social or business world, because he is dead. It is even so when one dies spiritually. He can no longer fill his former place in the spiritual body or church. When Christ shall come to receive his own there will be no dead members in the church, but all

will be alive and adorned as a bride adorneth herself for her husband (Isa. 61:10).

Mr. B: Reverend A, do I understand you to mean that no one will go to heaven except he is in the church of God?

Reverend A: Exactly so, but I do not think you see the church clearly as yet. I have known precious saints who were members of sectarian denominations, but they had been born of the Spirit and thus were members of the church of God also.

Mr. B: If I understand you correctly, then it does not make any difference what church one belongs to. If he has been born of the Spirit, that makes him a member of the church of God, which is only the spiritual or invisible church, while the other churches are built that they might carry on the work of God, ordaining elders and caring for other parts of the work.

Reverend A: The church of God truly is spiritual, for you remember that according to Matthew Jesus said, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18). In this verse Jesus used the pronoun "this" in reference to himself, the same as when he said, "Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body" (John 2:19-21). Now since Jesus said that he was the rock upon which he built his church and since the only mode of entrance is by spiritual birth, then the fact that the church is spiritual is conclusive. Although the church of God is spiritual, it is equally visible; but in order for you to see this, I think we should first consider that man is a twofold being consisting of the inner or spiritual man and the outer or physical man. When God formed man out of the dust of the ground he was as a statue until God breathed into his nostrils the breath of life and he became a living soul. After God had made man and woman he placed them in the Garden of Eden, where they partook of the forbidden fruit, but how did they partake of it? Was it the spiritual man who did the deed or the physical man? The fruit must have been received by the physical man, which was prompted by the spiritual man, for James says that without the spirit the body is dead (Jas. 2:26). Since the physical body is but the house for the indwelling of the spirit and Paul tells us that every sin is without the body (1 Cor. 6:18), we see the body can not sin except it is prompted by the spirit. Thus in word or deed the physical man is not without the spiritual nor the spiritual man without the physical. After Pentecost Peter preached the word, telling the people to repent and be baptized in the name of Jesus Christ and they should receive the gift of the Holy Ghost, which many of them did, and the Lord added to the church daily such as should be saved (Acts 2:47). You will note here that the Lord and not Peter or any of the other disciples added the members to the church, for it is impossible for any one to add members to the church of God, whose only mode of entrance is by spiritual birth; but were those whom the Lord added to the church invisible beings? No. They were men of the twofold nature, having the soul, the spiritual or inner man, which was lost by reason of the Adamic sin, but which was now redeemed unto God by repenting of their sins as Peter bade them do. The Word says, "All that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:44-47). Thus we see that those whom the Lord added to the church were not invisible beings. Now see the church for which Christ has paid such a stupendous price, "That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). And to think of his leaving that church without any way of ordaining elders or any one to care for the work, so that man would need to build a secondary church to care for the work of the church which Christ built, to me seems preposterous. No, Christ did not leave his church without government, but has carefully provided for it. "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto me" (Eph. 4:8). "And he gave some, apostles and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Eph. 4:11, 12). Now the body which is to be edified is the church (Col. 1:24).

Mr. B: Since Christ died to redeem the lost and since the church is his body, why should the church be called the church of God?

Reverend A: Just before Christ left the world to ascend to the Father he prayed, saying, "While I was with them in the world, I kept them in thy name" (John 17:12). Since God is the Father, it is evident that they were kept in the name of God. Satan has deceived many people by causing them to believe that there is but little significance in the name of the church, but Christ and the apostles seemed to think it very necessary to keep the flock in the Father's name (Acts 20:28).

Mr. B: Reverend A, I am so grateful to you for the light which you have given me on God's precious Word. I am so glad that I belong to the church of God and do not have to join a secondary or nearest-right church in order to have a church home, for I am a child of the King. From henceforth I shall endeavor to help the dear saints who are in sectarian denominations to see their liberty in Christ.

Never Again

I have seen one person, at least, today whom I have seen for the last time in this life. He may live many days or many years—I may live many days or many years; but in a crowded city like this it must needs be that there is one among that throng whom I have passed whom I never again shall see. He stands, therefore, as a messenger direct from me to the judgment-seat of God. Little did I think, when I spoke to him, with what message I was freighting him! It is the last look that strikes, the last touch that tells, and if it was an unkind or a false word I then spoke, that unkind or false word has sunk like a die on the molten memory of him from whom I have just parted, as well as of myself. What testimony will he bear against me in the judgment of the future? —*Epis. Recorder.*

IF EVERY ONE GETS ONE NEW SUBSCRIPTION, OUR GOAL WILL BE REACHED

Huss, the "John Baptist of the Reformation"

Article VII—His Condemnation and Martyrdom

BY O. F. LINN

On numerous occasions Huss was arraigned before the ıajestic senate of the church, where he was commanded) recant certain of his opinions. This he refused to do ntil he was convinced of his error. The answer of the ouncil was that it was his duty to recant when ordered) do so by his superiors whether he was convinced or ot. Being a conscientious and godly man, he refused to erjure himself to save his life. The Council that had ecoyed him to Constance for the purpose of eliminating im from the opposition of the numerous and glaring ıconsistencies and corruptions of the church, seeing ıat he stood firm and resolute, unyielding in the least egree, now prepared for his destruction.

On the 6th day of July a vast concourse of people, in- uding the Emperor and all the princes of the empire, ssembled to hear the sentence of this man against whom l the corrupt forces of the apostasy had federated. rriving while mass was being celebrated, Huss was kept ıtside lest his presence should profane the ceremony. hen the pale and wasted man, whose long and painful ıprisonment had been worse than many a death, was rought into the spacious church thronged with gorgeous- arrayed notables and church dignitaries. As he en- red, all eyes that had anxiously watched for his arrival nmediately caught sight of the wan features glorified y a saintly expression. Jesus had been with him in his athsome dungeon as He had with Paul and Silas, and s a result his visage was graced by a tender and holy ght. Slowly he was escorted to the center of the church here a high table had been erected upon which was laced the priestly habits in which he was to appear for is last time. In front of the table was a footstool evated sufficiently to be seen by every eye. On this e was seated and the prelates continued to carry out ıeir program.

The bishop of Lodi, after delivering a fierce denuncia- on based on the text, "That the body of sin might be estroyed," turned to Sigismund and concluded with the llowing words: "Destroy heresies and errors, and above l, this obstinate heretic. It is a holy work, glorious rince, that which is reserved for you to accomplish—you) whom the authority of justice is given. Smite then ıch great enemies of the faith, in order that your raises might proceed from the mouth of children, and ıat your glory may be eternal. May Jesus Christ, for- ver blessed, deign to accord you this honor."

False witnesses attacked Huss in the most absurd man- er, accusing him even of claiming to be the fourth per- n in the Trinity. Persecuted and distressed, on one casion he had written an appeal to Jesus Christ as his ithful judge, in which he implored his protection and mmitted all his interests into the hands of a just God. or this he was charged with a heavy crime. He answered ıe charge in the following words, as he raised his hands ward heaven, "Behold! behold!" O most kind Jesus, ow thy council condemns what thou hast both ordered nd practised; when, being borne down by thy enemies, ou deliveredst up thy cause into the hands of God, the ost righteous judge against oppression!" Then turn- g to the assembly he repeated his appeal and added, "Yes, I have maintained, and I still uphold, that it is impossible to appeal more safely than to Jesus Christ, because *he* can not be either corrupted by presents, or deceived by false witnesses, or overreached by any artifice." He was also accused of treating with contempt the excommunication of the Pope, but this he denied, explaining that he did not consider him legitimate and therefore continued his priestly duties. He also explained how he sent representatives to Rome, where they were ill treated and driven out, and that for this reason he determined to appear personally before the Council "under the public protection and the faith of the Emperor here present." As he spoke these words he caught the eye of the Emperor, and we are told that the ruler's face crimsoned with a deep blush.

Finally, after this painful mock trial was completed the sentence was read and Huss learned that he was to be burned alive. Upon receiving this sad intelligence he fell to his knees and prayed, "Lord Jesus, pardon my enemies! Thou knowest that they have falsely accused me, and that they have had recourse to false testimony and vile calumnies against me; pardon them from thy infinite mercy!"

After this pathetic scene the bishops clothed him in his sacerdotal habits and placed the chalice in his hands as though he were about to celebrate mass. Once more he was ordered to retract, but once more he emphatically refused, assuring them that he would never mislead a soul by being hypocritical enough to repudiate truth. His faith was founded on the blessed Bible and he could never exchange its sacred precepts for the traditions of popery. "How could I after having done so raise my face to heaven," he answered. "With what eye could I support the looks of men whom I have instructed, should it come to pass through my fault, that those same things that are now regarded by them as certainties, should become matters of doubt—if, by my example I caused confusion and trouble in so many souls, so many consciences which I have filled with the pure doctrine of Christ's gospel, and which I have strengthened against the snares of the devil? No! no! It shall never be said that I preferred the safety of this miserable body, now destined to death, to their eternal salvation!" How like his Master, who for the salvation of a lost world was willing to sweat as it were drops of blood in Gethsemane, bleed on Calvary, and descend into the cold dark tomb.

Realizing that no earthly power or influence could wrench his faith from its moorings, the bishop took the chalice from his hand exclaiming, "O accursed Judas! who, having abandoned the counsels of peace, has taken part in that of the Jews, we take from you this cup, filled with the blood of Jesus Christ!" Next his habits were removed and upon his head was placed a triple crown painted with frightful figures of devils and his soul was delivered over to Satan. The faithful Huss looking heavenward cried, "O Jesus, didst thou wear a crown of thorns for me and shall I not gladly wear this for thee!" O glorious John Huss! Was martyr ever more worthy of a crown at the hands of his lovely Lord, or of a part in that blessed reign of disembodied spirits

of which we read in the 20th chapter of Revelation!

Having thus condemned the innocent, they turned him over to the subservient secular power for execution. Between four town sergeants he was marched to the place of burning. There, in the midst of the blood-thirsty rabble he kneeled down and humbly and earnestly prayed, "Lord Jesus, I shall endeavor to endure with humility this frightful death which I am awarded for thy gospel. Pardon all my enemies." While he was engaged in prayer the crown which had fallen from his head was hastily replaced by a soldier.

At the stake his body was firmly bound, his head being held close to the wood by a chain smeared with soot. Fagots were then arranged around his feet, one of which was brought by an extremely poor woman with the request that it be placed near his body. Noticing this, Huss asked her what injury she had ever suffered at his hands that she should thus desire to inflict punishment upon him. She replied that he had never injured her, but that she did this to help rid the world of a heretic, and as she was very poor and could ill afford to spare the fagot she desired that it be placed against his body that her sacrifice might not be in vain. Then straw was heaped around him till he was almost concealed and everything was in readiness for the spark that would release his chafing, longing spirit from its tenement of clay. Once more and for the last time he was ordered to retract. Surely in the face of such a death he would yield, thought they, but alas! they had miscalculated the courage of this wonderful man. He who fears God has nothing else to fear. With a loud voice he said, "I call God to witness, that I have never either taught or written what these false witnesses have laid to my charge—my sermons, my books, my writings have all been done with the sole view of rescuing souls from the tyranny of sin, and therefore, most joyfully will I confirm with my blood the truth which I have taught, written, and preached; and which is confirmed by the divine law and the holy fathers."

After this refusal the officials withdrew and fire was set to the pile. In the midst of the flames he sang a hymn and prayed. For some time after his voice had been drowned by the roaring of the flames his lips continued to move ere his spirit left this dark unfriendly world for the regions of eternal love. His body was torn to pieces and burned to ashes, then, with the ashes of his habits that had been burned with him all was thrown into the Rhine.

When supported by His grace a man can sing in the midst of flames, what can not a soul endure for Jesus? Who could witness such a spectacle or read such a narrative and still believe that there was a drop of brute blood in his veins?

This does not end our pathetic story, for, still languishing in his loathsome dungeon, bruised and afflicted, an object that it seems would touch the heart of Satan had he such an organ, the brilliant Jerome of Prague, Huss's faithful friend, suffered with as little hope as one in a den of hungry tigers whose appetites had been inflamed by the taste of blood.

[*To be continued*]

Human brutes, like other beasts, find snares and poison in the provisions of life and are allured by their appetites to their destruction. —*Swift.*

If We Would Win

BY MABEL C. PORTER

"Sure I must fight, if I would win; increase *my* courage, Lord." Thus sang Bessie Wray one midwinter morning, and as she turned to rinse the clothes and prepare the next meal Ben Wray entered the kitchen door. Bessie's care-worn but pleasant face greeted him:

"And what does this mean at this hour? Have you also been dismissed?" Bessie's quick perceptions had discerned the meaning of the occupied expression on Ben's face and she longed so much to cheer him, although in her heart she had the same battle to fight, the same foe to face, and she wondered if she could be brave.

Bessie was not beautiful or otherwise endowed with natural gifts that charm. She felt her lack and her need at the present time. In Ben's face she saw despair. His eyes were drawn and his face looked pinched. Her courage seemed to be flickering. She was perplexed. To her inquiry Ben had replied.

"Two hundred men out of work. Whole shop gone under. Not a job for any man in this burg. We must leave here if we live."

Bessie tried to say, "There is a bright side to this. Let us trust God and permit him to lead us," but her voice failed her and she only said: "Is there nothing you can do? If we should leave, how could we meet our payments, and surely we must not lose our home. In only two more years it will be all paid."

"I can see no way," answered Ben, "to save it. Hooper is a merciless landlord. Very often before he has turned others out. He puts the payments high and makes his terms firm. Very few, if any, have ever been able to pay out a home from him."

In a few days Ben had taken their little savings from the bank. Part of it was left with Bessie for family needs and the remainder he used in finding the new location. And then came Bessie's battle.

Since her conversion, ten years before, she had learned to turn to God in every time of need. But this was more than she had expected. It seemed just now that God was busy with the rest of the world and she was forgotten. Yet, she endeavored to see the bright side, but in opposition to her endeavors were poor, hard-working, weary Ben's words, "There is no bright side to this. We are never in luck." How much easier it would have been if he had cheered her before he left with words of promise or hope! And then somehow she fell to repining over the circumstances. "If Ben could only see his duty. If he would give to the Lord according as the Lord has prospered him. If Ben would only trust God as she did.

Bessie, the first time for years perhaps, was unhappy. The children knew it. They blamed the hard-hearted man to whom their home would soon be returned. She thought of the hard labor, of the comforts and the pleasures they had sacrificed, of the things of which the children had been deprived, and of the money spent in repairs. It all seemed so very cruel and wrong. All seemed hopeless. Surely the way was dark and foreboding. In her letters to Ben she could frame no words of comfort. In fact, they seemed to be almost bitter. Disappointment, chagrin, crosses heavy to bear pressed hard. It was harder too because Ben, being a cripple, could not do all kinds of work. It might be hard to find a location.

Why did it seem so hard to pray to God? She fe

IF EVERY ONE GETS ONE NEW SUBSCRIPTION, OUR GOAL WILL BE REACHE

that she was such an atom in God's universe. Perhaps it was not worth while to pray—and then, one night as her head tossed on a tear-wet pillow and her tense nerves seemed ready to snap she woke up spiritually. Before her was a little home with the pleasures and comforts of earth, but it passed away. In its place she had two choices—the joys of salvation or the despair of the lost. Then she let loose of worldly possessions. "The Lord giveth, the Lord taketh away." "Not my will, but thine," she prayed. How far she had wandered away! She had not meant to leave Jesus out of her life; she wanted him to reign, but victory had almost eluded her. To an earthly home she said good-by. "A tent or a cottage, why should I care?" The pearl of great price was worth more than all this.

The next day, early in the morning the landlord "Hooper" came to claim his house. The time of payment being past, he felt it his duty to attend to matters. Bessie with light heart and quick step was "packing" already. With gentle voice and smiling face she met him at the door, gave him the keys, listened to his rebuke concerning some minor changes that had been made. No bitterness, no grief, a crowning day, indeed, it was to her. She could have met Jesus with joy that day. How Ben must have felt new courage as he read the letter concerning the last day and the way she had been enabled to meet it.

It is not my object to tell you whether this victory gained for Bessie another home. It does not matter. Doubtless, being honest, industrious people they found a residing-place and a degree of comfort—who has more? The thing that was more worth while was that she like Job was able to withstand the attack of the enemy. It was a battle, but it was a victory. To win a crown we must continually fight. Victory must be our watchword; we shall surely win.

Home Missions on Our Western Frontier

"Go West and Grow Up with the Country" Is Good Advice to the Church as Well as to the Young Man

BY RUSSELL R. BYRUM, SECRETARY OF CHURCH EXTENSION BOARD

If God's kingdom prospers, its leaders must be far-sighted and of broad vision. Like the successful leader in secular affairs, they must possess foresight and imagination. Men of the world of this sort look at the vast prairies of the West, and even at its rugged mountains and semiarid lands, and see vast fields of waving grain, great orchards, valuable mines, and populous cities that do not yet exist. Do the ministers of the gospel look at these immense stretches of country and see churches planted in every city and the cause of God established? But these men of business act to make their dreams come true. They plan carefully and invest millions of dollars in building railroads, great reservoirs for irrigation purposes, and establishing industries. Should not God's men act out their faith in present efforts for future results in establishing the truth in the new country of our great West?

Bro. D. S. Warner labored and endured hardship as a home missionary in Nebraska fifty years ago. It was then a frontier State newly settled. Today that region where he labored is a well developed country with large and prosperous towns and cities. The regions farther west now being settled will probably in another fifty years be well developed and populous communities. Churches should be planted there now to grow up with the country.

Our western frontier in its broadest extent includes the following twelve States: Arizona, California, Colorado, Idaho, Montana, Nevada, New Mexico, Oregon, North Dakota, Utah, Washington, and Wyoming. To be sure, parts of some of these States, especially of the Pacific States, are well developed and out of the class of frontier territory, but as a whole they are but little occupied. These twelve States have an area of 1,259,977 square miles with an average of six persons to each square mile or a total of seven and a half million people, which is about equal to the population of New York City alone.

This means that these States are capable of a much greater population, and it is practically certain that they shall have it. If California, the largest of the twelve mentioned and second in size in the Union, had a population per square mile as great as the State of New York, it would contain a population almost a third as great as the entire United States. If it were as densely peopled as Massachusetts, it would have more than three fourths as many people as our whole country. If its population were as dense as that of England, the State of California alone would equal in population the present number of people in the whole continent of North America.

Whether or not such ever becomes a reality, one need not be a prophet to say that this and other frontier States will some day not far distant have a many times greater population than at present. Capitalists show they believe this by investing at present millions in railroads, and irrigation reservoirs. Yet according to the records of the Interchurch Survey "thousands of miles of open country and hundreds of villages in the frontier regions have no Protestant churches." Should not God's church be as eager to reach out into this new country for souls as worldly men are for money?

If capable men with the qualities of apostleship could go out into these new regions with the message of full salvation and backed up by the prayers and organized financial support of the church, what great returns we should see in a few years in strong congregations, able, not only to support themselves, but also to contribute thousands of dollars annually to spread the gospel in the home and in foreign lands! This is not mere theory. It has been tried with success for many years. Practically all the larger Protestant denominations in this country have built up most of their congregations in this way.

Bro. D. S. Warner, when a young minister, went from Ohio to Nebraska, where he engaged in home missionary work such as that described above. That was fifty years ago. Where he then labored and endured hardship and privation, traveling many weary miles on horseback to preach Christ, there now exists a well-developed country with a large population. Should we not reach out into the frontier lands beyond and establish the truth there, where, doubtless, in another fifty years will be well-developed communities, towns, and cities?

THE DEEPER LIFE

Some Characteristics of Genuine Humility

BY H. A. SHERWOOD

There is no trait of character more highly commended in God's Word than that of humility. "God resisteth the proud, but giveth grace unto the humble" (Jas. 4:6). We may sometimes find it more profitable to observe the fruits of true humility in the lives of individuals than merely to consider a number of abstract truths pertaining to the subject. The life and character of David is a splendid concrete example of the subject under consideration.

He was not spoiled by promotion. When he was but a ruddy-faced shepherd lad, Samuel had him brought from the field and anointed him to be the future king of Israel. He was God's choice and was preferred above all his brethren. Yet he was willing to return to the field and to continue to care for his father's flocks and patiently await God's further leadings.

He preferred to be natural rather than to attempt to imitate others. When the Spirit of the Lord stirred up his righteous indignation against the blasphemous and defiant utterances of Goliath, King Saul gave him his own armor with which to meet the Philistine giant. But David put it off in favor of his shepherd's sling, which he had used so effectively in slaying both the lion and the bear. God has endowed each one of his children with an individual personality and he can use people to best advantage when they are content to let the Holy Spirit operate through them as he sees fit rather than for them to become mere imitators of others.

He was modest in victory. When the Lord gave him the victory over the boastful giant, David did not become puffed up with pride, although the women of Israel in celebrating the victory by songs of praise ascribed more honor to him than to the king himself. Instead of plotting a conspiracy to seize the throne, he humbly respected Saul as "the Lord's anointed," although Israel's disobedient king was no longer worthy of that title. He was willing to endure severe persecution at the hand of the enraged and jealous Saul, who sought to take his life on different occasions. Though hunted like a wild beast, yet he refused to take Saul's life when it was in his power to do so on more than one occasion.

He lamented instead of rejoiced at the news of his rival's death. When Saul's army suffered defeat on the field of battle, Saul fell upon his own sword rather than to fall into the hands of his enemies. The way now seemed open for David to claim the throne which had been divinely promised to him since the day that the prophet had anointed him in his father's house. But for the time being his grief over the death of Saul and Jonathan overshadowed his own personal advancement. No wonder that David has been called a man after God's own heart.

He humbled his heart when God's messenger reproved him. As many others have found to their sorrow that prosperity is not always conducive to spirituality, so it happened that when David's kingdom seemed secure and he was in the height of his earthly fame and glory, he fell a victim to temptation and committed a grievous sin against God and against one of the most worthy subjects of his realm. After he caused the death of the man whom he had so basely wronged, the prophet Nathan came to uncover his sin and to reprove his wrong-doing. In this trying hour, instead of putting the prophet to death as other kings would probably have done, David humbled his heart and God forgave his sin, though he reaped the fruits of his folly for years to come. In later years when his own son rebelled against him and he was temporarily once more a fugitive, one of his own subjects cursed him and added emphasis to the curses by hurling stones at the grief-stricken king. One of David's men begged permission to slay the blasphemer, but David restrained him by calling to remembrance his former sin and humbly accepted this persecution as being permitted of the Lord as a punishment for the one dark stain upon an otherwise glorious career.

Truly it pays under all circumstances of life to remember the Scriptural injunction, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Pet. 5:6).

"EXAMINE YOURSELVES"

Am I a Stumbling-Block?

All this mass of humanity about me is on the way to another country. Some of the people are going whithersoever the tide will carry them. Others, again, have a goal, the city of God, in view and are striving to reach it. They are beset by obstacles, because the great majority are going in the opposite direction. Many become discouraged and give up trying to walk the way to heaven, because some fellow pilgrims who are nearest them indulge in trifling and questionable things. Am I such a stumbling-block? I prefer to think that I am not, but in view of the great issues that are involved—the salvation or the damnation of a soul—I do well to examine myself.

Am I attracting souls to Christ? Does my conduct make the Christian life appear beautiful and desirable, or am I so indifferent to the Spirit of God that it is scarcely discernible whether I am on Christ's side or on the side of the world? Or do I perhaps indulge in things that are actually unchristian? If I am indifferent, my influence can be none other than that which causes others to be indifferent, in which case I am surely a stumbling block.

Am I worldly-minded? Do I follow the ways of the world and frequent places where Jesus could not go with me? If I must answer yes, I may be sure that I am a stumbling-block.

Do I indulge in things upon which I can not ask Christ's approval and which I would even hide from the eyes of my pastor? If I do, I am a stumbling-block.

Is my conversation "sound speech that can not be condemned," or does the Word of God and my conscience condemn me? If so, I am a stumbling-block.

Do I put obstructions in another's way by circulating evil reports about him, by withholding my confidence? Then I am a stumbling-block. Perhaps I am withholding the encouragement I could give. In that event I am at least not helping him forward.

Does my manner, my attire, my words, my actions, and every phase of my life say, "Here is a follower of Christ; the road to heaven is a desirable one; courage brother; keep step, we shall reach the haven by and by"? If such is the case, I shall doubtless rejoice some day to know that a few souls are eternally happy because of my faithfulness. However, if I have been a stumbling-block, how great shall be my remorse when I know that others have missed the goal and eternal happiness because of my faithlessness. —*Anna Koglin.*

"Fear Not"

BY M. A. MONDAY

In Luke 12:32, we read, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The foregoing text tells us as a collective body to fear not. Again we find in Luke 1:74, "That he would grant unto us, that we being delivered out of the hand of our enemies might serve him *without* fear." Again, in Isa. 35:4, we read, "Say to them that are of a fearful heart, Be strong, *fear not:* behold, your God will come with vengeance, even God with a recompense; he will come and save you."



M. A. Monday

These texts show that God wants soldiers who are not afraid of the enemy. Let us trust him, rely on his word, and march out on the battle-field with confidence, and let the enemy do the trembling if there is any done. The devil, in order to make sincere souls fearful, will point out some of their human weaknesses and some blunders or errors they may have made because of them. And just at this point he will try to make us think the teaching of the New Testament is such a high standard that human beings can never live it. And then he will point out some minister or Bible characters who fell and gave up and suggest that you know you can never stand if they could not. He never tells you that they who fell need not have done so had they obeyed God. And if he can get you to believe these arguments, you will feel a fearfulness steal over you and next you will begin to doubt, and then fear will increase to such an extent that you will have no victory, no boldness, no liberty, and your life will be miserable. What is the matter? You have taken your eyes off of the Lord, and got them on yourself and your human weaknesses and the things the enemy has suggested to you as being insurmountable. As a result, you became fearful and then the torment of fearfulness began.

In John 4:18, we find that fear hath torment. I am glad to tell you there is salvation from this kind of torment. If you have placed yourself in this torment by becoming fearful, take new courage, flee to the Lord and renew your covenant, put on the whole armor of God, and let the Lord prepare you for the battles of life according to Eph. 6:13-18, and then challenge the enemy for a battle and let him know your knees have quit trembling when he comes about roaring like a lion. He may begin by pointing out your past fears and doubts. But consider that the past is all under the blood, and that your sins have been removed as far as the east is from the west and cast into the sea of forgetfulness. And say, "Being so far away, they can not give me any trouble or worry. Calling my attention to the past just puts me in better condition to fight, as it only freshens my memory of what Jesus said to me when he called me to battle, 'Fear not, I will never leave thee nor forsake thee.'" How could any one fear with such encouraging words from the One who we know has already whipped the foe once; and if he whipped the same foe we are to fight already and he is going to help us fight him, surely we both can whip him again.

The next turn the enemy may take if he does not succeed in making us fearful with bringing up the past is that he will try to show us something present. It may be you are in a close place financially and have obligations to meet and a large family to support and no money available to do it with. He may make you almost believe the wolf is at the door and there is not any way to keep him out. But though he may be near enough so that you can almost see his green eyes, do not get fearful. But read Phil. 4:19: "But my God *shall* supply all your need according to his riches in glory."

For God's glory I will relate one of my experiences. A circumstance similar to the one just mentioned surrounded us and we could not see any way out. Debts were coming due, groceries were almost exhausted, clothing was almost threadbare, and it seemed the wolf almost had his front paws on the door-sill. While I was thinking over the condition of things the Spirit seemed to say, "Why don't you pray and believe God will bring it to pass?" So after I had told my wife my impressions, we kneeled down beside the kitchen table to pray, and as we began to tell the Lord about our condition and needs he began to comfort our hearts and it seemed that the promises of God were put under our feet. He gave us the witness that he would grant our petition, and before the sun set that evening he laid it on a man's heart who knew nothing about our condition to give us a $50 bill. As I took the money it seemed I was taking it out of God's hand. I thanked him very kindly and started home to tell my wife and when I was getting near home I began to leap and shout for joy. It seemed about the only way I could express my joy was by leaping. When I arrived home, my wife, seeing me so overjoyed, wanted to know what had happened. I pulled the bill out of my pocket and showed her how wonderfully the Lord had answered our prayers. Praise his dear name! He is precious to all who will trust him. So dear ones, let us face the future without any fear, realizing he is faithful who promised to take care of us. Let us be bold as lions and harmless as doves, fearing God only.

No one ever wanders where a promise does not follow him. An atmosphere of promise surrounds believers, as the air surrounds the globe. —*Spurgeon.*

Murmuring was the source of all Israelites' troubles. Once a child was reading, apparently absorbed in the act; her parent asked what was the book, and, looking up, she answered with a sudden overflow of tears, "Oh, father, the people have begun to murmur again, and now God will have to punish them some more!"

—*C. S. Robinson.*



Their Son's Regret

BY MABEL HALE

My story has a parallel in every community, in every village and hamlet, and their son's regret is but the echo in many a childish heart. The scenes that brought the child to his sad conclusion are being acted in many homes, bringing in their wake only anguish and continual sorrow of heart, for I bring the story of a broken home.

They, the two who had built this home, started out with a wrong motive guiding them. Instead of each bringing his share of sacrifice and service necessary to make their home a success, each took from the budget of their home felicity all that he thought necessary to make up his own personal happiness. The consequence was bankruptcy. Not bankrupt for lack of money, for he made plenty of that as the years went by! not bankrupt for want of the comforts of life, for she was free to buy all that was necessary to keep the children and herself well clothed and fed, and to provide all the temporal comforts of life; but the home was bankrupt for lack of congeniality and happiness.

There were children in the home, little children whose whole lives will be blighted by the atmosphere about them in their infancy. These little children, whose God-given right was love and appreciation, are left to pay the heaviest portion of the debt of the bankrupt home. Parents too often forget this fact when they are running their home on the rocks, that it is the children who must pay the most.

When the crash finally came that broke the home, each parent went his way and the children were boarded out in the homes of outsiders. The eldest was a boy of twelve or less, a bright, noble little fellow whose natural instincts craved home and parental love. He grieved as he contemplated the great disaster and its results, but he hoped above it all that a change would come and their home would be restored. But when he knew that the breach never would be healed, but that his parents had become divorced, his hopes were all dashed down and he faced the facts as they were. It seemed his little heart would break with its aching. It was in this sorrow of heart that he uttered his regret.

"Oh," and he spoke from the depths of his little suffering heart, "why was I not given away when I was a baby? Then I might never have known all this trouble, and I should have had a home now." "Better," he thought, and his judgment was just, "never to have known my own mother's love nor the tender embraces of my father, than to be thrust out like this now." Could a greater condemnation be put upon parents than the boy spoke so feelingly?

Parents may quarrel, may let their own will and pleasure rob them of their own happiness and domestic happiness, and they may suffer torture of soul over it, but they are only reaping the fruit of their own doings. It is on the innocent head of the children that the blow falls. Men are made from the hand of God with a natural desire for home and its love and comfort and happiness. This instinct is strong in the child, and in his helplessness he depends on the home for all that he needs in life. When that shelter is swept away it leaves him out unprotected in the storms of life. His natural right to love and home is torn away, leaving his a childhood that is bare and cold. He is the one who pays the heaviest debt.

Who is to blame for a broken home? Whose fault is it when the infancy and childhood of little children must be clouded by the disputes and wranglings of his parents? At whose door can the charge be laid for misuse of home funds? Where does the trouble begin, and can a cure be found?

The husband is to blame who is impatient and unkind to the woman who keeps his home and bears and rears his children, who robs her of her right to happiness that he may surfeit himself on pleasure. And the wife is to blame who gives more care to what she puts on her back than what goes on the table, and who is willing to rob her children of her care and sympathy that she may have the pleasures of a life of freedom. The fault lies with the parent who loves himself more than he loves his home and his family. The charge of theft may be laid at the door of him who takes from the budget of home happiness for his own personal happiness. When two are married they become a firm, and by their marriage vows pledge themselves to build together and not each for himself. The beginning of their trouble can be traced to just where they began to forget each other in their endeavor to find pleasure. And what can be done about it? Nothing, unless each is willing to give in and take the burden of responsibility, service, and sacrifice. A broken home can be mended only by humility and unselfishness. It means a right about face, and taking the opposite course than has been traveled.

The best way to cure a broken home is to make it secure before it begins to break. Sacrifice and forbearance will make this sort of preventive possible.

A Lesson from the Trees

BY SALLIE J. CHAPMAN

"As I was going to camp-meeting," said a sister to me one day, "I was looking out the train window, and I noticed how pretty and erect were the trees standing in fields we passed by. Some were much smaller than others, but were standing just as straight. Presently we passed a large patch of woods, and again I noticed that all the trees were perfectly straight, except one. Right in the midst of them was one that, having given away to the storms, had leaned too near the earth, and was almost completely uprooted." She then brought out the lesson she had learned from this scene, and I thought it was so good that I decided to pass it along to you.

The straight trees she likened to upright, conscientious Christians. Even if some of them were younger and smaller than the others, they were standing just as

firm and erect. Some of them perhaps were isolated—growing in some spot alone—still they were straight and *growing*.

Now the half-rooted tree was likened to a person who has let the trials and storms of life upset him, so that he has got his eyes off of God and has leaned toward the world until he has become uprooted and has died. Just as this tree spoiled the looks of this beautiful forest, so does the Christian bring reproach on the cause of Christ when he falls into such a condition.

Keep your faces heavenward, your eyes on Jesus, and when these storms of life beset you, you will only grow stronger. Your roots will sink down deeper and you will bring forth more fruit upward.

HOME PROBLEMS

Dear Brother Anderson:

Some "moral purity" people have recently been in our neighborhood, and many have become confused relative to their teaching along the lines of temptation, passion, lust, and the results of salvation. Will you please answer the following questions in your department?

1. Does the Bible teach or infer that a man or woman, when saved, will be so pure minded that he will never more be tempted when in the presence of the opposite sex?

2. Does the Bible teach or infer that full salvation will so purify a saint that he can be very familiar with the opposite sex and run no risk of being tempted to commit sin?

3. Should we strive to obtain that experience in which no thoughts of sex ever enter our minds?

4. What about a sanctified minister staying over night alone with a widow who is also sanctified?

—F. M. H.

I am somewhat acquainted with the so-called "Social Purity" teaching, and have been called upon to untangle many minds on the very subjects of which you inquire. I do not hesitate to say that the foundation of many such doctrines are fundamentally wrong, unscriptural, and unnatural.

1. No, it does not teach or infer any such thing as you suggest. Salvation does not unsex men and women, nor change the natural appetites of the body, nor does it change the plans of Satan. Adam and Eve had normal physical passions before the fall. Temptation is often used out of its proper meaning, as is the word "habit." We usually think, or associate "habit" with something bad, while it is a fact that one can form a good habit as well as one that is bad. The same is true with temptation. One can be tempted to do the good as well as the evil. To provoke a person to love us by reason of good deeds is, in other words, tempting them to choose the right. Temptation, or a desire to fulfil any act which is normal in the body—God-given—may not be sinful. It is only when we desire or are enticed or induced to do what the Bible forbids that the temptation, in itself, may lead to wrong.

2. No, it does not teach that either. The Bible enjoins upon us that we must always be on our guard, must continually watch and pray and keep our passions under subjection, lest we be castaways. There is always a risk and a danger while we inherit these temples of clay. There are structural imperfections in our moral, mental, and physical natures incident to the fall, and many defects not wholly remedied by full salvation; hence, we must always be on our guard.

3. No, we should not. I have stated before in this department that all the ordinary appetites of the body have their origin in the order and constitution of nature, and were designed for the happiness and welfare of mankind; hence, it is wrong, unscriptural, and abnormal for a normal person to attempt by any means to destroy that which God has ordained for man's good.

4. The Bible tells us that we should shun the appearance of evil, and to give no place for Satan to get the advantage of us. Ministers should guard, not only their own reputation, but also the good name of the church of God. —J. G. A.

She Saw It in the Bible

I was reared by a Christian mother, but under sectarian teaching. I gave my heart to God and joined one of the popular denominations. When about seventeen years of age, I lived by the teaching I received from my elders, but I read the Bible (something which all young Christians should be careful to do) and as I read I saw some things that were not taught. The apostle James told us if any were sick to send for the elders of the church and let them anoint with oil and pray the prayer of faith and God would raise us up, but our teachers did not tell us to do that. Jesus told us we ought to wash each other's feet, but our teachers told us "that was done when they wore sandals and their feet were dirty," but Jesus said, "If ye know these things, happy are ye if ye do them" (John 13:17), and I do not see how they expected to make people believe that the act of washing somebody's feet would make one happy. The happiness comes from obeying the voice of God, who said, "Do this," just as when he instituted the memorial supper, he said, "Do this" and 'If ye love me, ye will keep my words.'

The people with whom I was trying to worship were not preaching all the gospel, so, of course, were out of harmony with each other. God could not do much there, so, as I loved him and wanted to obey him, I got tired of the cold barren religion and talked of hunting a country church to see if I could find some religion. I was hungering and thirsting for something good. My father in heaven knew it and sent a man to our town with the true gospel, and as he stood in that old schoolhouse and preached the old-time gospel I had read in the Bible, I eagerly drank from the fountain of life. Praise God forever! My soul was and still is abundantly satisfied with the fatness of God's house. By his grace I expect to be faithful. Mrs. W. W. Joiner.

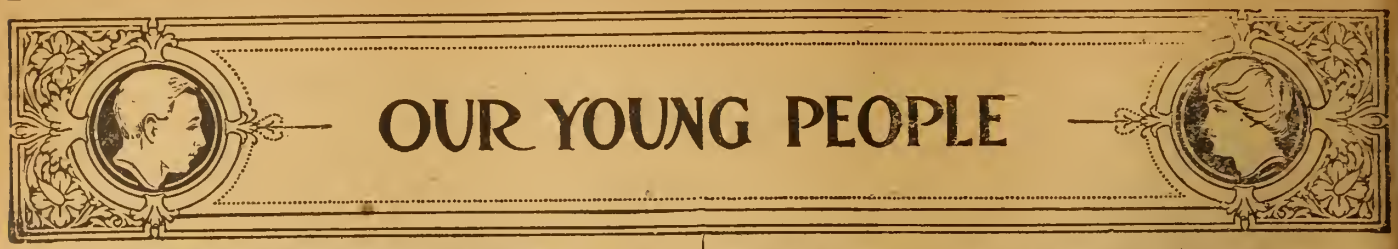
San Antonio, Tex.

Consulting with God

My heavenly Father is my "other partner" in my business. I consult with him. It is remarkable how I am relieved from the worry and anxiety so common to business men. Frequently, when I desire to "think over a matter," it is really to consult with him, after which my way is clear. And unto him I render one tenth. I often think this order should be reversed, and I take the tenth. —*William A. Lay.*

He is truly learned that doeth the will of God, and forsaketh his own will. —*Thomas a Kempis.*

It is labor only which gives relish to pleasure. It is the appointed vehicle of every good to man. It is the indispensable condition of possessing a sound mind in a sound body. —*Blair.*



He Made the Wrong Choice

BY MARGARET E. SPAW

"If I just had a home and family like you have, I'd be the happiest man in the world." Such were the words of a young man whom we will call John as he sat conversing with his cousin David, who was about the same age.

They had lived near each other in early childhood, shared each others pleasures and troubles, gone to the same little country school, and trotted along the same dusty road home with their little brown feet kicking up the dust in the very same way. Their mothers were sisters and from every appearance the two little boys would have the very same chance in life. But what was the reason for John's wistful remark? Let us follow them and see.

David's father sold the little farm and moved his family to the city when David was about twelve years old. So from then on he knew very little about his cousin John. David's parents were devout, bringing up their children in the fear of God, warning them of the pitfalls of Satan, and instilling in their hearts high principles of right and wrong. They took their children to Sunday-school and meeting regularly. Thus David found association among Christian people. So with the teaching and training he received together with the watchful care of his parents, David gained strength to resist temptation, and a great desire was planted in his heart to live pure and upright in every way. His parents also had worship in the home, praying with and for their children that God would keep them from the evils of this world and help them to surrender their lives to serve the Lord.

So at the early age of fourteen David gave his heart to God and although at times he did not live as near the Lord as he should, he always had a desire to do what was right, so kept his life clean and pure from the defiling sins of this world. Not one cigaret or pipe ever found its way between his lips or one drop of liquor ever entered his mouth, and as he approached manhood he became strong in character, settled down in the things of God, and wholly given up to God's service. Thus the Lord blessed him with the happy home and family he was worthy of.

John found his way into the company of rough boys and in spite of the good training of his mother, learned to smoke and approached manhood indulging in the sinful things of this world and seeking pleasure in that which does not satisfy. After a number of years he was privileged to visit in the home of his cousin and it was by coming in contact with him that he was made to realize that there is nothing in his life that is worth while. Although David had little of this world's goods, yet his home was attractive to John because peace and happiness reigned and Christ was the head of it. And John realized more than ever before that he had chosen the wrong path. So it was during one of their talks about their boyhood days and while musing on the past in general that he had opened his heart to his cousin.

David was glad he could point him to the Lamb of God that taketh away the sins of the world, but Satan has him so bound by the chains of sin and the cigaret-habit that as yet he has not found peace and deliverance. He made the wrong start.

Dear young people, let this be a lesson to you. May God help you to choose the better way that leads to happiness in this life and heaven at the end. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

"The Claws of His Conviction Were Cut"

BY GRACE PHELPS

The teacher of the mission-study class told the story one day of two missionaries out in China. One is a man who is highly educated and well endowed naturally for his work, but he does not seem to be getting results as he should for the labor expended in his work. He seems to have lost the whole point of missionary work, and to have let the work instead of the spirit of love for the souls of men dominate his effort. The other is a woman who lives one hundred miles from other white people. She is not well educated, but she has a vision of Jesus and his desire to save the world. She keeps this as her goal constantly and souls are being added to the church.

Although these instances are far removed from our lives, yet the lesson to be drawn from them is not so far away. In these days the devil has many devices for cutting the claws of our convictions. He has deceptive methods by which he strives to make us shake off the religious beliefs which we have entertained, perhaps from childhood.

Just as he caused this man to lose sight of the real aim of missionary work, so he will cause us to lose sight of the purpose for which we are saved. He will cause us perhaps to think more about *working* for the Lord than about *worshiping* Him. While the Lord delights in loving service to himself, yet he would have us be like Mary who sat at his feet. Then when we do render service it is doubly acceptable. The devil will cause us to lose sight of the real eternal value of souls and instead get our eyes only on their temporal welfare. He will, if possible, cause us to look with a little less abhorrence on the attractions of the world. He will cause us to lose sight of the real beauty and simplicity and purity of God's true church. He will then cause us to become so entangled with doubts and confusion that we will quit trying to find the true way and we shall then be an easy prey to any temptations he chooses to set before us.

And why? All because we let the devil "cut the claws of our convictions," or in other words, allowed ourselves to become less sensitive to the voice of the Lord. Dear young people, let us be watchful and prayerful so that no matter where we may be placed, we shall still have our convictions firmly planted in the eternal Rock of Ages

Questions Answered

Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

Some say the account of the rich man and Lazarus is not a parable, but was an actual happening. If so, by or through whom do we get our information? or when did such happen?

It is probable that the account of the rich man and Lazarus is a parable. It may have been based on an actual occurrence. We have no means of knowing whether it actually occurred or not, for the purpose of Jesus' teaching whether it was a real occurrence or a mere supposed occurrence does not matter in the least, for it was not intended merely as a story, but to illustrate truth. And whether a parable or an account of an actual happening, it states facts as they are with regard to the conditions here and hereafter that Christ pictured. If it is a parable, it is not a lie, but represents the truth of the matters to which it refers.

Does not the parable of the Ten Virgins teach the necessity of the second work of grace?

I do not think this parable has any reference to the second work of grace. It is designed to teach the great lesson that as the oil is used up in the lamps so grace is used up in the heart, and the grace we receive in justification is not a sufficient supply for all our lives, but it must be constantly renewed as it is used up. This shows us the necessity of constantly drawing from God that grace and strength that we need in our daily lives. It is also a warning of the results that will follow our failure to do this.

After hearing an Adventist preacher give a series of six weeks' lectures on the prophecies of the Bible and on the changing of the Sabbath from Saturday to Sunday, I as well as others have become greatly concerned about it, so I want you to explain through the Trumpet which is right to keep from the Bible standpoint, Saturday or Sunday.

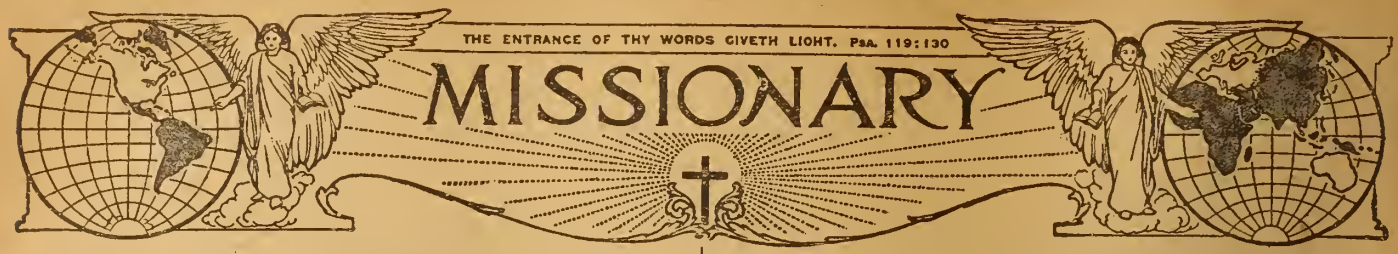
The truth on this matter has been set forth through the Trumpet numerous times, but since some people keep reiterating the old falsehoods concerning the matter, we will briefly repeat some of the facts relating to it. The Christian church has always kept Sunday, the resurrection day, as a memorial of our Lord's resurrection. The seventh-day Sabbath was never enjoined upon any but the Israelites. The New Testament nowhere requires after the death of Christ the keeping of the seventh-day Sabbath. Sabbath-breaking is never found in any catalog of sins in the New Testament. The early Christians recognized the fact that the old Mosaic law was done away with, including circumcision and the Sabbath. Paul distinctly states in 2 Corinthians 3 that the law that was written in stones, that is, the Ten Commandments, including the Sabbath, was done away and abolished. He refers to the same thing in Col. 2:14-17, and says to the Christians: "Let no man therefore judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days" (v. 16). He speaks very plainly in Rom. 14:5, 6. "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Language could not be plainer. When the matter of whether the Gentiles should be required to keep the law was considered in the council at Jerusalem it was decided that it should not be required of them. Only four things were required: that they should abstain from meats offered to idols, from blood, from things strangled, and from fornication; not a word about keeping the Sabbath.

The paper you send, which is entitled Admitted Facts, says, "The seventh day of the weekly cycle, the day on which the Creator rested, was set apart at the creation of the world as the sabbath of Jehovah." There is not the slightest proof for this assertion. The Scripture shows plainly that the hallowing of the seventh day was after the resting. God hallowed it because in it he had rested. No one knew anything about a Sabbath before the time of Moses.

Another of their so-called admitted facts is, "That it was enjoined in the decalog and kept by patriarchs, prophets, and the faithfully obedient for the first four thousand of earth's history." There is no record of any one having kept the Sabbath before the Exodus. So these admitted facts are not admitted facts. The early church knew well enough that there was no Sabbath before the Exodus. Justin Martyr in his dialog with Trypho about A. D. 140, speaking of those patriarchs who lived before Moses, says, "All those righteous men already mentioned though they kept no Sabbath were pleasing to God." In chapter 23 he says, "Enoch and all the rest who neither were circumcized after the flesh nor observed Sabbath nor any other rite." Again he says, "For if there was no need of circumcision before Abraham or the observance of Sabbath or feasts and sacrifices before Moses, no more need is there of them now." In chapter 43 he says, "Circumcision began with Abraham and the Sabbath and sacrifices and offerings of peace with Moses."

It is the uniform voice of history that the church from the earliest time has kept Sunday for its day of worship. Numerous quotations from writers who wrote before the time the Adventists say the Sabbath was changed to Sunday could be quoted. I do not see how any person knowing the facts and having any sincerity can make such unqualifiedly false claims as the Adventists make concerning the change. It is a positive misstatement that Constantine or the pope changed the Sabbath. The unanimous voice of history is against the statement. Christians have always kept the first day of the week as their day of worship. Constantine made the Christian day of worship a public holiday, just as many countries of today do. The pope never had anything to do with the matter. Modern historians agree that Sunday was the day kept always by the church, though some also kept the Sabbath until after the destruction of Jerusalem, and scattered individuals even later. But it was recognized that the Sabbath and the Lord's day were distinct and separate days.

Order a copy of the book, The Sabbath and the Lord's Day, price 75 cents, and get the truths on this subject put in a clear and most convincing way. —C. W. N.



Some Interesting Things About Syria

BY H. M. RIGGLE

We are receiving so many inquiries about this "land of sacred story" that I believe a few lines to the Trumpet readers will be of interest. We have been here one year. In that time we have visited about all the places of interest in Palestine, and have covered much of Syria. Since our coming to Beirut, all our trips throughout Syria have been missionary and evangelistic. We have penetrated into interior villages where evangelical Christianity has never been introduced. This has brought us into personal contact with all classes of the people, and we have obtained a good knowledge of their customs and manners.

The Climate

In Beirut, the hot season is July, August, and September. The latitude is the same as Tunis, Algeria, and Morocco, in Northern Africa. During these months, the weather is extremely hot. It is dangerous for a foreigner to go out into the sunshine unless the head is well protected with an English cork hat and an umbrella. At this season, practically all foreigners as well as the better class of natives go into the Lebanon Mountains. The entire Lebanon Range is covered with villages, and these are crowded during the summer season with people from the plains seeking higher altitude. During this season, the hills of Palestine and Syria look bare and rocky, as all grass is burnt dry. The olive- and fig-trees, however, remain green. In the plains and valleys the gardens are kept very luxuriant through constant irrigation. The methods of irrigation are very ancient, and are certainly interesting to an American.

In October and November there are occasional showers. These are mentioned in the Bible as the "early" rains. During December, January, and February there is much rain. During these months the gardens produce all kinds of vegetables in great abundance. In April there are some real refreshing showers. There are the *"latter rains."* From January 1 until about May 1 all the hills are covered with green grass, and during February, March, and April the fields are covered with beautiful and sweet-scented flowers. During these months the most beautiful roses we have ever seen bloom out-of-doors in great abundance.

The winters in Beirut and Tripoli are much the same as Florida and Lower California. There was not even a light frost all last winter. Yet at the same time, Lebanon was covered with snow glistening in the sunshine. This presented a charming view from the plains below.

The Fruits

About all kinds of fruit grow in this section. There is new fruit of some kind the year round. People here know nothing of putting up fruit either canned or dried, except figs are dried for winter use. From December until May the orange-, lemon-, and banana-trees are laden with fruit. In April the markets are filled with aquidinia, a yellow fruit, that grows on trees. Then in June and July the *"mishmush"* apricots—are ripe. They grow here in great abundance, and are among the largest and best we ever ate. Then through the summer season the markets are filled with peaches, plums, pears, cherries, etc., and in the fall are apples, grapes, figs, and dates. Most of the apples come from the Damascus section.

Methods of Work

Almost everything is done much as in Bible times. The old wooden crooked stick plow has come down from Abraham's day. Nor will they use anything else. New modern plows of Western make have been introduced, but the native farmer will not have them. He persists that his crooked stick is better. Of course, he could not carry a modern plow on his shoulder as he does his ancient tool.

I took the picture shown herewith in Nazareth. All the farmers of Syria carry their plows from place to place like this. Usually oxen are used for general work,



Syrian farmer carrying his plow

as plowing, threshing, etc. But it is a common sight to see an ox and donkey unequally yoked together, or a donkey and camel. They have no harrows or drags. The grain is plowed in with this same plow. This is a very slow method. In the great plains of Syria are to be found thousands of acres of the finest farming land, and very fertile. Here modern methods could be used to a great advantage; but strange to say, the farmer of the plains uses the same old methods that his brother on the mountain-side uses. All grain is threshed by oxen treading it out. I have not seen a single threshing-machine since coming to Syria. In lower Palestine, the Jews who are coming from Germany and America are using up-to-date methods of farming, but the Arab population are greatly incensed against it, for they resent all Western improvement.

The Fig-Tree

Trees do not shed their leaves like in America. The foliage is green all winter. In fact, the trees and landscape generally is more beautiful during the winter months than during the summer. About the only tree that sheds its leaves in the fall is the fig-tree. It remains bare all the winter. But in March it begins to bud and

shoot forth its leaves. Jesus said "Now learn a parable of the fig-tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh" (Matt. 24:32). It is the only tree in Palestine and Syria that does this, and that is why Jesus used it in the lesson.

MISSIONARY NEWS

Chinkiang, China—A trying hot summer has been our lot this year, but the worst is over and with the approach of autumn, the best time of the year for evangelistic efforts will be at hand. Many of the missionaries are absent in various summer resorts and will soon be returning to their respective fields of labor, feeling refreshed and invigorated. In a country like China, which is also more or less true of other heathen lands, it is sound policy to get away for a few weeks to some place where one can completely relax from his regular duties and thus conserve nerve energy, which is of special importance in a heathen land and tends to make one last longer. Having returned to China only last year, it was not necessary for us to follow the example of many others.

China has been having a full share of the world's troubles. Civil war of some kind has been going on in some parts of the country and bandits abound in many places, including the extreme northern part of this province (Kiangsu). Famine has also been no stranger to many in this great land and from time to time one reads of floods. A mutiny occurred recently in Kinkiang, a large city farther up the river in the province of Kiangsi. About seven hundred soldiers mutinied, burning and looting to the extent of several million dollars. The soldiers are, in many instances, a curse to the country and there are over a million of them. Swatow, a port on the coast of South China, was recently struck by a very severe typhoon and tidal wave which caused appalling destruction and great loss of life. The harbor was littered with wreckage of native craft, most of the occupants of which have been drowned and dead bodies are floating everywhere. Thousands of lives have been lost and this important port practically reduced to ruins. All is quiet in our part of the country and we are a great distance away from all civil strife and free from robbers. In this world of trouble and unrest it is comforting to know that the Christian's hope is grounded on the Rock Eternal, which nothing can move.

Since our last writing, two of the native sisters, who are also workers, met with an accident which might have had far more serious consequences. The small building containing the kitchen in one of the quarters we rented suddenly collapsed on account of the hill close behind caving in. One of the sisters was completely covered with the debris and sustained injuries necessitating her being laid up for a while. Sister Yang fared better, though she was taken out of the ruins unconscious. Chinese tile roofs are very heavy and it is a wonder that they did not get more seriously hurt. We thank the Lord for his providential care.

The enemy recently imposed upon the work in Shanghai through a man by the name of Chao. This man deceived the native workers there and laid hands on them causing them to believe that they thereby received the Holy Spirit and power. One brother said that when he laid hands on him he felt a burning sensation. This false prophet has a sort of shaking and quaking spirit together with false doctrine. Through much prayer and with various clues to work upon, also through our having known the man in the past, the Lord enables us to detect the false spirit and power at work. We felt it necessary for both of us to go to Shanghai to attend to the matter. A radical stand was taken against the whole thing and the false prophet and his teaching duly exposed. We thank the Lord for the victory gained and the brethren will, no doubt, profit by this experience.

Sister Ida Porter sailed for the homeland on July 30.

In our last report mention was made about a certain Mr. Chang, a bright young man who works in the Post-office and with whom I was to have private religious talks. He has faithfully attended these discussions and seems to enjoy them very much. However, he is strongly obsessed with a spirit of unbelief, rationalistic tendencies, and has some peculiar ideas. He is preparing to enter the university at Nanking next month and I trust, with the Lord's help, to do all I can to help him become enlightened with Christianity.

The manuscript for our new Chinese songbook was recently handed in to the Commercial Press, at Shanghai, for publication. There are 220 selections and we hope to have the book ready for use this winter.

Some weeks ago a man came to the chapel door with a little baby boy seven months old for sale. He asked only four dollars for it, which amount would be less than three dollars in United States money. Being in hard circumstances, he decided to resort to this method to trying to alleviate the situation.

C. E. and Annabel Hunnex.

The Bible in Brazil

In a little village in the Brazilian forests a colporteur of a Bible Society had sold a number of copies of the Scriptures, but no sooner did the native priests discover that the villagers were reading the words of Christ than he ordered them to deliver up all the copies to be publicly burned. A great fire was kindled and the crowd stood looking on, sullen and reluctant, while their purchases went up in smoke. They did not altogether approve of the proceedings, for what they had read of the books had not seemed to them very dangerous. But one by one the Bibles and Testaments were torn from their covers and thrown into the blaze, and as a breeze fanned the burning leaves one was whisked out of the fire, carried over the housetops and away to the outskirts of the village, until a final puff of wind sent it in at the window of a devout senora. As she read the fragment she was greatly impressed, and when her husband returned in the evening he, too, was deeply interested and the leaf was carefully put away. A year passed and another colporteur visited the village and called at the home of the senora. She hurried away and brought out her treasured leaf, asking if he could tell her the rest of the story. "Why," said the colporteur, "this belongs to the book I am selling," and he showed her the third chapter of John, from which the page had come. Gladly a Testament was purchased and the woman and her husband sat down together to read the story. They studied over it earnestly until they found the peace of the gospel and one by one their whole

family came to know the Word of God. So it came about that through the very action of a fanatical priest a center of Christian knowledge grew up in that village.

—*Missionary Review of the World.*



A Modern Newspaper Account of John the Baptist

Including Sunday-School Lesson for October 15—Luke 3

BY E. F. ADCOCK

If our imagination is capable of enough expansion, let us think of the modern newspaper as being in vogue during the reign of Tiberius, the Roman emperor, and see what kind of a close-up view we can get of John the Baptist. Our host informs us upon our arrival in the evening that all Jerusalem is in a fever of excitement and that thousands are flocking to the desert to hear a strange new teacher. Eager to learn more about this strange innovation, we leave our sleeping-apartments early the next morning and emerge from the door in the stone front that faces the street. The day is just breaking and as we glance up at the temple, that crowning edifice of the Holy City, we see it tinged by the early fingers of dawn. It is a beautiful sight, but very saddening. Where is the glory of Israel? True, the ceremonies of the law are observed as before, but it seems God is not in them. Has his presence truly departed from the mercy-seat? Is it nothing to him any more that they are downtrodden and oppressed? But our reverie is broken by the commotion that even at this early hour greets us. People are hastening through the streets toward the gate that opens on the road to Jericho. As our aim seems to be theirs also, we fall in with the crowd, which is increased at every intersection, and soon find a throng inpatiently waiting for the gate to swing open. Above the jostle and murmur of the crowd are heard the cries of the news-carriers. Not without some delay are we able to secure a "Jerusalem Times." "Wonderful New Prophet in Wilderness," is the full-page headline that greets our eyes, and we read on:

THOUSANDS THRONG THE DESERT

WHOLE CITIES DEPOPULATED—POSSIBLY THE MESSIAH

Jerusalem, Jericho, Bethany, and cities distant several days' journey are being emptied of inhabitants as people throng to the Wilderness of Judea to hear and see a mighty new prophet that has arisen. Daily his fame is increasing. Pharisees, scribes, publicans, Sadducees, and soldiers, as well as the common people, are numbered among his hearers. The question on nearly every one's lips is, "Who is he?" "Is this Elias, or indeed the Messiah?"

A Prophet Like Elijah

His appearance is indescribably striking. "Where could there be a more exact counterpart of Elijah?" was the question on many lips and in many minds. Yesterday as he stood on a large boulder and discoursed to the multitudes many were reminded of the days when the fathers of Israel were led by God through his holy prophets. His long tangled hair hung carelessly over his shoulders, and a rustic garment of camel's hair and a leather girdle are his only raiment. His garb is that of the desert, but royal purple could give him no more favor and no greater audience. Breathless interest controls the people. Though his language is severely simple, he wields it with great force. Something about his countenance, mingling as it does the hardness of an austere life and the mellowness of a rich soul, gives him a peculiar personality. But the matter of his origin is an open question. Why does he stay in the wilderness? Some say he is an Essene, but he is like them only in his ascetic life. Yesterday a delegation from the Pharisees and scribes approached him with the question, "Who art thou?" To this he answered that he is a voice in the wilderness. Perhaps he meant by this to lay stress on his message, for it seems to be his all-consuming passion.

Repentance His Theme

In tones of great earnestness and with piercing directness he cries, "Repent ye! Repent ye!" Then he discourses concerning the prophecies of Isaias and declares that what he terms repentance is a preparation for the coming of a kingdom. Of conditions in the Empire he has nothing to say and is generally silent in regard to Israel's great reproach. He quotes the prophets, with which we are all familiar, but the import of his message is ideal. With utter fearlessness he denounces the sins of the people and calls on them to seek the Lord. In one of his discourses he saw many Pharisees and Sadducees in his audience, and made them the butt of a scathing rebuke. Vipers he called them and declared they must prove their repentance by their fruits. Great boldness, directness, humility, and soul-conviction distinguish his entire message.

Great Response

With his words of rebuke the Prophet mingles a warning—warning of a wrath to come. He declares the Jews are as a barren tree and that already the ax is lying at its root. It is evident that he infers that unless they repent their cup of degradation and punishment is not yet drained. Under such a cogent message the multitude is moved and their cry is, "What shall we do then?" With readiness he answers the question of each class and enjoins upon all equity, justice, and righteousness. After they have thus responded to his appeal he calls upon them to make a formal acknowledgement of their repentance and to cleanse away their impurity by immersion in water. Thus the scene continues day by day with ever-increasing attendance and interest.

Claimed to Be Messiah

With many yesterday the conviction was strong that this John is the Messiah, and some were declaring it to be true, but while this question was strong in the people's minds the Prophet declared that he is not the Christ. He then humbly declared his own preaching and baptism to be only incomplete and temporary. Great and wonder-

ful as is this teacher, he declares he must soon decrease as the glory of another is revealed. This is the vital point of his message. It is fanning the smouldering hope of the Messiah into a bright flame. But what of this one who is to come? As children of Abraham we are heirs of the covenant, but this prophet declares that this our most priceless heritage will not save us from the "wrath to come" nor prepare us for him who is soon to appear. He tells us God can raise up seed unto Abraham even from the stones. Is not this a dangerous teaching and one that will work disaster to Israel if accepted? Thus many think and argue. Others argue that the Christ is to come with great splendor and victory and establish a kingdom to which all nations must bow. These are disappointed in the prophet's message, for he says nothing of such a prince. Yet he says that the one whom he announces is exceedingly great. "Why, I am not worthy to stoop and unloose the latchet of his shoes," he passionately declared. If this great one is so near, should not we expect political freedom? But this prophet says nothing of such an event.

Thus the people are perplexed on many points and are eagerly, anxiously awaiting the outcome. Meanwhile the work of preaching and baptizing goes on interruptedly. May he indeed be right and may Shiloh soon appear!

It Paid to Advertise

BY HUGH W. WALKER

The streets of Greenborough were deserted, the last straying reveler having sought recuperation in nature's energy-replenisher—sleep. The lights had long since been turned out, and, save for the soft illumination of the moon, the village lay wrapped in the black shroud of night.

Sitting in his study, Superintendent Live-in-a-Corner seemed not to notice the lateness of the hour nor the quiet peacefulness which prevailed without, for his mind was in a turmoil—a dilemma—trying to solve the problems which his Sunday-school duties incurred.

"*I* have done my best. *I* have studied and labored untiringly. Nothing has been done but what 'my shoulder was to the wheel,' but, in spite of my strenuous labors, the Sunday-school is falling short in attendance. What shall I do next?"

Knitting his brows, he racked his brain in one final effort to see where *he* could do something to stop the deterioration of his trust.

Finally, casting his quarterly upon his desk, he heaved a heavy sigh and with a care-worn expression started to leave the room, when, his eyes falling upon the daily newspaper, his attention was held by this crudely expressed philosophy, "Late to bed, and early to rise: Work like sixty, and advertise."

That care-worn expression was quickly replaced by one of animation, and, a moment later, he was on his way to the shed for a bucket of paint, a paint-brush, and a stencil-plate.

The Next Morning

Mr. Lively: "Good morning, Mr. Stay-at-Home. Where are you going this morning?"

Mr. Stay-at-Home: "Good-morning, Mr. Lively; why I had started down to the cigar-store to buy a Sunday paper, but I got to following this footprint trail . . ."

Mr. Lively: "Say, man, that is just about my story: I wonder who painted it? And can you tell me what that big B. C. W. [Busy Christian Workers] every now and then means?"

(Mr. Gadabout, who goes every place but to church comes on the scene.)

Mr. Gadabout: "Good-morning, gentlemen, what is all the parleying about?"

Mr. Stay-at-Home: "I had started down town to the cigar-store to purchase a Sunday paper and was planning on spending a good, quiet day at home when, after following this trail (he points to it) for several blocks, I met Mr. Lively."

Mr. Lively: "Yes, we were just discussing the possible originator of all those footprints and what his purpose could be. Do you know anything about it?"

Mr. Gadabout: "No, you are just asking the same questions that are in my mind, but suppose we follow it up. What do you say?"

(Mr. Stay-at-Home and Mr. Lively together) "Agreed, let's go!"

(Mr. Stay-at-Home stops abruptly) "What's this?" (Mr. Gadabout, looking surprized, reads) "Follow this trail to the church of God Sunday-school." (They all laugh.)

Mr. Lively: "What do you say, let's go up and see what's going on?"

(Mr. Gadabout and Mr. Stay-at-Home in concert) "All right."

(They proceed to the church, where they are met at the entrance by the smiling superintendent, Mr. Live-in-a-Corner.)

Superintendent Live-in-a-Corner: "Good-morning, Mr. Stay-at-Home, I am glad to see you out this morning! And here are Mr. Lively and Mr. Gadabout! (They shake hands.)

"I believe that this is your class over here. Come with me and I will introduce you to the teacher, Mr. Live Wire."

(After Sunday-School)

Mr. Lively (speaking to his two companions): "Say, gentlemen! I am going to attend this Sunday-school regularly. That's a live set up there."

Mr. Gadabout: "And the funny part about it is I never knew there was such a place in town. What do you think about them, Mr. Stay-at-Home?"

Mr. Stay-at-Home: "Watch me and see. This is the last Sunday that I am ever going to think about any-

"WE MUST SAVE AMERICA TO SAVE THE WORLD"

Why?

1. Because America is a part of the world.
2. Because until America is evangelized the world is not evangelized.
3. Because of America's influence, and because so large a portion of the world is following her leading.

Many years ago Dr. Josiah Strong said, "He does most to Christianize the world who does most to make thoroughly Christian the United States."

To help reach the unreached millions of America send a donation to the

Church Extension Board,
Anderson, Ind.

$50,000 FOR CHURCH EXTENSION

thing else but going to Sunday-school. I think I'll bring my wife and family next time."

They are again at the parting of the trail and each, after a knowing smile of gratification as he mentally reviews the scene of the morning, bids the others good-by and departs to break the news in his respective home (and elsewhere).

TESTIMONIES TO DIVINE HEALING

The News Spread Like Wild-Fire

Kalamazoo, Mich.—At different times in my life God has wonderfully answered prayer by touching my body, for which I praise him. Last winter I was afflicted with what we first believed to be inflammation in my eyes. After trying different remedies, we called a physician who after treating them for some time advised me to go to an eye specialist at Niles, Mich. I went and he told me that I had come just in time or I would have lost the sight of the one eye. He said I had neuritis in my system and it had settled in my eye. I went to him for several weeks, but grew steadily worse. No one knows what terrible agony I suffered. One eye was bandaged and the house kept darkened, but the pain was so intense that I would walk the floor. When the bandage was removed to drop the medicine in, it seemed I could not endure the pain. The other eye also caused me much pain and I was practically blind.

The last time I went to Niles the doctor admitted that my eye was a little worse. He still advised that if I did not do as he said I would surely lose the sight of the one eye. That was on a Saturday and the next evening I was persuaded to attend church services. My pride had kept me from going before because of the bandage I was compelled to wear.

Different ones of the congregation had the burden of my case on their hearts and felt that I should be anointed and prayed for that night. After meeting several laid hands on me and prayed and I felt the power of God go through my body like an electric shock. I removed the bandage and looked at the electric light without feeling a particle of pain. Glory be to God! There was surely rejoicing in Zion that night. Several testified that it was the first miracle they ever saw performed. The news spread like wild-fire and I was kept busy the next day answering the telephone. No one that had seen me before could gainsay my healing. The neighbors were astonished and a good many outsiders stirred and amazed. I have had no pain in my eyes from that day to this and God alone receives all the praise.

Mrs. D. G. Parsons.

Healed of Blood-Poisoning and Broken Bones

Golconda, Ill.—I am praising God for salvation and for healing my body of blood-poisoning. About Dec. 1, 1921, I stuck a bean-stem in my right hand between the thumb and forefinger. Thinking it came out, I paid no more attention to it until a few days later when my hand became inflamed and very painful. Then I picked it with a pin. That night I took a chill and high fever and ached so bad I could hardly stand it. The suffering and fever lasted three nights and two days. My body got as sore as if it were bruised. Knots came on my arm in different places. One large knot came just above my elbow. It was very sore and painful. My husband and I held on to God for my healing, and obtained victory over the fever and soreness, except my back and arm still troubled me. Brother Nolen came to visit us. We had him to anoint me and pray for me. I got better all but my arm. It was much swollen and began to discharge a greenish yellow pus. A large sore came on the back of my hand and one on my wrist. I commenced suffering again and had fever. We became alarmed and wrote to several ministers and saints for prayer. I grew worse for three days. My stomach was so bad a few swallows of water would cramp me. My heart was in a bad condition. It beat so fast one could not count the beats and at times it just seemed to be rolling over and over.

I thought my time had come to leave this world. I called my family around my bedside. My husband and Sister Cosby began pleading with God to spare my life. I got better. They telephoned for Brother Bridwell, of Dorrisville, to come. He arrived at six o'clock in the evening. Prayer was offered again and the dear Lord instantly healed me.

I got up the next morning and it was marvelous how the dear Lord added strength to my weak body. In a few days I felt better than I had for years.

Two weeks later a severe trial came. Another sore came on my hand, with red streaks and knots up my arm. My arm swelled and grew black. I had a hard chill and very high fever. We claimed our healing in spite of looks or feelings and, praise God, the work was done. It has been over two months since I was healed (written May 8, 1922) and I have no symptoms of blood-poisoning now. It is sweet to trust in Jesus.

I also wish to testify to the healing of a broken bone. About the last of June, 1921, our boy aged fourteen got his arm broken cranking a car. The bones shot past each other. Brother Hayden and I got a hold of his arm and pulled as hard as we thought best and could not move the bones. Seeing the boy was getting faint we laid him on the bed. They my husband, Brother and Sister Hayden, and I all began to call on God for help. The bones began to move and instantly went together. There surely was rejoicing in the camp. Then the boy began to roll and moan with pain. We rebuked the pain and he was instantly healed. What a mighty God we serve! Dear ones, we truly know it pays to trust God, and we intend to trust him to the end. Mrs. J. H. Anderson.

Healed of Cancer

Oklahoma City, Okla.—After several months suffering with an affliction, I was suddenly taken down sick. From the first I was so bad my husband called a doctor. After examining me the doctor said I had cancer. He took my husband out and told him there was nothing that could be done that would do me any good. He said all that could be done at all would be to give me something to keep me eased. He said any other steps would be just money thrown away. But, praise our God, there was one Physician who when called could cure.

The saints were called and while they were yet praying the Lord undertook my case, and instantly healed me. To God be all the glory. Just one week from the day the Lord healed me the cancer passed, praise his dear name! I feel better than I have felt for months. I have not suffered one minute with that place since the Lord healed me. Mrs. A. E. Garner.

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.



Bro. H. M. Harrington is at present in a tent-meeting at Western, Nebr. He reports a good meeting at York, Nebr., and Almena, Kans.

The little Sunday-school at Summerville, S. C., is growing. It now has an enrolment of sixty-five. The church there is prospering also, it is reported.

The church on Hilltop Columbus, Ohio, are growing in spirituality and are planning a fall revival, to be held by Thaddeus Neff. He will give illustrated sermons.

Some of the isolated saints of Clarke Co., Kansas, believe in holy activity, and are conducting a regular Sunday-school and prayer-meeting, and are ready now for an evangelist to come and hold a revival campaign, wherein they expect the unsaved to accept Christ as their Savior from all sin.

Bro. W. S. Best recently closed a successful revival at Jasper, Ala., in which seventeen sought the Lord for pardon. Eight consecrated for sanctification. Among this number was Brother Best's sister, who is fifty-two years old. She says she is now with the church of God for the remainder of her life. Five followed the Lord in baptism. A number received healing, others received light on the one body. The church was much edified. Brother Best feels much burdened for the work of divine healing. Any desiring his assistance along this line may write him at Bessemer, Ala., R. 1.

Bro. L. G. Moore, who opened up the work in Charlotte, Mich., about three years ago, writes that the work has grown until there is quite a congregation of saints who are desirous to follow Jesus. When Brother Moore first started the work he was in business, but now he is giving all of his time to the gospel work. Some wonderful healings have taken place under his ministry lately. One young woman, who was born a cripple, was healed of partial blindness, deafness, stomach trouble, and a deformed limb. Some time ago three souls were converted, one of the number having been a drug fiend for thirteen years.

Bros. J. D. Ferrill and G. E. Wright, who are conducting a revival in Toledo, Ohio, write that the meeting is attended by people of all denominations and many are accepting the truth. Souls are being saved and the interest and attendance are increasing.

A little book is stirring an entire town in North Carolina. A sister had had the book in her house for some time, when a woman visited her home and the conversation drifted to sanctification. Since this book treated of sanctification the sister brought it out for the visitor's perusal. It carried with it a shaft of light and the woman decided that the whole town must know of this wonderful truth. Now they are calling for a minister to come to preach to them.

Bro. L. L. Rawlings, who went to LaPorte, Ind., after the close of the Anderson Bible Training School last spring, is meeting with marked success. When he first went there, there were only three persons who stood four-square for the one church. But in the course of a few weeks the work of the Lord had progressed to such an extent that now between forty and fifty attend even the prayer-meetings, and the meetings are growing better right along. The first part of September Brother Rawlings assisted by Bros. Wilmer Gray and Charles Smith held a revival, which was richly blessed of the Lord.

Bro. H. A. Pontious writes from North Webster, Ind., as follows: "Since our taking the oversight of the work here at North Webster and Wilmot the Lord has been blessing our labors, and the saints are working the best they can for the upbuilding of the work in these parts. We are expecting to commence a revival at Wilmot October 1, to continue indefinitely, and we are desiring the united prayers of the church for the salvation of souls, and the sanctifying of believers. We are here to work for God, and we also solicit the prayers of the church that God may help us keep in his order."

The church at Edmonton, Alta, Canada, under the leadership of L. E. Millensifer, have decided to have an all-day meeting every fifth Sunday of the month, for the especial benefit of those living in the surrounding district. The last Sunday in October they will have their first all-day meeting.

Bro. Paul Kenagy held a revival with the church at Hutchinson, Kans., for two weeks. Several souls were rescued from sin's dominion, and the saints were quickened in the Spirit. A small baby was given up to die by three doctors, then the parents called for the elders of the church to pray for the healing of their child. God laid his healing hand upon the little sufferer and restored it to health. The parents brought it to meeting one evening, and waves of victory came from the glory world upon our souls. A man who was stricken with fever for four weeks was also healed by the Lord of hosts, and forthwith sat up in bed. Presently he was able to be up and around. Another brother was quite deaf and God restored the organs of hearing in answer to prayer, so that faculty is about normal.

News From the Firing Line

The Mississinewa River cuts Grant County, Ind., in two, and empties into the Wabash. On the banks of it stands the city of Marion, near which years ago there was one of the pioneer congregations of the church of God at a little place called Sweetzer. Back in the early days there were several preachers here and a hundred or more saints. By and by the wolf of narrow intolerance and bigoted ignorance tore the congregation all to pieces. But nevertheless a remnant survived and carried the truth into Marion, the county-seat of Grant County, a town of some twenty thousand or more people. For thirty years the work was carried on in Marion with little results. They met in halls and store-buildings, and

various kinds of places more or less unsatisfactory and unsuitable for church work.

About five or six years ago Bro. Elva Bragg felt that he had to make a choice between farming and preaching. He was making a failure almost of both, and since God had called him, he finally launched out and moved into Marion and took charge of the work.

Brother Bragg had many interesting things to tell of the work in Marion. He said, "When I first came into Marion there were elements in the congregation that kept it from growing, but through the help of the good solid saints and the Holy Spirit they were purged out and now everything is doing well."

Seeing that a place of worship was essential to success, the church erected a substantial cement-block church in a suitable location.

Sunday, September 24, I spent with the church in Marion. A finer group of brothers and sisters I never met. The morning service was taken up with a sermon on the Sunday-school; its importance to the church, its organization, its scope, equipment, etc. Quite an interest developed in regard to the Teacher Training Course. Since nearly all the church went to Claypool camp-meeting and the Sunday-school was closed a Sunday or two, the Sunday-school suffered considerably. This seems to be the common experience, that when the school stops a week or two the attendance runs down. But it can be built up again.

It was a great pleasure to meet the young people of the Marion church. God bless the young saints! When I see the talents and stability and vision of the young saints it makes me rejoice, for it spells a forward move for the church of God.

When I presented the Gospel Trumpet Subscription Campaign they were delighted with it and two team captains were chosen, teams were selected, the red and blue blanks were distributed, and they are ready for business. May God bless them.

Brother Bragg has a good work and has several splendid helpers. Brother and Sister Todd, of Jonesboro, Sisters Seacat, one of whom is Sunday-school superintendent and the other the song-leader, Sister Ruth Shaw, a young minister, and others render valuable service. The prospects are bright for the future of the work in Marion.

Yours for a bigger subscription list,

R. L. B.



Elsie Wales is visiting her people in Olathe, Colo., for a few weeks.

Harold Soderquist, who passed through Anderson a few days ago, paid the Office a short visit.

Martha Moore and Eva Miller have left the Missionary Department to attend the A. B. T. S. Mrs. Sarah Hewitt, of Carthage, Mo., and Roxie Balmer, of Lansing, Mich., are taking their place.

At the present time some of our presses are running overtime in order to get out the catalog. Some of the workers in the Composing-room are working overtime also.

Grace Phelps left September 16 for Indianapolis, where she is attending the Teachers' College. She expects to return next fall to work in the Missionary Department.

Kazu Kaneko, who came from Japan with the Alexanders over two years ago, and who has worked in the Art Department of the Gospel Trumpet Company nearly two years, left a few days ago to attend the Chicago Art Institute. His earnest Christian life has been an inspiration to all the workers.

At the camp-meeting last summer it was decided that it would be necessary to enlarge the cafeteria on the camp-ground. To do this it is necessary to build a new lunch- and refreshment-stand. Work on the building was commenced a few days ago. Those who are in charge are hoping to get the water-line and cement work completed before cold weather sets in, so that the other work can proceed during the winter.

Quite often we receive letters of appreciation from blind persons who are getting our literature in raised type. The following is a sample: "Through the kind agency of Mrs. —— in my behalf I received sample copies of the Gospel Trumpet for the blind and the Sunday-school Monthly. I took up the matter of my subscriptions with the superintendent of my church Sunday-school and he gladly consented to allow three dollars for the yearly subscriptions for the two magazines. I shall do all in my power to increase the funds for these magazines. I wish you God-speed in this noble effort in behalf of the blind." Other Sunday-schools that have blind members might do well to follow the example of this superintendent, and have the Sunday-school Monthly for the blind sent to them so that they may enjoy the privilege of studying their lessons the same as the other members of the school.



Delmore Hawkins, West Plains, Mo., R. D. 1, wants clean old Gospel Trumpets and Young People's Friends to distribute. Also clean tracts. He will distribute them in new fields.

The Church of Clarkston, Wash., will begin their winter revival November 5 and continue it throughout the month. Our winter assembly will embrace the last ten days, commencing on the 21st and including the 30th. Meeting will be conducted by S. H. Eddings, of Yakima, Wash. All ministers and gospel workers and saints in reach are invited. Meals will be served in basement on free-will offering plan. We expect to be able to entertain all who attend. For any further particulars address S. W. Woods, Clarkston, Wash.

S. W. Woods.

The Lord willing, I shall go to Mississippi October 14 to assist in a meeting near Meridian and should like to be in meetings at some other places where I used to go while I lived in Mississippi. So any congregation desiring a meeting or any minister needing help in a meeting October 27 to November 26 can write to me. Then after December 8 I shall be glad to answer calls from congregations or ministers for meetings in Alabama or adjoining States. Your brother out for the salvation of souls,

C. E. Wellborn.

2804 Brown Blvd.,
Birmingham, Ala.

Year Book Notice

About twelve hundred blanks have come in for the 1923 Year Book. This notice is to those ministers who have not yet sent in their blanks. We will give you until October 15 to send them in. We want *every preacher* connected with our work listed—provided, of course, he is in good standing. If you have no blank and will not have time to get one, write your information on ordinary writing-paper and send it in. Do not forget to have it indorsed.

J. A. Morrison, Registrar.

Help Wanted

Any true colored minister of the gospel, with or without a family, desiring to settle where he can work at a local church will find a good opening at this place. We are just a small body of saints standing firm for the truth and we want a preacher who believes in preaching and practising the whole gospel. If led to come please notify me. Mrs. Susie Wesly.

153 Hill St.,
Asheville, N. C.

Do You Have Money to Loan?

The Church Extension Board desires to aid worthy congregations in erecting places of worship by lending them money. We offer any brethren who have money to lend us for this purpose safe investment and a good rate of interest. Here is an opportunity to help God's cause and yourself at the same time. For further information address

Church Extension Board,
Anderson, Ind.

Fifth Sunday Offering

The Pacific Bible Institute desires to have all the Sunday-schools in the Western States and Canada to remember the School with your *fifth Sunday* offering for the month of October. The school is also much in need of regular subscriptions, and we are praying God to put it upon the hearts of his people in the West to send in several hundred small monthly payments, something that you feel you could send each month as a regular monthly support to the School. We trust all the saints in the West will avail themselves of this opportunity to help carry the gospel to those so much in need of it. Mail all money to S. S. Johnson, Treas., 3906 Woodland Park Ave., Seattle, Wash.

C. A. Thomas,
Secretary of Board of Trustees.
Box 245,
Yakima, Wash.

Minister Wanted

Will some Spirit-filled minister come to Pawhuska, Okla., and hold a meeting? This is a needy place. Here are many hungry souls. Many are disgusted with the ways of some religious bodies here and are looking for something better. There are three of us here who are standing for the unity of God's people. We are going to start some prayer-meetings and if any one has any old Trumpets or tracts or books that you do not want, please send them to me for distribution.

Any one coming to hold a meeting should come soon, as it will soon be too cool for tent-meetings. Bring your tent and we will see that you are cared for while here. Write before coming, to Cleo M. Murry, Pawhuska, Okla., Box 1622. Cleo Murry and Wife.

PULPIT and PREACHER

Keeping Clear the Highway

BY J. C. BLANEY

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Isa. 62:10).

The spiritual import of this figurative exhortation seems to be directed to the ministry of the gospel. The "highway of holiness" must be properly "cast up." Like the public highways along the mountain-sides, which sometimes become obstructed with stones rolling into them, and have to be cleared, so we as ministers have to keep clear the way of the Lord. This exhortation by the inspired prophet may well be considered in a serious manner by the ministry of today. We are impressed with the need of clean-cut and very plain and definite preaching to save the lost and to keep the standard constantly in sight of the people. The highway of holiness must be kept free from obstructions and the way of the Lord constantly prepared for his people to follow. We as his watchman must keep awake, blow the trumpet, and sound an alarm in the holy mountain of the Lord (Joel 2:1). We remember a certain class of preachers whom the prophet thus describes, "His watchmen are blind: they are all ignorant, they are all dumb dogs, they can not bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that can not understand: they all look to their own way, every one for his gain, from his quarter" (Isa. 56:10, 11).

We meet just such a class of preachers and teachers everywhere we go, and none of us would dare think of drifting into the blind, dumb, and greedy state portrayed by the prophet of God.

Our Place in the Plan and Purpose of God

We who are clearly called by the Holy Spirit to take part in leading God's people out of sectarianism are entrusted with a great responsibility. We occupy a special place in the work of the kingdom of God. We have a special calling and a special commission. The greater degree of light given us makes us more responsible. Let us note some special features of our calling.

We are called to restore the pure gospel to the church and preach it to the world. Other reformers who preceded us did something on this line, and we are called to complete the work which they were unable to finish because of their more limited knowledge of truth. The time has come for the church to "arise and shine," for her "light has come." We as the watchmen of the Lord must faithfully bear the light to the church. The glorious gospel must go forth in purity and power, and we are called to carry it.

We are called to destroy the apostasy until the end of time. Two things must accompany every spiritual reformation. One of these is the overthrow of error, and the other is the establishment of truth. The prophets who have predicted the last reformation plainly declared that the destruction of apostasy should continue until the coming of the Lord or the end of time. Two proof texts will be sufficient to make this clear. "But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end" (Dan. 7:26). "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Both of these predictions refer to the same thing, namely, the destruction of the apostasy represented primarily by Roman Catholicism, and also by Protestantism.

It is not to be supposed that the apostasy was destroyed by the preaching of D. S. Warner. It, no doubt, received somewhat of a shock, and many religious leaders became somewhat alarmed about their sectarian creeds

and religious crafts. However, his preaching was only the beginning of the last and most thrilling phase of the reform begun by Martin Luther and other good men. We must continue this work of destroying the apostasy, *or we shall be forced to take our place among the sects of Protestantism, and be reckoned as one of them.*

Protecting and Defending the Fundamentals of Divine Revelation

There are certain facts in connection with the plan of salvation that are so vital to our faith that to disbelieve them places the individual among unbelievers. Whenever professed believers depart from the faith of Christ, they usually become unsettled on some fundamental before making a complete shipwreck of faith. Some professedly Christian denominations make it a tenet in their creed to reject certain fundamentals of divine truth. Among these are the following facts, which are both taught directly and implied in the Scriptures: the preexistence of the Son of God; the virgin birth of Jesus; the deity of the Son of God; the fall of man and universal sinfulness of our race; the atonement on the cross; the resurrection of the dead; and a future day of judgment for all men.

For the sake of testing the importance of these revealed truths let us briefly make an analysis of their denial. "I do not have belief in the preexistence of the Son of God." Then you do not believe Jesus stated the truth when he said, "Before Abraham was, I am" (John 8:58). You do not believe Paul's statement: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist" (Col. 1:16, 17; see John 1:3, 10).

"I do not believe in the virgin birth of Jesus." Then you do not believe the three inspired witnesses whose testimony is recorded in the New Testament, and the inspired prophet Isaiah, who foretold his birth of a virgin. Matthew and Luke give us the circumstantial fact as history, while Paul declares Jesus was "made of a woman" (Gal. 4:4).

"I do not believe in the deity of the Son of God." This is a flat contradiction of Isaiah, who declared he was, "The mighty God, the everlasting Father" (Isa. 9:6). John affirmed of him: "This is the true God, and eternal life" (1 John 5:20).

"I do not believe man is a fallen, sinful creature, but I believe he is imperfect and needs improvement." This involves several other denials of fundamentals of Christian faith: "I do not believe in the atonement"; and, "I do not believe in the day of general judgment." If man is not fallen as recorded over and over in the Bible, we do not need an atonement, nor a day of judgment, nor repentance, faith, justification, forgiveness, sanctification, the Holy Ghost, Jesus, the gospel, nor preachers. And why should we have the Bible? If man is not a fallen creature, the whole book is a lie from Genesis to Revelation. It is strange that men will profess to believe in Christ while they do not accept the doctrine of the Son of God. Preachers are supposed to be light-bearers, but many of them are full of this modern infidelity.

We are called upon to protect these and every doctrinal truth. We are set for the defense of the gospel. Do not hold them as theories, but declare them as facts. As true ministers, we must handle these false doctrines without gloves, and seek to annihilate them with the mighty sledge-hammer of gospel truth. God will stay with us if we are faithful.

Plain Preaching

A good minister had long preached to the same congregation without much apparent good result. It was a source of deep grief of soul to the pastor, who longed to see sinners converted. While studying on the matter one Saturday morning, after he had finished writing his sermon, the thought occurred to him, "Perhaps I shoot too high; I will go down and see if Betty can understand it." Betty was a pious servant girl. He went to the kitchen, and called Betty to come and hear his sermon. She hesitated. He insisted. She came. He read a few sentences, and asked her, "Do you understand that?" "No." He repeated the idea in simpler language, and asked if she saw it. "I see it a little, minister." He again simplified. She saw it more clearly, and showed a deep interest; but said to him, "Plain it a little more." And once more he simplified. Then she exclaimed with ecstasy, "Now I see it; now I understand it!"

He returned to his study, and rewrote his sermon in that simple style that Betty could understand. On Sabbath morning he went to church fearing and trembling, lest his people would be disgusted with his sermon, but fully resolved to try the experiment. He preached it. All was attention as never before. Many eyes were filled with tears, and sinners began to cry out, "What must I do?" He changed his style of language thenceforth, and the Lord blessed his labors abundantly.

—*Beecher.*

Are You Playing Your Part?

BY E. F. HENDERSON

Although facing the great demand for able ministers to go into God's vineyard and labor, there are some who do not realize the need of being prepared for this great work. They think, "If I am called to the ministry, somehow and some way I shall make it through all right." But do you not know, there is a part for God to play and there is a part for you to play? God's part is to save men and women, and place within them a great desire to do something for him. But this desire will never amount to anything unless you put forth some effort to carry it out. And a part of that effort for you to put forth is that you prepare yourself. If you do not have time to attend some training-school, you should have a course of studies in your home. The Anderson Bible Training-School has two courses to offer you, the Elementary and the Advanced Home-Study Courses. These can be taken in your home without very much expense. I am taking the Advanced Course. I began my studies June 20, 1922. I have finished several books and now I devote all my spare time to Systematic Theology. This course is of untold value to me.

Young man, you who feel the call to the ministry, how do you use your time? Do you use it in a way in which you reap no benefit? You should use it to some advantage. You can take one or two hours each day to study and within a reasonable length of time be able to master a number of subjects. May the Lord bless and encourage you to press on.



Combs, Leonard D., son of W. A. and Elizabeth Combs, was born April 21, 1891, in Menifee Co., Ky. In 1905 he came with his parents to LaGrange Co., Ind. In September, 1912, he was married to Maggie Eatinger. He is survived by his wife, four children, his mother, six brothers, and five sisters. He left his loved ones and the congregation of saints here on Aug. 28, 1922, to join his loved ones and the saints over there, where we shall meet him some day. Funeral services were conducted by the writer. Text, John 14:1-6.

S. F. Bathauer.

IF EVERY ONE GETS ONE NEW SUBSCRIPTION, OUR GOAL WILL BE REACHED

Gospel Trumpet Subscription Campaign

YOUNG PEOPLE, ORGANIZE!

WE ASK THE YOUNG PEOPLE of the churches to organize into subscription-getting teams. Wherever there are a half-dozen or more young people, anywhere, we ask you to meet together and organize two teams to solicit subscriptions to the Gospel Trumpet. Elect two captains over the two teams first.

It is necessary that we enlist every one in this Gospel Trumpet Subscription Campaign. We are asking the young people especially to join in this good work. In the places where the plan has been set before them the young people have responded gladly and are working well.

THERE ARE TWO MAIN OBJECTIVES IN THIS GOSPEL TRUMPET SUBSCRIPTION CAMPAIGN

First, we are making an honest effort to get the congregations 100 per cent perfect on Gospel Trumpet subscriptions—that is, get the Trumpet going to every home. If we can do this, and we can if we try hard enough, then the reduction which we have made on the price of the Trumpet, from $2.50 to $2 a year, will be justified.

Second, we need 10,000 new subscribers, so as to extend the work more rapidly in new fields.

Young people, we do not think that any class among us is more loyal to the truth of the reformation than you are. We do not believe you can enjoy the fact that one half of our people do not take the Gospel Trumpet, and we believe you will enter enthusiastically into this campaign.

Easy to Organize—To organize, simply means to elect two team captains and choose two teams. This will furnish some competition which will add zest to the work and will take away the timidity which a lone worker feels. When a good many are asking for subscriptions it is easy for any one to ask for them.

We hope your pastor will help you organize and we hope he will meet with you, pray with you and for you and the success of the campaign, but however this may be, meet and pray and organize. Choose the two best young people you can as captains, then they can choose up sides as we do in spelling-matches.

Blanks Are Free—Then write to us for red and blue subscription blanks, which we will send free. We will also send samples of the Gospel Trumpet free.

Let us hear from you soon. Ask for subscription blanks. And as soon as your home congregation is fully represented on the list, will you send the news of it to us? Also send account of interesting things that occurred during the campaign.

100 PER CENT CHURCHES

Under this heading we will publish the names of the congregations that get 100 per cent on subscriptions. The 100 per cent will be counted when every home of the members of the church has the Trumpet.

Which church will be first? Send notice, please, as soon as your goal is reached.

FREE TRUMPETS FOR CANVASSERS

Any one who wants Gospel Trumpets for canvassing purposes send your name and address and the number you can use and they will be sent free of charge. This applies to everybody, and holds good as long as the Trumpets on hand hold out.

GOSPEL TRUMPET CO.

THE TWO OBJECTIVES

Do not forget, there are two big objectives in this Subscription Campaign.

1. The Gospel Trumpet in the home of every member of the church of God all over North America.

2. 10,000 new outside subscribers, so that 50,000 new people may be reached.

WHAT ISOLATED ONES CAN DO

There are about 3,000 subscribers on the Trumpet list who are isolated, not members of any congregation. Here is a vast field represented by these isolated saints. Of course you are alone and doubtless you feel that you can not do very much, yet 3,000 devoted people can do much, if they will.

You can, first of all, ask the saints around you if they know the price of the Trumpet has been reduced and urge them to subscribe. Probably there are three or four families of believers in this way around you; you can help a great deal just by speaking to every one of them.

Next, try to interest your neighbors who are not Christians or who have not the light you enjoy. Give them a sample copy of the Trumpet calling attention to some of its good features or to some specially good article, and after a short time, suggest that it would be a splendid paper for them to have in the home.

3,000 ISOLATED SAINTS SEND IN 3,000 NEW SUBSCRIPTIONS

GOSPEL TRUMPET SUBSCRIPTION DRIVE AT THE YELLOW LAKE CAMP-MEETING

On Thursday morning of the Yellow Lake (Ind.) camp-meeting, Bro. A. T. Rowe received a letter saying that the young people of the Allentown (Pa.) camp-meeting had put on a drive for Gospel Trumpet subscriptions and had secured 110. In telling about it he said, "I am from Pennsylvania, but I am now in Indiana and we must beat their record."

This letter was mentioned in the general service and read at the next young people's meeting, where it was decided to take hold and see what could be done in a drive Saturday evening and Sunday afternoon. The committee of three who had charge of the young people's meeting met in the bookstore, and it was finally de-

(Continued on page 28)

NEVER LETS HER SUBSCRIPTION RUN OUT

I surely do enjoy the good, rich articles in the Gospel Trumpet each week. I would rather live on one or two meals a day than to do without it. I have taken it for twenty-two years and to my knowledge I have never let my subscription run out. I wish I had the means to send it to some of the ministers.

Fannie E. Bowers, Silverton, Oreg.

GOSPEL TRUMPET SUBSCRIPTION DRIVE

(Continued from page 27)

cided to select a number of solicitors to go to each person on the camp-grounds. These solicitors were to go in two's while the rest of the young people stayed together and sang songs from place to place on the grounds. In order to avoid soliciting the same people twice by different workers, a triangle of cardboard with a tiny star on it was pinned on each one who was then a Gospel Trumpet reader or who would then subscribe. Every one enjoyed the good song service and fell in with the good spirit of the young folks. Who could do otherwise?

In a number of instances where people were subscribers already they had the Trumpet sent to some friend under the special trial offer of three months for 50 cents. A goodly number of subscriptions were secured Saturday evening. Sunday afternoon the hour they had planned on using was broken into by another service, so there was but a short fifteen minutes in which to work.

They had possibly one hundred good clean Trumpets. These were taken to the folks who were scattered over the grounds, who were asked if they were subscribers, and if not, if they would give their subscription now. One pair of sisters got seventeen or eighteen. Altogether the record of the Pennsylvania camp-meeting was beaten by their getting a total of 125. Some of these were renewals of those whose time was just up and some who had let their subscription expire a few weeks. A few had been without the Trumpet for a year. All said they enjoyed the Trumpet, but had just neglected or had been short of funds. The 125 is not the end of the effort, for a number who had not the money with them said they would send in their renewals as soon as they got home.

Altogether it was a wonderful object-lesson of what can be done by a little united, enthusiastic effort. One brother in renewing his subscription for the Gospel Trumpet said, "This is my thirty-seventh year." Others had taken the Trumpet from its start.

It was but a short way from this camp-ground to where D. S. Warner took his stand clear from all human or man-organized churches. Many of the older brethren at this meeting were well acquainted with D. S. Warner and the pioneer days of this reformation and the Gospel Trumpet.

Belle Merritt, pastor of the church in Kansas City, Kans., states that the young people of her congregation are seeing to it that the Trumpet goes to every home.

I have taken the Trumpet for twenty-eight years and would not get along without it; and since my subscription ran out some time ago, a sister in the congregation here has let me read hers, but I enclose $2.50 to renew mine for one year.

Mrs. Helen Smith.

I have just sent in my money for renewal of Gospel Trumpet. I knew my time had expired, but just could not get the money. I did feel that I could not miss a copy and hated to very much. If I am a little late, do not think for a moment that I have given up taking it, for I will take it as long as I have the money to pay for it, and will make a great sacrifice to get it, but what I will have it. I have been taking it for twenty years and will take it as long as I live, for I think it is one of the best papers printed on earth. It contains such good food for the soul. I feel it would be poor living without it and I praise God all the time for such good people and such a good paper that is flying through the world to give comfort to the discouraged and broken-hearted ones. I surely have had my share of trouble. Mrs. Jennie Neel.

BEST DOCTRINAL PAPER

Bro. C. F. Miller and I are doing the best we know to increase the number of subscribers for the Trumpet, as we believe it to be the best doctrinal paper in the world. We can heartily recommend it to all as a good means of helping the saints to be Spirit-filled. M. F. Tafolla.

TESTIMONIAL

A FIGHT WITH TOBACCO

Fruitland, Idaho.—For something over seventeen years I was addicted to the tobacco-habit in its worst form—cigarets—while at the same time, or a good portion of the time, I was a member of a denominational church. I never heard a sermon against tobacco. Some of the better brethren did not use it, but never pressed much on its discontinuation among the church. But, praise His holy name! I was persuaded to subscribe for the Trumpet and it was not long until an article came out about tobacco, yet I did not heed the first call to quit the habit. However, as time went on I commenced to see how it was displeasing God. Still I would not, or could not within my own strength, throw the habit off. Therefore, I thought that it was useless, which it was in my own strength, to try to quit, so settled it in a matter-of-fact way that I had to continue its use, but, praise the Lord! the editors saw fit to publish another article against its use.

So I endeavored to quit, but Satan was busy and caused me to fail. About this time my little daughter took suddenly very ill. We prayed God for her healing; my wife spent much time in prayer. Finally she told me the affliction was because I was using tobacco, and that if I did not quit God might take the little one away from us. So I commenced to pray God to take this thing from me, and threw away my smoking. All went well and the baby started to improve. Then I went to town, saw others smoking, and was tempted and fell. When I got home my wife said, "You have smoked." I said, "How do you know?" She said, "Baby is worse." Then I saw that undoubtedly God had a hand in affairs, and I resolved to renew the fight and ask his pardon. I had, of course, some fight to make to rid myself, but after a few days it never bothered me at all. Praise His dear name!

That was a year ago and now if I smell strong tobacco smoke, it very nearly makes me sick. I give God all the praise and glory.

Dear friend, if you are a slave to tobacco, or to Satan in any form, God is able to save you through the blood of Christ. May God help you to put your case in his hands and help you stop your unrighteous deeds. I praise God for a people who are not afraid to print and preach the word of God in all its purity and to cry out against sin in every form. I feel grateful to them for showing me the way. Yours in Christ,

James F. Riley.

THE SCALES FELL OFF

Newland, N. C.—A few years ago a man by the name of Miller came through our country and preached a few times in the Methodist Church. The Methodist minister kept him a few nights. After a time this minister sold out and left the circuit and I bought some of his household goods. When I came home I found in a bureau drawer a book that Miller had given the man when staying all night with him. My wife and I read page after page. I got my Bible and compared the book with it and found that its teaching was Scriptural. It was then that the scales dropped off of our eyes.

My wife asked the next preacher that came on the circuit the first time he came to our house the meaning of the Scripture in James where it says, "Is any sick among you? let him call for the elders of the church." He answered, "Dear sister, that is not for us now. Don't let such stuff as that bother you." But my wife said, "But it is in the New Testament, and what can you do with it? Please tell me." His only answer was, "Don't let that bother you."

But the Bible had now come to be the truth with us rather than what man said. We learned that the true mode of baptism is immersion, and my wife and I, although we had been sprinkled in the Methodist Church, and some of our children were immersed. We have also taken the Lord for our physician. We have learned that when we call upon God he will answer. It was twelve years ago that this light came into our home, and we are doing our best to spread the glad gospel message.

F. H. Rash.

Meeting Notices

CALIFORNIA

San Francisco, Cal.—Assembly October 12-15 at 1332 Vermont. L. E. Neal, of Oakland, and J. W. and Jennie Byers, of Fresno, are expected. E. F. DuCommun.

FLORIDA

Fort Meade, Fla.—State camp-meeting, October 20-29. Able ministers from abroad and at home will preach the gospel.

B. E. Warren.

Fort Meade, Fla., Box 132.

LOUISIANA

Palmetto, La.—State camp-meeting (colored) September 22—October 1. All ministers in the State are expected. Ministers from other States are invited.

Ogden Fontenat.

MICHIGAN

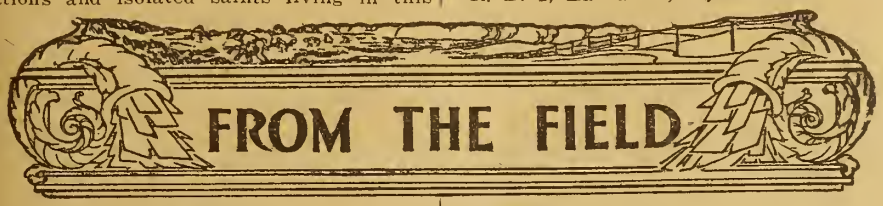
Muskegon Heights, Mich.—Assembly, October 6-15. This assembly is fast becoming the general assembly-meeting for the saints of western Michigan. No matter where you live, come and you will be provided for. All expenses will be met by the free-will offering plan. All boats and trains will be met if we are notified. The chapel and home are located at corner of Hackley Ave., and 5th St., Muskegon Heights. Bro. C. S. Sisler is expected, also other able ministers.

E. R. Gwen.

Greenville, Mich.—Revival to begin October 20. All the isolated saints and surrounding congregations are invited to cooperate with us. E. A. Austin.

OHIO

Gallipolis, Ohio.—Assembly meeting, October 4-8. These five days of special meetings are held for the benefit of the congregations and isolated saints living in this section of the State along the Ohio River. We earnestly desire that all the saints in reach will attend. A number of ministers will be present, and three services will be held daily, one service each day being devoted to the interest of the work and gospel workers. For information address Sister Stella Frazier, 84 Vine St., Gallipolis, Ohio. D. T. Koch.
R. D. 2, Lancaster, Ohio.



ALABAMA

Bessemer, Ala.—The Bessemer camp-meeting of the church of God has come and gone. The good Lord gave us one of the best meetings that we have ever held at this place. A number were saved, sanctified, or healed. Ministers present were W. W. Naylor, Luther Hill, and others. The work here is moving on encouragingly. We held some interesting ministers' meetings. A sweet spirit of fellowship prevailed throughout the meeting.

It was decided to have a State camp-meeting for Alabama. It was also decided that Bessemer would be the proper place for this meeting. We selected the following officers for this meeting: M. T. Hill, president; J. J. Jones, vice-president; G. W. Weley, secretary; O. G. Bribbin, treasurer; M. L. Massey, assistant secretary. We solicit your prayers that the Lord bless our labors. We will do all that we can to make this meeting a blessing.
M. T. Hill, Pastor.

Lexington, Ala., September 15.—I wish to report victory in my soul over all the power of the enemy. It has been about a year since I sent in my last report to the Trumpet, but I have not been idle in the Lord's work. The first of December last year I moved from Hartselle, Ala., to Cherry Grove, Ala., P. O. Athens. I took up the work at that place and have been preaching considerably in new fields. Tonight closes our third brush-arbor meeting in succession. I had the happy privilege of attending the Birmingham (Ala.) camp-meeting. My soul feasted on the good things of God.

From there I with Brothers Stephenson, Parr, and Brothers Railey, Willhite, and Barnes, local ministers in Culman County, assisted Brother Garrison in a tabernacle-meeting at Panama. The meeting was a success for the Lord. One night the altar was refilled twice. All found the Lord but one. Devils were expelled and the sick were healed. Souls were saved and believers sanctified by the power of God.

I went from there to my home congregation. Bro. E. E. Byrum, Sister Pearl Kemp, and Bro. R. L. Stevenson were with me there. Some visited us from a distance. Ten claimed sanctification. Some were saved. Some felt the healing power of God. We greatly appreciated having Brother Byrum and the other ministers with us. We went from there to Whitehead, Ala., and Brother Stevenson and I held a meeting under a brush arbor. Large crowds attended, and many were pleased at hearing God's word, and we are expecting a number to take a stand for the truth.

We now are holding a meeting under another brush arbor in a new place. Some are well pleased with the truth. My earnest desire is to sink deeper into the Lord every day and so present the truth that God in all things will be glorified. I ask all that read this to pray for me to that end. Your brother saved now,
J. C. Paulk.

ILLINOIS

Cairo, Ill., September 14.—Three and one half years ago we took charge of the work here at Cairo. There are some earnest, consecrated saints here. Our Sunday-school, prayer-meetings, and general meetings are good. This week we are laying the foundation for a new meeting-house. We expect to complete it in a few weeks, then have a revival.

In less than three months the sisters made $125 in the sewing-circle.

The first of July, my wife and I went to Hickman, Ky., and held a two weeks' meeting, which was well attended. Some prayed through to victory. The last night we had to place chairs in the aisle to seat the crowds, then some remained on the outside. They begged us to return and take the oversight of the work there, but we did not feel led to do so. We pastored the work five years there before coming to Cairo. There are some faithful saints there who have been standing for the truth for twenty years. God bless them and send them a good pastor, as they have none at present.

We came back home to be with the church a few days, but I was soon called to Lynnville, Ky., to assist Bro. E. P. Wright in a revival. This meeting proved to be the best country meeting I was ever in. The attendance was exceedingly large. Great waves of glory swept over the saints again and again. I felt as if I were in a camp-meeting. They had a fine chorus of young people and good leaders, which greatly added to the meeting. I was compelled to leave before the meeting closed, so do not know how many were saved. Brother Wright continued the meeting.

As my wife had already begun a meeting at Marion, Ky., I had to go to assist her. This was a neighborhood where the truth was bitterly opposed. The saints built a meeting-house there, but their enemies burned it down. When we went into the neighborhood some said they would whip us out. We began to preach the gospel in love and power, and prayed God to break down opposition. The crowds gradually increased until the last night the arbor was full and enough stood around to fill it again. Sectarians came and shook hands with us and said they were sorry the meeting was closing and hoped we would come back again. On the last night several came to us weeping and asked us to pray for them.

From Marion, we went to Daniel Boone, Ky., and held a two weeks' meeting. Our crowds and interest were good here. Eight claimed salvation and one sanctification. We left others under conviction who said they expected to continue to pray until they were saved. There are some consecrated saints at this place. Brother Sewell, a humble man of God, has charge of the work there. Brother Cox also lives there and assists in preaching and evangelistic work. They are preparing to build a meeting-house at Daniel Boone this fall. They asked us to hold their revival for them next year.

I shall be held here at home until December. After then any one desiring my services in singing or preaching may address me, 512—33rd St., Cairo, Ill.
Edward and Vienna Harding.

Decatur, Ill., September 18.—This day finds me still in the Lord's service doing my bit for him and determined by his help to fight the battle to the end. Since coming to this place in December, 1921, I have been very busy for the Lord and have really found more than I have been able physically to do. I have spent almost the entire summer in meetings. I attended the camp-meeting at Anderson in June, which was certainly an uplift to me. I was made to realize more fully the truth of the scripture that says he would make us to sit together in heavenly places. I was made to feel as Moses no doubt felt when God said, "Put off thy shoes, . . . for the place whereon thou standest is holy ground."

From Anderson I went to visit my old country home near Fort Recovery, Ohio. While there I was privileged to preach at Bethel, a little country church where I attended Sunday-school when a child. Twenty years before I left there and with my parents moved to southern Missouri. I was truly glad that I could return as I did, carrying the glorious gospel. This is a section of country where the truth has not been preached in its fulness, and as God poured his message through me with the anointing of the Holy Spirit faces of old friends and relatives were washed in tears. They gathered around me and begged me to give them one more service, but as I had only a few days to spend there I had to leave those hungry souls crying for another gospel sermon.

Brethren, my soul was stirred as never before. I have always been a missionary at heart and the need of the heathen has borne heavily on my soul, but here were my friends, my own people, clinging to me and crying for the gospel. Let us not slacken our missionary efforts, but redouble them if possible, but let us not forget the Church Extension Fund, that these dear souls in our homeland who are really hungry for the gospel might be reached.

I returned home July 3, and on the 7th began a tent-meeting, which continued five weeks. Bros. A. Q. Bridwell, of Dorrisville, Ill., and J. T. Fortner, of Tuscola, Ill., rendered valuable service during the meeting. My nephew, Raymond Hency, of Vanduser, Mo., also rendered valuable ser-

vice in song and altar service. This work among the young people is still standing with an influence not soon to be forgotten.

About twenty-two souls sought and found the Lord, among them a number of backsliders. Quite a number also were sanctified. Yes, we had a fight with the enemy, but God gave the victory. Quite a number saw the error of sectarianism and have taken a stand for the truth. God truly blesses his word when we let him have his way. This meeting was held among a number of Adventist families. Some of them attended regularly and expressed their regrets at the close of the meeting.

When the meeting closed I attended the camp-meeting at West Frankfort, Ill. I can say we truly had some refreshing times from the presence of the Lord. This was one of the best camp-meetiugs I ever attended. Since coming home I have been very busy. I find no place to stop or be idle. I want to state that at the close of the tent-meeting we observed the ordinances of feet-washing and the Lord's Supper, in which thirty-six happy souls took part. The shouts that rose in the camp showed plainly that if we know these things and do them God will surely bless our souls.

We are now striving to erect a place of worship on the east side of the city where we held the meeting that we might reach the people with the gospel. This is a very wicked city, but there are hungry souls here that need the gospel. I desire your prayers that God may use me in his great harvest-field to the salvation of precious souls. I want to be pliable in his hands that he may send me to the needy souls. Yours in the Master's service. Effie M. Webb.

INDIANA

Indianapolis, Ind., September 12.—I have just returned from Canton, Ohio, where we have been engaged in a campaign for souls. This meeting continued over four Sundays and resulted in the salvation of twenty-five souls and in the sanctification of fourteen believers. A very impressive baptismal service was held on the last Sunday, in which fourteen followed Jesus in baptism. From beginning to end Christ marvelously manifested his presence. The Lord has a consecrated church at Canton. Bro. H. W. Miller is pastor, his wife assisting him. They are doing a good clean work, worthy of commendation. This congregation is blessed with young people whom God can use, for they are talented and zealous for him. In the last service God wonderfully manifested himself. Five souls came weeping their way to the cross and found pardon. My heart was melted when I had to tell the dear saints good-by, for they were so kind to me. The saints are the best people in the world. Brethren, let us preach the old-time gospel, for it will bring results.

Correspondents desiring my service as an evangelist may address me 733 E. Minnesota St., Indianapolis, Ind. Yours in Jesus, Walter T. Rimmer.

IOWA

Cedar Rapids, Iowa, September 13.—We praise the Lord today for a satisfying portion in himself. We are very thankful that we have ever had the privilege of hearing the truth in all its fulness. We also are very glad that we can carry this pure gospel to others. The Lord is blessing our labors, and our hearts are made glad to see souls saved from time to time.

We had the privilege of attending the Anderson camp-meeting, which certainly was a feast of good things to our souls. To see all the dear ministers and workers again, was indeed gratifying, and soul-inspiring. The work is moving on for which we thank the Lord.

We had a tent-meeting here, July 21 to August 6. This meeting was well attended. At times the tent could not accommodate all who came. There were a number saved in these meetings, and eleven were baptized shortly after. The meetings should have continued longer, but we could not keep the tents. We believe that a number will be brought out in the pure light of the gospel through these meetings. It has greatly increased the attendance of our regular services. At times nearly every seat is filled. Fortunately we have two good-sized rooms in the basement of the chapel, which we use as classrooms; otherwise we should not know how to get along with our Sunday-school. We give God all the glory.

Early this summer the church bought a good modern house for a parsonage, which we surely appreciate and enjoy.

The State camp-meeting, held at Madrid, was a very successful meeting. The attendance was hindered some by heavy rains, but we were also blessed with many spiritual showers.

The saints came prepared to work and pray and their efforts were rewarded. Altar calls were made at nearly every service and many sought the Lord for either salvation or sanctification. There were also a number of definite cases of healing. The meetings were conducted by the State ministry. There is perfect unity among the ministry in Iowa, and the Lord had his way in the services. Many remarked that this was the best meeting ever held in Iowa. Ministers present were: Sister Ella Miller, Bros. A. C. Gibson, Elmer E. Lawson, Finlay Johnson, A. A. Gott, Emil Kreutz, James M. Turner, and the writers.

About $250 was pledged for the Truth Extension Fund of Iowa. Bro. Emil Kreutz, Madrid, Iowa, is secretary of this Board, and any one that can give to this fund is requested to send their contributions to him.

Bro. Elmer E. Lawson is opening up the work in Des Moines, the capital of this State. There are only a few brethren there. They have no place for worship. May the saints of Iowa get behind them with prayers and means. They are worthy of all the assistance we can give them.

Bro. Jas. M. Turner is opening up the work in Shenandoah, Iowa. Only one family of our people are there. They are now building a meeting-house and any assistance that we can give them will be appreciated and used to God's glory. Money for these worthy causes can be sent to Brother Kreutz, with a statement of what it is for, and it will be applied accordingly.

We shall continue to do all we can to get this glorious truth to the people. We are holding regular services in Marion, Iowa, and hope to be able to get into other new fields. We would appreciate the prayers of those who read this article that God may give us strength and wisdom to bring this glorious gospel to many honest hearts, and also enable us to be all we should be to God's people, that we may end our course with joy. Yours in Christ, A. G. and Tillie K. Ahrendt.

KANSAS

Anthony, Kans.—Our camp-meeting was a grand success. The night crowds were large; and the meeting made a favorable impression upon the people here. We enlarged our tent twenty feet and yet it was not large enough to accommodate the crowds that at times gathered for the night services.

We are beginning to plan for our next camp-meeting. We intend to have a three weeks' meeting next year, a two weeks' revival preceding the camp-meeting.

There were several good altar services during the meeting and at the close of the last service between thirty and forty were at the altar for salvation. Brother Monk took well with both the church and the outsiders, and we extended to him an invitation to be with us next year, which he has accepted. Our next meeting will likely be held the first of August, as the people of this section can attend better then than at an earlier date.

The church here is encouraged to press the battle on. We feel that we are gaining some. However, some like Demas did not fully die to the world, hence, they have returned to their own way, and others have become "weary in well doing"; but in spite of all these things, God is adding to the church 'those that will be saved' and we are winning new friends as we go forward.

Our Sunday-school is holding up real well. Last year we had an average attendance of 131.

I feel more determined than I have ever felt to stick to my job. Sometimes the battle is fierce, but why need we fear when God gives the orders? I do not feel disposed to leave the ministry "to serve tables," nor to take a job that might pay a little more than we get for our ministering. I am sure that we who are faithful to our calling will get our check in full in the sweet by and by. Yours in His service, C. A. Hoffman.

615 Main St.

LOUISIANA

Mt. Pleasant, La., September 10.—I am glad to be able to report victory in soul and body. I just closed a good meeting at Pioneer, La. Some were decided to live for God, and will be baptized soon. Bros. J. E. Forrest, I. J. Fair and his wife, with Bro. C. W. Smith were used of God in the meeting. Last June Brother Smith had leakage of the heart. Doctors could not cure him. So he came to Christ, the Great Physician, and was healed. Today he is preaching this great salvation from sin and healing by power divine.

Plans are being formulated to build a tabernacle at Pioneer, La. There is a splendid interest there and in the surrounding county and the outlook is fine for the future work there. Bro. M. G. Ikerd was ordained to the ministry by the laying-on of the hands of the ministers. His home is Floyd, La.

IF EVERY ONE GETS ONE NEW SUBSCRIPTION, OUR GOAL WILL BE REACHED

Brother Forrest came home with me and we are having meeting here with some interest. Thank God! Brother Forrest is doing good preaching. He needs the prayers and support of the brethren, as I feel God wants to use him.

Brethren, pray for us. We are planning to buy a tabernacle to be used in this part of the State, as we have many cities and small towns where this truth has never been preached. Pray for me that I do what God wants me to do. I am your unworthy servant and brother in the service of the Master.

R. H. Owens.

MISSISSIPPI

Meridian, Miss., September 12.—I began an evangelistic campaign early in March and have been in active service ever since. I went to Columbia, in company with Brother Dickinson, and we held a ten weeks' meeting at that place, which resulted in a number getting saved and a glorious work for the Lord being raised up. Here a number of white people accepted the truth, including one prominent doctor. We have a good meeting-house going up at Columbia. It will be one of the largest among the colored saints of the South.

The Lord also gave us a special witness by "signs following." A number of sick people were healed. In one case the doctors had given the patient up. After we offered prayer, she was instantly healed and she went to the field the next day and did her work well.

After getting the work on foot at Columbia, which is a new field, we came to Lumberton, Miss. The saints are very spiritual here at Lumberton. They have a meeting-house about two miles from town, but we plan to erect a creditable building in town. Just as the meeting was well opened at Lumberton I was called to DeKalb, Miss., to conduct a camp-meeting for Bro. W. J. Dancy. I reached DeKalb on the 6th instant, and have been in meeting at this place with Brother Dancy. The meeting closed Sunday, September 10, and I am now at Shūqualak, where I shall be in meeting until Sunday, September 17. After that I shall return to Lumberton to finish our meeting there.

I have many calls that I am unable to fill. I expect to go to Anderson, Ind., on business in December. I shall probably leave Meridian late in October. I expect to make several stops, and assemblies desiring my services may write me at P. O. Box 263, Meridian, Miss.

I desire the prayers of the Lord's people, everywhere, that I may be all the Lord would have me to be. Yours for the spread of the gospel, W. H. Lewis.

Taylorsville, Miss.—About the middle of June I pitched a tent in the Wausan Southern Lumber Co. logging-camp, and for about twelve days held up the old-time doctrine of the Bible. Many listened with much interest, and were convinced that we have the truth, and invited us back. The first of July with Bro. W. H. Jackson and the few faithful saints at Laurel and Bro. H. M. Breazeal we opened fire on the enemy in Laurel, Miss. This meeting ran three weeks. There were a goodly number who claimed to get an experience of salvation, but we do not know just how many really got what they needed. But the truth was received by many, and we hope some day they will move out on God's word and be saved.

From Laurel we came home and began meeting. While we met a very hard thing, caused by a fallen minister, yet God overruled, and saved a few souls. My two eldest children were baptized here. I left this meeting with Brother Jackson, and I finished the meeting at Laurel. Brother Jackson was much used of God here. He won many friends and there was a desire expressed for him to hold another meeting here. From here Brother Jackson and I went four miles west of Ellisville, Miss., where we had a successful meeting. Several were added to the number there. About two and a half years ago Bro. A. E. Adcock moved into this settlement and called for preaching and he gave one room for this purpose, and said, "You preach the word, and I will live it." I believe he has done it to the best of his ability, and the results are great. There are now about twenty heads of families who have accepted the way.

From this meeting I went near Waynesboro, Miss. Brother Jackson went to the camp-meeting at Dixon, Miss., where he reports a good meeting and he also was in two other meetings near Dixon. At Waynesboro we had a real precious meeting. The truths of the last reformation had never been preached there. This was near where my grandfather labored in the ministry and, no doubt, many came because I was a grandson of old Grandpa Hilbun's, as they all called him. In this meeting the people seemed very much amazed. They exclaimed, "We have never heard anything like it!" Old men said it was the best meeting they were ever in and made arrangements for another meeting next August.

From there I joined Bro. M. R. Underwood in a tent-meeting about fifteen miles east of Laurel, Miss. Some received a benefit in this meeting. From there I went to Brother Underwood's home, where we had a real precious meeting. Some were baptized.

From there I came home for a few days. Saturday I go to Mill Creek, eleven miles east of Laurel, Miss., to Bro. W. H. Walter's home. Brethren, pray for me that I may keep humble in the service of the Lord. I have given only a sketch of our summer's work. My heart is wonderfully encouraged at the results of preaching a full gospel. Yours saved today,

S. M. Hilbun.

NEBRASKA

Gordon, Nebr.—The York camp-meeting was a season of victory and refreshing from the Lord. A number of souls sought the Lord for salvation and sanctification and we believe that they received the desire of their hearts.

Prayer was offered at different times for those who were sick or suffering and the Lord manifested his healing power. Bro. Loren Johnson, of Beatrice, testified that the Lord healed him of hay-fever insomuch that he was not bothered with it in the least after prayer was offered. Our God is just the same as he has always been. Praise his name!

We are encouraged with the future outlook for the work of God in Nebraska. Bro. Burgess McCreary and his family have located at Albion since the camp-meeting at Anderson. He will pastor the work there. Brother and Sister Frederick Werner have recently taken the oversight of the German work in Lincoln. Bro. John Ludwig and his family, of Anderson, Ind., are thinking of locating in Omaha. Let us pray that the Lord will lead them to do so. Brother Tilton, of Missouri, was at the meeting for a few days. He is also considering locating in the State.

Nearly all of the State ministry were present at the meeting. Visiting ministers were, J. M. Harrington, W. E. Monk, and H. C. Clausen. Brother Harrington took the State tabernacle and is holding a meeting near Western. We hope to secure his services in holding several tabernacle-meetings throughout the State, but in order to do so it will be necessary for the Trumpet readers in the State to contribute liberally to the State Evangelistic Fund. Brother McCreary, of Albion, is treasurer of the Fund.

It was decided to hold the camp-meeting at York again next year. Brother and Sister McCreary and Bro. H. Schmidt were appointed as a camp-meeting board. Let us pray that the camp-meeting next year will show real advancement in the work. Your saved brother, Emery L. Cook.

NEW YORK

New York, N. Y., September 13.—Greetings to the readers of the Gospel Trumpet in the precious name of Him through whom I am still the happy recipient of full salvation, and the things which accompany it:

How quickly time has elapsed! It is today exactly three months since I came to this wonderful country. I repaired here for rest and change in a very poor state of health—caused by malarial fever, which I was sick of, for three months in Jamaica. I thank God that I can now say that I have not felt the slightest trace of any fever since I arrived here. Contrariwise, I have been keeping in excellent health, which is one of the many things by which God's approval on my coming here has been clearly evinced to me.

Though here principally for rest, I have not been entirely resting, as the following terse account of my religious activities (not to speak of my almost daily correspondence work) will evidence. Since the 5th of July, I visited and preached to twenty-five congregations — twenty-three in four States of the Union, and two in Canada. I also attended and spoke at three large State camp-meetings, and a few revivals. With two exceptions, I spoke always three times on Sundays. My discourses were principally missionary in their nature. As to what help I have been spiritually to those congregations I visited, I leave it with them to say.

I found the saints, whose sweet fellowship in the Spirit I enjoyed exceedingly, not only very loving and kind, but also doing their best to extend the Master's kingdom. In some of the congregations especially, the spirit of missions was very active.

I am very grateful to God, not alone for the privilege of meeting so many of his dear children, and for the spiritual blessings I received through my association with them, but also for their hospitality to me. May he bless them abun-

dantly and use them in a more marked way to his glory.

I solicit a keen interest in your prayers, that I continue to keep well in soul and body, and live always to the glory of God.

G. Samuel Cohen.

WASHINGTON

Everett, Wash., September 1.—We are a little late in reporting the camp-meeting held at Edmonds, Wash., August 5-15, but it has not been because there were no good things to report. This was a wonderful meeting—the best ever held on this camp-ground. The attendance was larger than in former years. There were more of the townspeople in attendance. It is certainly blessed to meet with the people of God. We sympathize with those who do not have this privilege. There were a goodly number saved, several baptized, many healed, and all saints made great advancement in the divine life.

The ministers' meetings were especially good, interesting, and helpful. Many good things were suggested and adopted. The church extension work was liberally subscribed to. We expect, through this channel, the work of God to move much more rapidly than it has been doing.

The services on Missionary Day were greatly enjoyed by all. We had with us on this day Sisters Belle Watson, Daisy Maiden, and Grace Alexander, and Bro. Wm. Hunnex and his wife. Their interesting talks fired the hearts of all with greater missionary zeal, which we trust will never cease to glow and burn.

The exercises on Sunday-school Day were the best we ever saw. It was indeed a great day. Much labor had been spent to make the exercises interesting and instructive and the labor was not in vain.

A full line of Gospel Trumpet books were on sale, of which a few hundred dollars' worth were sold. As to the financial part of the meeting, this, like the rest, was a success. The financial committee are men for the place. They work hard and this is one secret of their success. The fund for "aged and disabled ministers" was considerably increased at this meeting.

Nearly all the ministers from the western part of the State and some from the eastern part were in attendance. The preaching was under the anointing of the Holy Spirit. The song services were exceptionally good. To sum it up in few words, it was a grand, glorious, and blessed meeting, one long to be remembered and cherished by us all. Yours in brotherly love,

C. E. Orr.

WEST VIRGINIA

Oak Hill, W. Va., September 11.—I send you greetings in Jesus' name. Our State camp-meeting, which convened August 4-13, was a success from the very start. God wonderfully manifested his power in our midst in saving sinners, sanctifying believers, and healing the sick. There was a sweet spirit of unity and all the State ministers were brought closer together, and I believe each returned to his field of labor better qualified for the duties of a minister.

Bro. E. A. Fleenor was our evangelist. All enjoyed his messages, and God blessed his labors. There was a fair representation of the church from various parts of the State. The meeting was well attended by the people of Oak Hill and surrounding towns. Very frequently we could hear the people say, "This is the best meeting I ever attended." The expense was well met by cash and purposes.

It was decided to build a permanent camp-ground at Oak Hill, W. Va., and we want to have it ready for our next year's meeting. Now, dear brethren in the ministry, will you please stir up your congregations, and get all the money you can to help in the erection of the new tabernacle. Our building this year was a temporary one and had to be torn down as soon as the meeting was over. If each saint in the State will sacrifice a little, we can easily raise money to prepare a suitable camp-ground. Let me suggest that each saint do his best and send in his offerings as early as possible, to I. W. Kinzer, Oak Hill, W. Va. Do not lay this aside until you have purposed in your heart that you will send your offering. Your brother in Christ for the promotion of God's cause in the earth,

I. W. Kinzer.

Ronceverte, W. Va., September 15.—We have been working hard building our new meeting-house, which is almost completed. Our tent-meeting here in July was a success. Bro. J. W. Lykins was much used of the Lord in the preaching of the word. Twelve professed salvation and many friends were won to the truth. I have been busy visiting and preaching for the five congregations under my care.

Our State camp-meeting at Oak Hill was the best I have ever attended in all my life. Brother Fleenor, of Indiana, was with us and preached often. Besides, there were about twenty-five ministers of West Virginia present. The meeting began with unity, harmony, and love among the brethren and the tide of spirituality increased as the meeting continued until the close. About 150 were saved and many were sanctified. One feature of the meeting that was encouraging was the young people's meetings. Many of the young people got saved and sanctified, and their talks, exhortations, and testimonies were inspiring. Truly it does appear that God is raising up a host of young people for the work of the Lord.

The old camp-meeting committee was re-elected and plans were laid for our camp-meeting next year at the same place, and all were so well pleased with the good preaching and wholesome instructions given by Brother Fleenor that we have engaged him to be with us again next year, the Lord willing.

Since the camp-meeting I have held a meeting at East Lewisberg, and am at present in South Charleston helping in a meeting. We are expecting victory in Jesus' name. Pray for us. Your saved brother,

I. P. Hamrick.

Tioga, W. Va., September 8.—We can say to the glory of God that the Lord is blessing our labors in winning souls to glorify his holy name. We are preaching the old-time gospel that brings the never-failing love that Paul speaks of in 1 Cor. 13:8. Also, we make it part of our life to speak for our Big Preacher, the Trumpet. The Lord is helping us to get the Trumpet into several new homes.

We spent five weeks with the little church at Tioga, W. Va., after the Anderson camp-meeting. Souls are getting saved in the general meetings. In one of the young people's meetings twelve sought the Lord for salvation. We are having young people's meeting every Sunday afternoon. We are well pleased with the way the Lord is blessing the young folks at Tioga.

We went from Tioga to Oak Hill to our State camp-meeting. If we ever saw the ideal spirit of unity, it was in our State camp-meeting. Oh, we surely did enjoy the plain old teaching from Brother Fleenor. We went from the Oak Hill camp-meeting to Richwood, W. Va., with the State tent. At that place my wife had done some personal work, and she saw that Richwood was a ripe field. We held a three weeks' meeting. A number of souls were saved in the meeting. We had the good will of almost all of the people. We are planning to build a meeting-house this winter. One Brother Gillispie who has been preaching for ten years testified that he could see the truth as never before. He requested prayer that he might be all the Lord would have him to be. He desires to work with some church of God minister until he can get more acquainted with the work of the church.

We are at Charleston, W. Va, on our way to visit our relatives before winter. We are planning to spend the winter at Tioga, and Richwood. Please pray that we ever keep faithful and true to the Lord.

W. H. A. Lester and Wife.

Who conquers self—he is hero born;
His name may die, forgotten by his peers;
But yet the seed he sowed in care and tears
Shall bear rich harvest through immortal years.

—Shaw.

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IF EVERY ONE GETS ONE NEW SUBSCRIPTION, OUR GOAL WILL BE REACHED

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EDITORIAL

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles" (Isa. 54:2, 3).

The foregoing Scripture was used by William Carey, in 1792, as a basis for his world-famed sermon which led to the founding of the first Protestant missionary society. The two divisions of his sermon were: "Expect great things from God"; "Attempt great things for God." The vision of the world's need filled Carey's mind and this prepared the way for the divine call to a life of self-denial and service that finally earned for him the title "The Father of Modern Missions."

The work of God today needs men of vision—men who expect great things from God and who are not afraid to attempt great things for God. The great non-Christian nations of the world, as well as the unevangelized masses in our own and other Christian countries, are still a challenge to the church of Christ. Certain it is that God has not given us the glorious gospel for our own selfish enjoyment. It is a treasure, to be sure, but we must not forget that it is a treasure with an obligation attached. In certain respects it is like the talent which if not properly used will bring condemnation upon its possessor. We owe the world the gospel of Christ, and to give men the gospel means to introduce them to the Christ in whom is both light and life. 'There is none other name under heaven, given among men,' whereby the lost may be saved, and there is none other way under heaven whereby they can receive this gospel *if we fail to take it to them.*

Church Extension Work

"Enlarge the place of thy tent," was the command given by the prophet. It is not enough for us to be comfortably housed ourselves. We must extend the work. And if extension work is to reach to the ends of the earth it, like charity, *must begin at home.*

When the apostles labored to extend the gospel in their day throughout the Roman Empire they employed the natural agencies available at the time—they rode on camels, in chariots, and in slow sailing-vessels, and they communicated with the churches by means of personal letters. Today we have better facilities for travel and communication; a thousand inventions are available for use in extending the kingdom. We should feel free to use for this purpose every means that will help to secure the end sought.

One agency of proved worth, very useful and necessary in establishing the truth under modern conditions, is a church extension board. Such a board, legally organized for legal purposes, has a field of operation peculiarly its own. It is not designed to interfere with or displace local church extension efforts, but rather to give assistance where local agencies are insufficient, and especially to open up the work in important places where no work exists. Such a legal corporation is not designed to assume ecclesiastical jurisdiction and oversight, but it exists for the purpose of supplying a business requirement, its primary operations being similar to the functions of the financial board in a local congregation—securing and distributing funds, and thus making possible a spiritual work not otherwise possible.

Our own general Church Extension Board, with headquarters here at Anderson, Ind., although new in this field of effort, is already accomplishing a good, commendable work and is worthy of the united support of the entire church. The budget asked by this Board for general church extension this year is only $50,000. This is a small sum when we consider the thousands of persons who are naturally expected to take part in raising it. Think of the good that $50,000 will accomplish when it is administered by such a competent group of brethren, who will see that it is wisely expended in a few concentrated efforts in important cities of our land! We trust that every congregation will feel the necessity of remembering the Church Extension Board with regular contributions.

—F. G. S.

Am I bravely and honestly upholding His cause, because it is His, not merely because those around me do so?

—Miss Havergal.

"Remember whatever warrant you have for praying, you have the same warrant to believe your prayers will be answered."

What an argument in favor of social connections is the observation that by communicating our grief we have less, and by communicating our pleasures we have more.

—Greville.

OBSERVATIONS OF OUR TIMES

Where Is the Largest Church?

Welshimer, over in Canton, Ohio, is pastor of a church numbering—well I forget how many, but a thousand or two, I think—and he has what is said to be the largest Sunday-school in the United States, numbering several thousand.

Conwell, the Baptist preacher and orator, has a very large church, and so are many others large.

But the largest churches are said to be, not in the United States, nor England, but over in West Africa. At Elat, in West Africa, is a church with 6,000 communicants; and with the members of affiliated churches the total number of the Elat church (Presbyterian) is 16,000, and they have two ministers. Efulen has 7,000 Christians with only one minister; Lolodorf has 10,000 Christians with only one minister; Metet has 6,000 Christians with only one minister; Foulassi has 11,000 Christians with only two ministers; etc.

Over in India whole villages declare for Christianity. Of course they are not thereby saved, but they do turn from idols, supposedly, and attempt to worship God. The mass movement toward Christianity is not in America, nor Europe, but in Africa, Korea, India, and China. The next ten or twenty years will show a rapid increase of Christian principles in all the world.

Big Church Campaign

The Disciples of Christ at a convention at Winona Lake, Ind., recently gave impetus to a membership drive launched some time ago. The goal is 1,000,000 new members in five years. They probably will get them, as 125,000 were added last year. It is easy to get members into the Disciples Church because the conditions are so easy. Not much is said of repentance, confession, and restitution, forsaking and renouncing sin. Most of their evangelism is very watery and misses the point so completely that a really converted soul actually alive with spiritual power through the Holy Spirit is a scarcity among them. And yet on the question of the church, oneness, they are closely in line with the New Testament and they deliver some very clear doctrine on this

Relief Appeal for Smyrna Sufferers

The recent advance of the Turks through Anatolia to the Aegean Sea has left the usual devastation and misery in its wake. The Greeks have been routed and the whole of Asia Minor is left to the mercy of the Turks, of which they seem to have little. As soon as Smyrna was evacuated the Turks set fire to all except the Turkish portion of the city. 100,000 Greeks or Armenians were massacred. No doubt other outrages were committed before the massacres took place.

This leaves the usual crop of orphans and refugees to grow out of Turkish rule and the Near East Relief is pleading for means to at least partially alleviate the suffering that the homeless children must undergo. Already the Near East Relief is caring for 100,000 orphans of former wars and this added burden can only be met by added contributions.

New Way to Evangelize

A new way to evangelize has been found in Japan. Several missions have combined and carry on "newspaper evangelism." They have united and under a competent editor supply systematically and plentifully the Japanese newspapers with sermons and other material about Christianity. People became interested by what they read and began to make inquiry. In the first fourteen months there were twenty-one baptisms.

A very interesting dialog took place by letter between Mr. Pieters, who has charge of this newspaper evangelistic work, and a Japanese. We append it here, as it throws a good deal of light on mission problems. The Japanese was a Mr. Itoh, whose letter as published in the Christian Work begins as follows:

"In Mr. Kanamori's tract, Growth in Grace, it is said that we must cut off all connection with other religions, since no man can serve two masters, but is it possible for us Japanese to do this? Must we not worship the great goddess Amaterasu (The Great Divinity that Illuminates the Heavens)? Is she not the ancestress of the Imperial Family? How can a man be a Japanese and cut off all such worship?"

"To this," writes Mr. Pieters, "I replied that Mr. Kanamori was quite right. A man may be a Shintoist and a Buddhist at the same time. Indeed, there is no objection to adding as many other religions as he likes. But if he is to be a Christian, he must be one to the exclusion of all other forms of worship. As for Amaterasu, I said that among scholars there are two views. Some look upon her as a real human person, the ancestress of the Emperor. In that case, it is proper to pay her honor; provided it is not done with religious ceremonies. Others look upon her as a personification of the sun, and in this case to worship her is mere heathen superstition, in which no man should engage.

"To this he replied: 'I thought your instruction would clear up my doubts, but they are now worse than ever. If Amaterasu is nothing but a personification of the sun, then it is folly to worship her, for that is the same as giving thanks to the fire that has warmed us, and forgetting the man who provided the fire, just as Mr. Kanamori says in his book. But we are told that the Emperor worships Amaterasu daily in the palace. How can you call it superstition if the Emperor does it?'

"My reply was that it would be highly improper of me to criticize His Majesty, or even to discuss his conduct; but that just as governmental acts, although all performed in his name, were the responsibility of the Cabinet, and might properly be criticized, so the ceremonies performed in the Imperial Palace were under the administration of the Minister of the Imperial Household. Considering it in this light, I had no hesitation in saying that I thought it a great pity that in a progressive, civilized country like Japan, the Minister caused such superstitious heathen worship to be performed.

"I was not surprized that this reasoning did not fully satisfy my correspondent. He came back with a letter in which he said he did not believe that the worship conducted by His Majesty in the palace could be considered a mere ceremony prescribed by the Minister of the Imperial Household, but that it was a matter of personal faith. 'At any rate,' he wrote triumphantly, 'you can not say that the recent trip of the Empress, who went eight hundred miles from Tokyo to pray at the Kashii Shrine near Fukuoka, was taken merely at the behest of the Minister, without any faith on her part.' With this he asked a number of other questions. I explained the other things, but repeated that I could not be drawn into a discussion of the personal faith of Their Majesties, the

Emperor and Empress; that they had a right to their own religious convictions, just as other people had, but that the Constitution made it perfectly plain that Japanese subjects were under no obligation to hold the same faith as the Imperial Family. Hence, the important question was not what Their Majesties believed, but what my correspondent himself could accept as true.

"For a month I got no further letters from him, and then was surprized to be informed that he had been baptized. He writes: 'When I think of my spiritual condition when I first wrote to you, and contrast it with my baptism on the 4th instant, I am filled with gratitude. My soul was dead at that time, but God has called it to life.' "

Final Results in the Literary Digest Poll on Prohibition

Nine hundred thousand votes were returned in the Literary Digest's poll on prohibition out of ten million ballots sent out. About one in ten voted. The summary of the ballots is as follows:

SUMMARY OF 922,383 BALLOTS ON PROHIBITION

	For Enforcement	For Modification	For Repeal
Main Poll	306,255—38.5%	325,549—41.1%	164,453—20.4%
Women's Poll	48,485—44.5%	39,914—36.7%	20,448—18.8%
Factory Polls	1,453— 8.4%	10,871—62,1%	4,955—29.5%
Totals	356,193—38.6%	376,334—40.8%	189,856—20.6%

It might be well to restate the questions sent out by the Digest so we may see, if we can, just what the people were voting for. The questions were:

A. Do you favor the continuance and strict enforcement of the Eighteenth Amendment and the Volstead Law?

B. Do you favor a modification of the Volstead Law to permit light wines and beers?

C. Do you favor a repeal of the Prohibition Amendment?

Wm. J. Bryan properly raises the point that the last question is the only one which can bring out an unqualified expression of opinion. All who voted yes on it are, of course, honestly against prohibition. The same may be said of the first question, but the second question is wide-open. To quote Mr. Bryan:

"The second question is a wide-open one. It is so wide-open that it is impossible for any one to guess the views of any person who votes 'yes' upon it. The word 'modification' is a very broad word. What kind of modification do those believe in who favor modification? It may be a modification in manner or method of enforcement without any change in the alcoholic content.

"Those who seek to bring back wine and beer usually ask for an alcoholic content in both wine and beer which would make them intoxicating, and yet no such law is possible while the Amendment remains in the Constitution. The Supreme Court would be compelled to nullify any law that permitted enough alcohol to intoxicate, because the Amendment prohibits the manufacture or sale of intoxicating beverages. Shall we assume that people who are opposed to the Amendment are in favor of a modification that would permit the manufacture and sale of intoxicating beverages?"

Roger W. Babson, the business statistician, believes that the people as a whole are not ready for nation-wide prohibition. To him the Digest poll reveals that a large part of the people are not really in favor of it and urges upon the Christians to put religion to the front, in the following vigorous words:

What does permanently change the desires of men and women? Only one thing—namely, RELIGION. This has always been true throughout the ages and is true today.

One thing more: before we make real headway in changing the hearts of men, we must cooperate more with one another. We must subject our denominational glory for the good of all. We must put Christianity first, Churchianity second. We must cooperate with other churches and sects for the salvation of our cities and nation. Hence another lesson of the Digest's poll is that the liquor interests are united and active while the churches are divided and asleep. When the churches of America forget their theological differences and unite as one body to change the hearts of men, then and not until then shall we have real reform!

An analysis of the vote by States will be illuminating, as it shows where the wet spots are. Connecticut is the wettest of the New England States. New York and New Jersey are of about equal wetness in the Mid-Atlantic States. Illinois is the worst of the East North Central group, while Iowa and Missouri take the cake for moistness in the West North Central States. Kentucky, as might be expected, is in the lead for dampness in the East South Central States, and Louisiana has the same record in the West South Central States. Maryland is the wettest of the South Atlantic group. All the mountain States are pretty dry, but Montana is the wettest, and California is the worst on the coast. The wet spots are the industrial sections where the most foreigners and foreign-born are.

Notice the women's vote, not so strong for prohibition as one would think.

Of course, there is naturally a good deal of discussion as to the value of this newspaper poll. The wets take courage from it because they count all those in favor of modification as well as those for repeal as being on their side, while the drys take courage because they count that many of those who voted for modification may have only some minor change in mind.

But it appears to us that the poll may be unreliable because the wets, as a rule, are more ready to show their colors at this time than the drys. It is, we might say, "wet weather." The only way actually to find out would mean an election. The next Congress will be as dry or dryer than the last one, so there is little comfort the wet can squeeze out of the Digest poll. —R. L. B.

Nothing Done

BY J. GRANT ANDERSON

Life is often a failure because of misapplied force. Every one who knows anything about machine-shops or factories has noticed that where power is used by means of belting, there are two pulleys side by side on the shafting. They are just alike. Sometimes the belt runs upon one and sometimes upon the other, and the casual observer might imagine that it made no difference on which pulley the belt was placed. In this he would be mistaken; for one of them is a loose pulley, and however fast it may run it communicates no power; it simply whirls upon the shaft, and is only used to keep the belt in position where it may be shifted with a slight motion onto the pulley beside it, which is firmly fastened to the shafting, and drives the machinery.

So with many professed Christians, they do not take hold with a firm grasp upon the sources of eternal strength, or the duties of the Christian life. There is no power in them. When they come in contact with men they exert no influence. They do very little that amounts to anything; they are simply loose pulleys, whirling at a touch; going through the form and routine of motion, but having no power and communicating no power to the machinery beyond them.

There are also ministers of the "loose pulley" order. They keep moving, and hold the belts in position, but they seem to run no machinery, and accomplish no constructive work. Year after year they go round and round, but they have neither grasp nor grip: they start nothing of a worthy nature, move nothing, and accomplish nothing that requires power. Saints are not edified

nor sinners convicted under their ministration. They are orthodox, comfortable, and respectable, but they are loose pulleys; and seem to have no connection with those sources of everlasting strength, the grace and Spirit and power of the great and living God. What the church needs, what individual Christians need, is to be joined to the Lord, so inspired by the great work on hand, so enthused by the large vision of time, eternity, and dying souls, that every act and motion shall be freighted with divine power, and that all our activities shall bring real results in the Master's cause. It is not enough that we have a name in the ministry or a name to live, for we must have the divine life, the divine nature, the divine objective, if we are to succeed as constructive workers for God. Some may point to many years of service in that last great day, but how should we feel if God asked of us to show the garnered sheaves? It is not enough to be in motion or in action, but progress must be made in order to hear the Master say, "Well done."

A Traitor in the Camp

BY ANNIE REID

"A traitor inside the camp can do more damage than ten thousand enemies outside."

During the recent disturbances and turmoil in the city of Belfast, Ireland, a group of workmen were employed near a dangerous area. One of these men belonged to the opposite party, but no one knew that, for he sang patriotic tunes and sided with them in everything; in fact, he was looked to as a jolly good sort of fellow, very loyal. But when night came and work was finished for that day, he was observed stealing out by the back door and going right over to the enemies' quarters, and there he disclosed the plans of the opponent.

We can be on our guard against our enemies; we learn by experience where our weaknesses lie and we seek to strengthen them, but who of us can detect a traitor all at once? We confide in him, open up our hearts to him. He encourages us to do it, pretending all the time he is our friend, but when he has all he wants, he betrays our confidence. "God taught men to make coats to cover their naked bodies, but the devil taught them to weave deceit to cover their souls."

If there is anything God hates, it is a hypocrite—one ho pretends to be what he knows down deep in his eart he is not. Why will men go on in such foolishness, or that is really what it is? What profit are they get- ing out of it? It is a hard job trying to live religious your own strength, and you are doing more damage y your profession without a possession than many sin- rs who make no profession at all. Your influence is ng felt and souls are being hindered by your lack of nestness and sincerity.

Hypocrites are living unto self, for self-praise, for hes, fame, and applause of men, and they talk as do gels though they may live after the manner of demons, order to accomplish their plans. Ah! "man looketh the outward appearance, but *God looketh on the rt.*" You may deceive your brethren, but you can ver deceive God. Your heart is bare before him. How u will moan at the judgment when you are "weighed the balance and found wanting"! People seem to get about the judgment; they are only thinking of a -sided scale—time—and are forgetting the other scale eternity.

My friend, whoever you are, I beseech you to be hon- with yourself. 'What shall it profit you if you gain whole world and then lose your own soul?' It is much easier serving God in sincerity than trying to serve him by a sham. "Awake to righteousness and sin not."

A Miracle Performed Through a Motto

BY PINA WINTERS

"A miracle happened just recently in the East," said a Western lady interestedly to an agent at her door.

"What was it?" inquired the agent.

In reply the lady related the following story:

"A friend of mine who lives in an Eastern State had been sick for a long time. She had been bedfast for a year, and the doctors had told her that they could do no more for her, that her disease was positively incurable.

"One day as my friend lay in her bed thinking of her sad condition, her attention suddenly became attracted to a Scripture motto hanging on the wall at the foot of her bed. The words it contained seemed to sink into her heart and to inspire her to have faith in God for her healing. She thought, 'Now, if I ask God to cure me, he will do it.'

"She began praying earnestly, asking in faith for deliverance from the disease and for complete restoration to health. God heard her prayer. He touched her body and raised her up from her bed of affliction. Now she is a regular attendant at her church, and people there are astonished.

"I could not have believed it myself if I had not *known* the woman," the speaker admitted candidly.

That the woman was healed in answer to prayer was not astonishing news to the agent, for she had many years known of God's power to heal, and was personally acquainted with people who had thus been delivered from diseases incurable by earthly physicians. But the fact that the message on the motto had inspired faith in God and brought results to one so much in need of the divine touch gave the agent food for thought. She had heretofore been zealous in her effort to get good books and mottos into the homes of her city, but this touching incident, related by the lady, gave her new zeal and inspiration to make even greater effort than before.

Who knows what uplifting thoughts are being caused by a scripture motto as it hangs silently on our walls? It may be a constant reminder of a never-failing promise of God, or it may be an exhortation that causes the heart to take new courage in time of trial. It may at the opportune time point some tempest-tossed soul in sin's awful sway to the cross that can lift him out of all his troubles.

One woman remarked concerning the mottos on her walls, "They sometimes are the means of leading into good, helpful conversations on religious subjects with strangers who enter my home." The agent had found the sample mottos she carried with her in her work very helpful in opening up conversations with individuals. A favorite one of hers was, "Even Christ pleased not himself." This invariably led to the subject of selfishness, which most people readily admit can clearly be seen in their neighbors, but which they see so little of in themselves.

Let us who know the value of God's Word, see to it that our walls are not without some of these live messages, and by every means possible endeavor to get them into the homes of others. These beautiful mottos are appreciated as birthday presents or as Christmas remembrances, and they are excellent reminders to the ones confined in the sick-room of our love and interest in them.

What Is Truth?

BY J. GRANT ANDERSON

Truth is like the multiplication table: it does not change although translated into a thousand different languages. Two and two can not be four and five both at one time. A man can not be a Christian and a sinner at the same time. Truth can not be error.

Philosophies and religions must of necessity put forth some solution of the riddle and problem of human life, and if a new religion is to succeed it must win the place of a distinct system, or it will have no excuse for its existence.

Truths Do Not Contradict

There are three fields within the realm of human cognizance: (1) the things known to be, (2) the things known not to be, and (3) the things not known. For example: we know that two and two are four. We know that two and two are not five. We do not know how long our solar system has been in existence. A religion in order to succeed must appeal to both the moral and the intellectual parts of man, for they who come to Him, or to it, must believe that He is and that it is truth. To the human person the verity and integrity of his being must be to him the verity and integrity of all things. What his own being is and can be, that is what the universe is to him. The great universe can mean nothing more to me than my life will mean to me. To the nonexistent nothing can mean anything. To the existent, things mean just so much as the existence of the person means to himself. A person can not get into his soul what he does not in his mind believe to be truth. Two and two can never be five. A man can not be a wise man and an idiot at the same time. Today can never be yesterday. A person can not be a saint and a sinner both at the same time. Truth can not be error. A system of religion will fail unless it is founded and maintained upon truth alone. A system which requires a person to try to believe things known not to be true will ultimately fail.

Dogmatic Warfare

According to popular belief man in his upward struggle for God and right must pass through long ages of infallible (?) dogmatic religions. These war one with another: none can admit others to be equally true without making false its own claim of infallibility. Many devout and godly people cling to these systems believing in their minds that something must be wrong, and yet trying to believe in their hearts that they are truth and right. No wonder people are becoming discouraged. Truth is like the multiplication table: it does not change although translated into a thousand different languages. I was taught in school that fundamental facts never change, and that truth is never contradictory. I applied that rule in business and never argued that the multiplication was not right. I believed the almanac, for great mathematicians had, by a fixed law, many times proved that eclipses, and peculiar phenomena would appear on a certain day and hour.

When I received a call from God to preach his everlasting gospel I immediately began studying to qualify for that great work. Imagine my surprize when my theological teachers began to teach me maxims and rules just the opposite to those taught to me in school. In a hundred ways they tried to make the impossible appear possible, namely, that a man can be a Christian and a sinner at the same time; whereas, in school I had been taught that water can not be pure and impure at the same time, and that two plus two can not be four and five both at one time. Not feeling safe in such an atmosphere of doubts, I studied different works on theology, and the more I studied the denser and thicker became the moral fogs. Truth said that 'the pure in heart shall see God,' and "the soul that sinneth it shall die," and theology said, "Do the best you can and if you are sincere you will be reasonably safe."

Comparing Religions

As a boy I had been taught that when the priest sprinkled a child soon after birth that was a Christian baptism, and that it washed away the carnal nature. One book taught me that the only mode of baptism recognized by God is single immersion, or burial in literal water. Another book taught me that Christian baptism is triune immersion, or three burials in water to represent the Father, Son, and Holy Ghost. Still another taught me that if I had been sprinkled by a minister when I was a child that form and time of baptism would be accepted by the Lord. I tried to make myself believe that these modes are true, but my intelligence would not give consent to the contradictory statements. I studied the Bible day and night, and until this day I have never found the chapter in the Book of God which gives the applicant the right to choose the mode by which he desires to be baptized. Intelligence declares emphatically that all those different modes can not be right, since they contradict. A body of learned men could no more convince my mind that contradictory statements in religious affairs are right, than other wise men could convince me that it is spring, summer, autumn, and winter all at once.

The Problem Solved

The progress of mankind has been the measure of his attaining the true and the simple, for truth is not complex, but easy to comprehend. The solar system was a puzzle until Newton discovered the law of gravitation, and then it looked simple. Why should we go lumbering through a mist of darkness and theological wilderness carrying a candle, when light and truth have appeared in the person of Jesus Christ? It is not truth, however fine-spun may be its tenets, that with a razor-edge divides mankind into separate groups and warring systems. What we really know, we know alike, and since the Bible teaches only one Lord, one faith, one baptism, it can teach but one religion. The carnal nature is the incubator of all systems which divide man from his brother man, and the seemingly insolvable riddle of sectarianism will dissolve itself when men lay aside their own opinions and allow the Spirit of God to lead them on, for as many as are led by the Spirit of God, they are the sons of God, and the Spirit and the Word agree. Hence, to take the Bible for our creed, and God for our perfect salvation, we shall be free from sin, from conflicting creeds, and be useful, happy, and safe.

Sometime

"We'll rest in the light, at last, in the beautiful later light;
We shall kiss our hands to sorrow, and whisper a last goodnight.
And storm and strife will be memories that soon shall melt away
In the light of a beautiful morning—the light of a later day."

Huss, the "John Baptist of the Reformation"

Article VIII—The Fate of His Beloved Friend, Jerome

BY O. F. LINN

The death of John Huss was a severe blow to Jerome of Prague, who had now suffered all that one might fear to undergo at the hands of savages during the six months which he had spent in dismal confinement. His emaciated body was afflicted with incurable sores and his spirit, appalled by dark forebodings, for a time seemed to waver. Indeed, it would take a stalwart courage to withstand discouragement while pining in a lonely cell, hungry and afflicted for a period of months. In his weakness he finally yielded to the demands of the Council and signed a paper condemning the teachings of Wyclif and Huss, submitting himself to the Council and approving its acts. What a terrific struggle must have gone on in his heart as he thus submitted himself to a body that he feared as a helpless bird fears a viper. While he avowed that he had known and loved Huss from his childhood and had ever been ready to defend him because of his sterling character, yet, surrounded by terrors, he yielded enough to condemn his articles, although he did so with reservations.

After the Council had wrung this retraction from him, forcing him to do what he felt in his heart was a great sin, he was again remanded to prison. The members of the Council were not satisfied. Nothing but his life could appease their sanguinary nature. Jerome, once more alone where the Spirit of God could commune with him, became conscience smitten and penitent, humbling himself before his Lord and seeking pardon and strength. He resolved that no affliction or torture should cause him to desert the cause of right and align himself with the enemies of truth and righteousness. How he must have felt the angels that comforted Jesus in the garden ministering to him after he had struggled through the darkness of doubt and fear into the glorious light of faith.

Again the persecuted, afflicted Jerome was brought into the presence of the Council for further examination. As he confronted his numerous enemies a thrill of inspiration flooded his withered form, filling him with the courage of the prophets of old, while his abashed audience listened with a feeling of mingled astonishment and admiration as he boldly renounced his former recantation and defended the doctrines of Huss with an eloquence and learning that could not be gainsaid.

The Florentine historian Poggio, a Roman Catholic, writes, "His voice was touching, clear, and sonorous; his gestures full of dignity and persuasiveness, whether he expressed indignation or moved his hearers to pity, which, however, he appeared neither to ask for nor desire. He stood there in the midst of all, the features pale but the heart intrepid, despising death and advancing to meet it. Interrupted frequently, attacked and tormented by many, he replied fully to all, and took vengeance on them, forcing some to blush, and others to be silent, and towering above all their clamors. Sometimes too, he earnestly besought and at others claimed to be permitted to speak freely, calling on the assembly to listen to him whose voice would soon be hushed forever."

"I knew John Huss from his childhood," he declared, "and there was never anything wrong in him. He was a most excellent man, just and holy; he was condemned notwithstanding his innocence; he has ascended to heaven like Alias, in the midst of flames; and from thence he will summon his judges to the formidable tribunal of Christ. I also, I am ready to die: I will not recoil before the torments that are prepared for me by my enemies and false witnesses, who will one day have to render an account of their impostures before the great God whom nothing can deceive. Of all the sins that I have committed since my youth, none weigh so heavily on my mind, and cause me such poignant remorse, as that which I committed in this fatal place when I approved of the iniquitous sentence rendered against Wyclif, and against the holy martyr, John Huss my master and my friend. Yes! I confess it from my heart and declare it with horror, that I disgracefully quailed, when through a dread of death, I condemned their doctrines." With many words he expressed his intense and unmeasured sorrow for having condemned the writings of his beloved friend. "I only gave my assent to it," he said, "from a dread of being burned—from the fear of that dreadful punishment. I revoke that culpable avowal; and I declare it anew, that I lied like a wretch in abjuring the writings of Wyclif and Huss, and in approving of the death of so holy and just a man." Pointing a finger of scorn at the enraged clergy surrounding him, he continued, "You condemned Wyclif and John Huss, not for having shaken the doctrines of the church, but simply because they branded with reprobation the scandals proceeding from the clergy—their pomp, their pride, and all the vices of the prelates and priests. The things which they have affirmed and which are irrefutable, I also think and declare like them." What a feeling this thunderbolt of judgment must have created among his guilty hearers!

The superior learning and eloquence of their captive had made a profound impression upon the Council. Instead of being executed forthwith, he was again remanded to prison, where cardinals and bishops visited him and used every influence at their command to cause him to retract. Like the faithful martyr Huss, he stood on the Holy Scriptures and asked to be convinced by them.

The cardinal of Florence opposed this position by arguing that the Scriptures could not be comprehended, and that at last the fathers must be depended upon to interpret them.

Aroused by this lack of appreciation for the Bible, Jerome exclaimed, "What do I hear! Shall the Word of God be declared fallacious? And shall it not be listened to? Are the traditions of men more worthy of faith than the holy gospel of our Savior? Paul did not exhort the priests to listen to old men and traditions, but said, 'The Holy Scriptures will instruct you.' O Sacred Writings inspired by the Holy Ghost, already men esteem you less than what they themselves forge every day! I have lived long enough. Great God! receive my life; thou who canst restore it to me!"

The enraged cardinal pronounced him heretic and declared that he repented for having so long entreated him. How many a creed-lover today, merely living to the standard of a human organization, does not hold to the traditions and doctrines of men with the same tenacity

(Continued on page 13)

The Meaning of "I Can't"

BY C. W. NAYLOR

The ten spies said, "We can't," and they never got into the Promised Land. Caleb and Joshua said, "We can," and they went into the Promised Land, and inherited their portion. The difference was a difference between faith and unbelief.

Taken at its face value, "I can't" means "I am not able," "I do not have the power," "It is impossible to me." To be sure, there are some things that are impossible to us. There are some things we can not accomplish, try as we will. But very frequently "I can't" does not have reference to any of these things that are impossible. Especially is this true when it relates to the things that God wills for us.

God has revealed to us that for every Christian he has a purpose. That purpose includes duties, responsibilities, privileges, which God makes individual to each one of us. It is his will for us to do certain things, to possess within ourselves certain things, for us to be in a certain state ourselves, and to have certain things to enjoy. To know duty or privilege and then to say, "I can not do it." or "I can not have it, or be it, or enjoy it," is to use "I can't" in a sense different from its real meaning. If God should require anything of us that we could not do, he would be unjust. If he should offer us anything to enjoy that we had not the capacity to receive and enjoy, he would be deceiving us. If God should picture up an experience of heart for us impossible for us to attain, he would not be acting righteously.

No, there is no "I can't" that can be legitimately used in connection with the will of God for us. We must give the words some other definition when it is used in relation to God's will. Whenever God commands a thing or promises a thing to us, or wills a thing for us, there is a way that his purpose may be accomplished in us. There is no room for "I can't" to the will of God in the true sense of that expression. You can do what God wishes you to do. You can be what he desires you to be. You can have to enjoy what he promises to you. "I can't" never means "I can't" with relation to these things.

But what does "I can't" mean? In a great many instances it means, "I do not want to." How much of unwillingness to respond to God's will or to have God's will done there is in many a heart that professes to be all his, and how easy it is to say, "I can't" to cover that unwillingness! There are many people who profess to be sanctified and to be all consecrated to the Lord and to be desiring his will to be done more than anything else in the world who at the same time are saying "I can't" to God's will over and over. They may be deceiving themselves, but if they will look down into the secrets of their own hearts they will find that what their hearts really say is, "I do not want to." This accounts for much of the inactivity of professors of religion. There is always that convenient excuse, "I can't." How much more could be accomplished if people were willing to obey God, willing to use the strength he gives to them in earnest effort! But how readily people fall back on, "I can't." "I must do this or that. I am weak, I have not the ability. This hinders me and that hinders me." A thousand other excuses are at hand to be offered. But other people under similar circumstances are accomplishing things for God, are living spiritual lives, are doing the very things these people say they can not do. The only difference between the two is that one says, "I can't," and rests there because he does not sincerely will or desire to do or be what his sense of duty requires.

There is a great difference between wishing to do or be or enjoy something, and willing it. When we will to do a thing which is God's will, we find a way to do it, or God finds a way for us to do it. There is no exception to this rule. God wills us to do no impossibilities. He holds up no higher standard of life for us individually than we can live up to by his grace. He makes no requirement of us but what we by the means he offers can perfectly fulfil.

So many times we fail to distinguish between our wishes and our desires. We wish to be spiritual, we wish to do something for the Lord, yet we do not become spiritual nor do what we wish. Our wishes are mere superficial things. They do not engage our wills. But what we really and strongly desire enlists our will in its accomplishment. When the will is thrown into a thing, that thing is accomplished, if it is according to God's will. Many wishes only lead to "I can't." But a desire which is real and genuine and engages the earnestness of the heart leads us to say, "I can," and to be satisfied with nothing less than the accomplishment of our purpose. But our wishes differ so much from our desires. Some one has said, "It is amazing the discrepancy between some of our wishes and our inner desires. We are continually saying that we can not do things which we could do if we honestly wanted to, and we are continually promising to do things which we do not do because we do not honestly will to do them."

Ponder over the above words. Apply them to your own case. To what extent are they true of you? To what extent does "I can't" mean "I do not want to" in your case?

Again, "I can't" sometimes means, "I do not believe you." God points out a certain line of conduct, or endeavor. He assures us by his Word or his Spirit or his people that we can accomplish what he desires. But in feeble unbelief we draw back and say, "I can't." The ten spies of the wilderness are still alive, in spirit, if not in body. Or perhaps I had better say they have many spiritual descendants. God had told Israel to go up and take the land. The ten spies said, "They are too great for us." God said, "You can." They said, "We can't." Their "I can't" was the expression of their unbelief.

Later Israel did just the very things the spies said they could not do, and proved that the spies were false witnesses. Their unbelief made them feel like grasshoppers in the sight of the Canaanites. Do not cover your unbelief with the mantle of "I can't." If God says you can, you can. What God says for you to be in your personal experience you can be. What God lays upon you as a duty to do, you can do. What God promises his children shall have and enjoy, you can have and enjoy unless you let your unbelief cause you to say, "I can't," and give up the fight.

Anything you can not do God does not wish you to do or command you to do. The ten spies said, "We can't," and they never got into the Promised Land. Caleb and Joshua said, "We can," and they went into the Promised Land, and inherited their portion there. The difference

was a difference between faith and unbelief. So the difference of accomplishment in our lives is often the difference between these same things. He that believeth shall accomplish. He that believeth not shall be content to say, "I can't," and will perish in the wilderness of his own doubts and fears.

Lastly, "I can't" often means "I won't." When "I do not want to" is shown that it can, that it ought to, and that it must, it often breaks out into open rebellion and sets itself deliberately against God's will, and though the lips say, "I can't," the heart says, "I won't." "I can't" often means "I will not." Many times people seek the Lord, and when they see the conditions of salvation they say, "I can't do this," when their hearts really mean, "I won't do it." There is refusal, rebellion, a heart set against obedience, a purpose to have one's own way. But often the heart will not acknowledge this even to itself, but finds a ready excuse in, "I can't." Oh, how much rebellion there is in the human heart, how much drawing back from God's will, and how much hypocrisy there is covered over by that phrase, "I can't"! How much of indolence, unwillingness to try, and real lack of desire is summed up in those two little words, "I can't."

Let us be sincere. Let us use the words we mean. Let us speak it right out so our own ears can hear it, and so our own heart can know the truth, and see clearly its own purposes, attitudes, wishes, and intents. If we mean something else, let us not say, "I can't," but face the facts, and then if they call for a humbling of the heart, let us humble our heart and become willing to submit to and to do God's purpose, to believe him fully, and to will to accomplish what he wills. Sometimes we must say, "I can't," but those times are much fewer than most people think, for we always can do what God wills for us to do if we will take his way and will will to do what he wills for us to do.

"Let Me Not Fall a Prey to Myself"

BY ANNA KOGLIN

"O Lord, let me not fall a prey to myself today," were the words I heard a young woman address to God the other morning. "What a strange prayer," you say. Yes, perhaps, but those words were freighted with meaning. This young woman, perhaps like all others, young and old, had experienced temptations to self-mindedness, arrogance, retaliation, unkindness, and other forms of selfishness, and had sometimes suffered a partial defeat. It was from these things, from yielding to self, that she would be delivered, and that is why she prayed, "O Lord, let me not fall a prey to myself today."

And is it not true that self is our most menacing enemy? If we did not have to contend with self—if we did not always want to pamper self, shield it from slights, and inconveniences, and wish to be accorded praise and all that satisfies the selfish mind—we could be angelic easily enough. But now we must watch all the time lest we fall a prey to our selfish selves. However, it is a part of our discipline, this being on guard. And if there were no possibility of our going down—living the selfish life—there could neither be a possibility of our rising higher. Blessed is he, then, who watches and prays that he enter not into temptation.

He who would not fall a prey to himself would do well to give attention to the positive side of goodness. Let him work for the welfare of his neighbor, and he will be little concerned about personal slights. Let him endeavor to lift another up, and he will forget to consider whether or not he is esteemed. Let him always be busy doing good, and he will find no time for retaliation.

It is not in vain to ask, "Lord, let me not fall a prey to myself," for we are commanded to watch and pray lest we fall into temptation. Such a prayer coupled with unselfish service will assure victory to even the weakest. And the promise, "He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels," should be encouragement enough for us to seek, not our own, but another's wealth.

How the Songs Were Written

Thy Will Be Done

The eventide falls gently now,
By Kedron's side, o'er Olive's brow,
And thro' the gloom me-thinks I see
A lonely form in pray'r for me.
The gentle tone, thro' stately trees,
Is borne upon the murm'ring breeze,
He bowed his head—God's only Son—
And meekly said, "Thy will be done."

In fervent pray'r for you and me
He wrestled there in agony;
With drops of sweat, of crimson hue,
His brow was wet, as with the dew.
In tears he knelt, with troubled soul,
While there he felt death's sorrows roll;
Our sins he bore—the Holy One—
And said once more, "Thy will be done."

And then before his vision came
The crown of thorns, the cruel shame,
The scorn of those he sought to save,
The reeking cross, the silent grave.
"This bitter cup, O Lord, I pray,
Before I sup, take thou away"—
Yet answered still, as there he knelt,
"Not as I will, but as thou wilt."

Gethsemane! O sacred place!
Once more I see my Savior's face;
It shines anew with glory now,
And angels smooth his pallid brow.
Oh, let me e'er this scene behold!
Oh, let me hear the story told
Of him who there the vict'ry won,
Who said in pray'r, "Thy will be done!"

Thy will (thy precious will be done),
Thy will (thy precious will be done),
Thy will be done.

Of all the scenes in the life of our Savior, none was ever so sweet to me as his passion in Gethsemane. I loved to follow him there; in the tears he shed for me I always found balm for my aching heart; the echoes of his deep groanings seemed transformed into strains of sweetest music; there his all-transcending love brought the victory for which I longed.

After a Gethsemane experience of my own I wrote the words of Thy Will Be Done. —*Clara M. Brooks.*

Two Ways

BY H. L. HASTINGS

There are two ways of coming down from the top of a church steeple—one is to jump down, and the other is to come down by the steps; but both will lead you to the bottom. So, also, there are two ways of going to hell: one is to walk into it with your eyes open—few people do that—the other is to go down by the little sins; and that way, I fear, is only too common. Put up with a

ew little sins, and you will soon want a few more; ven a heathen could say, "Whoever was content with nly one sin?"—and your course will be regularly worse nd worse every year. Well did Jeremy Taylor describe ne progress of sin in a man: "First it startles him, then becomes pleasing, then easy, then delightful, then equent, then habitual, then confirmed. Then the man is impenitent, then obstinate, and then he is damned." Reader! the devil only wants to get the wedge of a little allowed sin into your heart, and you will soon be all his own. Never play with fire; never trifle with little sins. Watch and pray, lest ye enter into temptation. Keep thy heart with all diligence, for out of it are the issues of life.

The Miracle of Christianity

A Sermon Preached at the Colfax (Wash.) Camp-Meeting

BY A. F. GRAY

"God, who at sundry times and in divers manners ake in time past unto the fathers by the prophets, ath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; how shall we escape, if we neglect so great salvation; which at the first began to be oken by the Lord, and was confirmed unto us by them at heard him; God also bearing them witness, both th signs and wonders, and with divers miracles, and fts of the Holy Ghost, according to his own will?" So ads Heb. 1: 1-2 and 2: 1-4.



A. F. Gray

While seeking God in preparation of this message, I ayed, "O God, thou knowest that the scientists and nolars are seeking to discredit the divine origin of the ristian religion, and that the deadly virus has en-ed our schools and is affecting our children: help me come to the defense." Immediately the thought came me, "What, must I come to the defense of Chris-nity? is not God able to vindicate his cause?" At ce I changed my request, "Lord, help me to reveal ristianity, for those who behold her must honor and e her." I trust that this morning God will help me lift up the glory of our religion.

Christianity is a unique religion. It makes claims at are unique. Other religions were willing to "live d let live," but the apostles declared, "There is none er name under heaven given among men, whereby must be saved." "We are of God." "We know that are of God, and the whole world lieth in wickedness." ese claims are a direct challenge to every other re-ion, and present Christianity as alone coming from d. It claims to be the universal religion. Other re-ions are adapted (?) to the needs of particular peo-who boast of their national gods, but Christianity for all nations. It is unique in its manner of propa-ion. While some religions are too exclusive to wel-me converts from other nations, Christianity is a dis-ctively missionary religion. Others have imitated her gressiveness with carnal means, but she needs no car-defenders. Her strength is divine. Now these claims Christianity are either true or untrue.

Christianity is a revealed religion and all revealed gion rests on miracles for its proof. The question ed of Jesus, "What sign showest thou?" is a legiti-te question if asked sincerely. When God called ses, he gave him certain signs which he was to show the elders and Pharaoh as proof of his mission. These signs were thoroughly convincing. Even Christ did not ask us to accept him on the mere strength of his claim. He was "a man approved of God by signs and wonders." Nicodemus declared, "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." The Christian religion is attested by an abundance of miracles.

The mere claim to miracles is not sufficient: the miracle must be performed publicly, in the presence of competent witnesses. The miracle of the golden plates of Mormonism, which was never allowed the test of public investigation, is not to be classed with the open and public miracles of our Lord. The feeding of the five thousand and the healing of the man born blind were miracles that stood the full light of publicity. Even the resurrection of Christ, the fundamental miracle of Christianity, is one of the best attested facts of history. More than five hundred were witnesses to it.

But Christianity need not go to the historical miracles for its proofs. An abundance of miracles are still performed in and through the Christian religion. The sick are healed, devils are cast out, and many wonderful works are still done through the power of Christ. Every one who has been converted, whose burden of sin has been removed and whose heart has been changed, knows the miraculous power of Christianity.

However, we are not discussing the miracles of Christianity, but the miracle—the one great, universal miracle, now present, which offers unmistakable proof of the claims of Christianity. And that miracle is *Christianity itself*. Its very existence in the world is the greatest miracle of all time. He who can look at Christianity and see nothing miraculous, is indeed blind to spiritual things. Such a one reminds me of the story of the man in search of the ocean. He was directed to go over a hill and he should find it. From the summit he beheld a broad expanse, reaching beyond his range of vision. The salt breezes greeted him and he heard the roar of the breakers. He descended to the water's edge, dipped his hands in it, and tasted its brine; still he was dissatisfied. He had a boatman take him far out on its bosom. With a diving-suit he descended far beneath its surface, still he had not found it. He called to a little fish, "Little fish, can you tell me where I may find the ocean?" The fish replied that it could not. Upon his return home, this man declared he had made an honest investigation and there is no ocean. Such is the man who lives and moves in a Christian atmosphere, whose liberties, intellectual attainments, and purest pleasures, are directly traceable to the benign influence of Christianity, yet he sees nothing divine in her. Could one remove the miraculous from the Christian religion, it would be like removing the water from the sea—there would be no Christianity left.

In speaking of the miracle of Christianity we must deal with its origin. From whence did it come? Was it developed from the mythologies of the surrounding heathen nations? Certainly not. It is entirely different from them in the spirituality and scope of its doctrines, and the purity of its morals. At the Congress of Religions in Chicago, in 1893, there were present representatives of the leading religions of the world. These were received on a common level. Great teachers were lauded; Mohammed, Christ, Buddha. This may be the tendency of the age, but to every true Christian it is sacrilegious. "What concord hath Christ with Belial?" The contrast is as great as between day and night.

But is it not an outgrowth of Judaism? Surely not. We appreciate the fact that the Jew's religion came from God and prepared the way for the Son. Nevertheless, Christianity is a distinct revelation and never could have developed naturally from Judaism. The Jews were a very exclusive people; how could the idea of Christian universality have come from them? They were smarting under the oppression of Rome and longing for the restoration of their political independence; who among them conceived the idea of a truly spiritual kingdom "not of this world"? All gospel history shows this was not the Jewish conception of the Messiah. Even the disciples did not grasp the true idea before Pentecost. At that time the Jews were degenerating in morals and spiritual fervor. Were they in a position to produce a new order which transcends all their expectation and even the comprehension of succeeding generations?

The miraculous origin of Christianity is wrapped up in its founder. His immaculate conception and virgin birth stand out as unique. Other religions have their trinities and god-families, but they have no parallel to the birth of Christ. How perfectly divine, yet how completely human! His character stands without a parallel in all history. It can not be accounted for in any way except by his divinity. His unassuming humility combined with kingly majesty, his rebuke against sin yet sympathy for the sinner, present a perfect picture of the attributes of God.

The method of founding this religion is no less unique. He chose a few common men for his helpers and went about preaching. His message was very frank. "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," was his reply to an honorable man who offered to become his follower. His treatment of the rich young ruler also shows that he was not merely seeking followers. At times his message was so offensive to his hearers that many followed him no more. Then too, he frequently asked those whom he had healed to keep it secret. Surely these are not the methods of an impostor. Finally he himself was brought to shame and death, deserted of his friends and forsaken of God. What a strange way to found a religion, yet our religion is founded upon the death of its founder!

The growth of Christianity also shows its miracle; not alone the fact that it grew, but how it grew. Mohammedanism grew through force, the gory honor of battle, and fleshly lusts. Our American Islam—Mormonism—likewise appeals to carnal desires. If these can not be enjoyed with liberty in this world, they shall be in the next. Christian Science makes its appeal with a delusion and a conscience-easer. If it only causes one to think he is not sick, when he is, we might pass it by with a smile; but a system that denies the reality of sin and hell, that rejects the atoning blood of Christ, and makes mind God, is not a cure for sin, but an opiate to cause men to sleep the sleep of death. I do not regard either Mormonism or Christian Science as in any sense Christian.

True Christianity makes no appeal to worldly ambition or base desire. Christ's demand is that a man forsake all. Instead of wealth and honor he promises us persecution. That such appeals, so contrary to human desires, can bring unfaltering obedience from multitudes, is indeed a miracle. The martyrs, who meekly died for Christ, gave an evidence of his divinity that has convinced many.

Modern Christianity, though obscured by creeds, rent by sects, and often disgraced by hypocrites, is a mighty miracle in the earth. It is today the greatest force among men. Our choicest blessings are traceable to it. Our excellent school system is largely due to work of the early American ministers. Recently, a university president stated that 60 per cent of the colleges and universities east of the Mississippi were founded by ministers. Now unthankful products of these schools would use their learning against vital Christianity. Our institutions of free government have grown up under the influence of Christianity. Heathen religions do not tend toward such liberties. The degree of virtue and right that prevails among us is traceable to the teachings of Christ. In fact, all that is noble and good, that we cherish so much and are so graciously enjoying, is largely due to our religion. To neglect Christianity is to lose our anchor and hope. Without her blessings, we are doomed to degeneration. We may preserve our culture and outward greatness, and not realize that we are losing that which is vital and holy. The observing eye sees indications of this now in localities where the Bible is no longer held in esteem.

These modern scientists and scholars who would rob us of vital religion, who think our modern intelligence has surpassed the Bible and that we no longer need to be guided by the simple story of the cross, remind one of the astronomer (?) who thought the moon is more needful than the sun, for it shines in the night when it is dark, whereas the sun shines when it is light, and we can get along without it. Such men seem to forget that the light of our civilization is, like the light of the moon, borrowed. Jesus Christ is still the Sun of righteousness. To dispense with him is to leave the world in darkness.

Jesus Christ, the soul of the Christian religion, is the greatest person that ever lived. His name is not classed with legislators, yet he gave us the Sermon on the Mount, the world's greatest moral code. Though he could write, he was not an author. None of his writings have come down to us; still more books have been written about him than any other person. He was not a poet; but his name is sung more than all others. "'Tis the sweetest name e'er employed in song." Herbert Spencer gave a definition of life which, to the ordinary man, is almost unintelligible. Jesus Christ gave us a definition of eternal life which is both comprehensive and comprehensible. Though not classed as a scientist, he has contributed more to the wealth of true science than any other person.

If our critics must do something, let them do something constructive. Let them verify for us the Bible instead of throwing it under suspicion. Let them confirm our faith in Christ rather than destroy it. But if they must be destructive, let them overturn the mountains; let them dry the seas; yes, let them banish the sun from the skies, but our religion and its Christ must and shall remain.

Gipsy Smith's First Convert

The day after I came to know Jesus as my Savior, as a lad in my father's gipsy wagon, the world was a new world to me. I could not help singing. In those days I could really sing! I never got wrecked even on the high C's.

I went out to my work as usual—I was in the lumber business—selling clothes-pins at twopence a dozen. The first house I came to, the lady bought some, and I asked her if she would like to hear me sing. My heart was full. I wanted to tell her about Jesus. I was afraid and unable to speak, but I knew many hymns. She said yes, so I sang:

"Who'll be the next to follow Jesus?
Who'll be the next the cross to bear?
Some one is ready, some one is waiting;
Who'll be the next the crown to wear?"

Then I saw her tears, and I was so afraid that as soon as I finished the hymn I took to my heels and ran as fast as I could!

Twenty-five years later I was holding a parlor-meeting in a certain city. Among the ladies present was one who came to shake hands with me after the meeting.

"Well, Mrs. Chivers," I said, "I am glad to see you! You used to buy clothes-pins from me when I was a little gipsy boy. Do you remember one day when I sang for you and ran away?"

"Yes," she said, "and let me tell you about it. My daughter, a girl in her teens, was in the room, and as you sang she came and stood beside me. When you had gone she said,

" 'Mother, if a poor little gipsy boy is able to love and confess Jesus, I think I ought to love Him too.'

"So we kneeled down together, and my daughter gave her heart to Jesus. She is here with me today, and has now children of her own, and all these years she has been a true follower of Jesus."

Sing the gospel, if you have a voice! You never can tell in whose hearts your words may find a lodging.

—*In Record of Christian Work.*

Ready for Either Part

BY ANNA KNUDSEN

An artist painted a picture which should represent consecration. It was a picture of an ox, on one side of which stood a plow in the field, while on the other side was an altar. Under this were the words, "Ready for either part."

In the old dispensation the patriarchs built altars and offered to the Lord of their cattle or the fruit of the field and worshiped the Lord. In the new dispensation it is our privilege to offer ourselves and be ready for whatever service God may choose. Many would like to work in God's vineyard if they could accomplish something great. God knows the depths of our hearts. He desires that we offer ourselves in love for him alone, and not think of the praise of man. Perhaps we have laid plans which seemed so bright—but in a moment the Lord changes the whole, and our hopes are crushed. Then let us believe God's Word, which says, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:9). The Lord may take us aside in the school of affliction, that we may be better fitted to bring glory to his name.

In this age when the natural heart is inclined to seek after material things, let us remember we are "saved to serve," that we have a part in bearing the gospel of the kingdom to the regions beyond. What a splendid opportunity to have a part in raising the Budget for the Church Extension Fund! What a privilege to lift up the hands of the workers and ministers in the homeland and the foreign field by prayers and means!

Let us not be afraid to offer ourselves and pray, "Thy will be done." To him who knows the "end from the beginning" (Isa. 46:10) and loves us with an everlasting love (Jer. 31:3)—let us give him our whole heart and offer ourselves as "a living sacrifice, holy, acceptable unto God" (Rom. 12:1). Our peace and joy will be unspeakable.

The spirit of consecration goes through the whole New Testament. God gave his Son Jesus Christ. Christ gave his life. The Holy Spirit gives all his time.

Let us offer ourselves without reserve.

Spiritual Diseases and Their Symptoms

Article II—Dyspepsia

BY MARY J. HELPHINGSTINE

Dyspepsia is a disease of the stomach, rendering the digestion of certain foods very difficult, if not impossible; and, in serious cases no food at all can be properly digested. The patient is also given to violent attacks of the so-called "blues"; in fact, he usually comes to look on the dark, pessimistic side of life continually. Then, especially after a meal, there is that belching, so distressing both to himself and to others.



Mary J. Helphingstine

A spiritual dyspeptic, likewise, has a hard time to find just the kind of food that will agree with him. "Strong meat" is absolutely too heavy for him, and even "the sincere milk of the Word" will not agree with him. Consequently after every sermon he is usually belching forth his dissatisfaction. The gloom and the despondency also that he spreads continually in the congregation is not conducive to its progress or development, to say the least. Oh, everything is going wrong, to hear this poor brother tell it. The preacher does not preach right, the congregation does not live right, the Gospel Trumpet does not publish the right kind of articles—oh, poor soul! nothing will agree with him. It is a dark dreary way that he travels.

Yet he consoles himself with this fact at least, that he is not breaking the commands of God, with regard to "foolish talking," "jesting," and such like. His favorite passages of scripture are those exhorting the children of God to be "sober."

Yes, the Bible does tell us to be sober, discreet, chaste, and the like, but this poor dyspeptic has failed to discriminate as to just the correct meaning of these terms. He has interpreted the word *"sober"* as if it were the word *"sour"*— there is a vast difference! In order to be sober, one need not be sour by any means. In fact, I fear sometimes that there are too many sour Christians. We can never win the world to Christ by giving people the perverted impression that religion will make them sour. In fact, the sight of a few poor gloomy-looking emaciated dyspeptics in a congregation is enough to cause the unsaved to, alas! shake their head and turn away.

Poor dyspeptic, go to God and get healed! Quit finding fault with all your food. Quit giving to your sinner

friends the wrong idea of God's salvation. You can be a strong healthy man or woman of God the same as anyone else. Get to where you can eat anything that is fit for other souls to eat. "Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness," cries the prophet Isaiah to you. You do not always have to be poor and miserable and lean and sick; there is spiritual *health* for you. Get to where you can digest all the good gospel sermons that come along, instead of finding fault with them, and before long, with God's help, you can be the most robust member of the congregation.

THE DEEPER LIFE

Heavenly Life for Earthly Living

BY C. E. ORR

Methinks I hear some one saying, "It can not be done." When we look about and see what has been wrought by the ingenuity of man in these last few years it seems that no man would ever say again, "it can't be done." We are ready to admit that living a heavenly life on earth is a greater, higher, and more wonderful thing than any other that has ever yet been done, or ever will be done, yet it is not outside the realm of possibilities. Man can live a heavenly life amid the duties of an earthly life. It has been done. It is being done. There are those whose life's walk is a heavenly walk. They bring heaven into all the duties of life. Whatever they do in word or deed they do it in the name of Jesus. Methinks I hear some one whispering, "I have never seen it done." Maybe you have, but failed to recognize it. Some see naught but the earthly side of life. Earthly deeds can be done in a heavenly spirit. The words and deeds of the human life can be touched with the love of God. All the duties of our every-day life can be done in the interest of the kingdom of heaven.

Let me relate an incident or two to illustrate to you what we mean by doing deeds in a heavenly way. In slavery times a slave-owner severely whipped one of his slaves—a young boy—because he had become a Christian. As the cruel master was vigorously applying the lash he asked, "What does your Christ do for you now?" The boy in his pains answered, "He helps me to forgive you, massa." These were words spoken by a human voice, but there was heaven in them. Enoch walked with God amid the duties of domestic life for three hundred years. To walk with God is to walk heavenly.

A Christian lady, after putting her weekly washing out upon the line one sunny morning, went to give what help she could to a sick woman who lived only a short distance from her home. While she was speaking words of comfort to the sick lady she saw from the window a woman come and cut her clothes-line in two, thereby letting her clothes down into the dirt. She calmly and good-humoredly concluded her visit. On coming home she gathered up the soiled clothes, put them into the water, rinsed them out, and after having mended the line, hung them out again. The woman who cut the line lived just across the street. She hated the Christian lady because of the holy life which she lived and was determined, as she said, "to make her lose her religion." The next day this unrighteous woman was putting her washing on the line. Just as she was hanging the last article the line broke, letting the clothes into the dirt. The Christian lady seeing this, hurried over, expressed her sympathy, and helped this woman gather up her clothes, rinse them, and put them on the line again. Here was a heavenly deed done on earth. Similar deeds are being done frequently, but maybe you failed to recognize that they were heavenly. A heavenly life is one in which there is naught else but deeds of kindness, sympathy, and love. It is one where the heart in the fulness of holy love goes with the hand.

Let us read a line from the Book that was given us from heaven: "Only let your conversation be as it becometh the gospel of Christ" (Phil. 1:27). Instead of the word "conversation" we have in the Revised "manner of life."

But you can not understand how we can live both a life on earth as a citizen of our government and also live a heavenly life? We have Japanese in our community who live as good citizens of this government, but they live the life of a Japanese. They do not live the life of an American, but the life of a Japanese in America. Just so the Christian lives a heavenly life on earth. If you were to go to Japan, you would obey the laws of the government. While you would be living in Japan, associating with its inhabitants to a degree, doing all necessary business with its people, yet you would not surrender your American spirit and your American way of doing things. You would still retain your American life and would live it out in Japan. The Japanese people could see at once by the way you live that while you were living there among them you really belonged to another country. A Christian is born into the kingdom of God. He has the life of Christ, the life of heaven in him. Though here in the world, he does not surrender his Christian spirit nor his righteous way of doing things. He associates to an extent with the people of earth and does all necessary business with them, yet the people would clearly see that he belongs to another country.

The Christian life speaks of heaven and of God. A Christian lady took a poor, sick, unfortunate, outcast girl into her home to care for her. One day after the girl's health had greatly improved the Christian lady asked her if she ever thought of God. She replied, "I can not help but think of God since I came to know you." If we, as Christians, live the life we should, we shall cause those whom we may meet to think of God.

Yes, the Christian is a creature of earth, and because he is he has affairs of creature-life to engage his attention. These he by no means neglects, yet by the sacred ties of faith and love he is bound to an eternal world in which he lives as really as he lives on earth. Through the fleshly tie he is related to this world, which he recognizes, while through the spiritual tie he is related to a future world, in which he lives more than in this world. We can not refrain from saying here that we fear too many of God's own dear children do not live enough in eternity. They live too much here among men. Oh,

let us in faith and love live much in heaven. Let us make frequent excursions to the glory world and walk a while along the gold-paved streets of the city of light, or take a stroll long the evergreen banks of the river of God, or sit a while beneath the tree of life listening to angels as they play on their golden harps, or hear, the glad halleluiahs of the white-robed, blood-washed throng as they wave their palms of victory. Yes, we must come back to earth from such delightful excursions, but it is with reluctance we come. And as we come we bring something of heaven with us.

The man who lives in the light of heaven and with the thought of eternity in mind is wielding a power for good over the lives of others. A certain man says he owes his conversion to the consistent life of his neighbor. He tells the story in these words: "My neighbor was a professed Christian. He professed to carry on his large business on strictly Christian principles. This greatly surprized me. I did not believe that any one could carry on business on Christian principles. I decided, however, to watch him closely for one year and if at the end of that time I found him true to his profession, that I too would become a Christian. All the year, unknown to him, I watched him without finding a single flaw or anything inconsistent to a pure, holy life. I became convinced of the reality of the Christian religion and became a Christian." The business man on hearing of this exclaimed, "Oh, what if I had made a single departure from the path of righteousness!" This man, a business man, lived a heavenly life on earth. This is not difficult to do. What is needed is to be born into the heavenly life and let it become the spring of your life.

Many souls have been won to God by the holy living of his followers. It is said that when Lord Peterborough lodged for a season with Fenelon he was so delighted with his piety and virtue that he exclaimed at parting, "If I stay here any longer I will become a Christian in spite of myself."

The Christian lives heavenly because Christ lives in him. Christ is his life. His daily conduct gives proof that Christ lives in him. The Christ-bloom is seen upon him. A minister's little boy went one day to play with a neighbor boy. On coming home in the evening he said to his father, "I saw the nicest, kindest man today." The father enquired his name. The little boy answered, "I do not know what his name was, but from what you have told me of Jesus, I think he must be related to him." Sure enough, everywhere the Christian goes he is recognized as being related to Jesus.

The Christian life is a glad song. It sings of the life beyond. It rings out heavenly melodies. It is the music this world needs. The Christian life is an excellent poem. Holy living is the most sublime and eloquent poetry this world has ever produced. The language of a redeemed soul is the loftiest ever spoken. The life of a Christian is the beautiful life. It is a life in harmony with the will of God. It is the life made lovely by the glow, the bloom of Jesus. It is human life shaped after the life of Christ. It is heavenly life lived on earth.

For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. —Matt. 7:7, 8.

Huss, the "John Baptist of the Reformation"

[Continued from page 6]

that the cardinal of Florence did! may we never call a man a heretic who builds his faith upon thy sacred precepts!

As at the sentence of Huss the bishop of Lodi delivered a scathing denunciation before the assembly and their consecrated victim. Unmoved by their threats, Jerome once more with a loud voice expressed his sorrow for having formerly deserted the cause of right through fear of death.

In sentencing him the Council enumerated their charges and concluded in the following words: "For these causes the sacred synod has resolved and commanded, that the said Jerome be cast out as a rotten withered branch, and declares him a heretic, relapsed, excommunicated, accursed, and as such condemns him."

Wearing a crown similar to that worn by Huss, he was led to the same place of execution and bound with thongs to the same stake at which the heroic martyr had recently made his last stand for truth. Upon his arrival at the place he asked for the privilege of prayer, but was refused this consolation; however, after being firmly bound to the stake he lifted his trembling voice to his heavenly Father, who alone could give him grace for this painful hour. After the wood had been piled around him to the level of his head the executioner attempted to kindle it from the rear that he might not be seen. Jerome reproved him for this act of cowardice and said, "Come forward boldly and apply the fire before my face. Had I been afraid I should not be here."

As with Huss, all his belongings were burned with him and the ashes were thrown into the Rhine. They hoped by this means to leave nothing that might be preserved and venerated by his followers, but we are told "that the very ground where their stake was placed was hollowed out and the earth on which they had suffered was carried to Bohemia, and guarded with religious care, as the most precious and valuable memorials of these holy men."

What an inspiration to their followers was the memory of these two holy men who had been willing to suffer martyrdom for the free intelligence and free conscience of mankind! And we of today who have inherited the priceless privileges so purchased, inspired by their fortitude should wage an eternal warfare against darkness and superstition whether it appear in the garb of religion or irreligion. The God of battles will prosper our cause although it may cost us our lives.

[*Concluded*]

Wonderful Love

"How wonderful, surpassing great
The holy love that can not hate,
That stoops not to retaliate,
But bears reproach and cruel scorn,
A love like God's—of heaven born!
That harbors no resentful thought,
But at the cross of Christ is taught
To pray for enemies, and pleads
For God's compassion on their deeds
And grace to meet their soul's deep needs.
Be mine such wrath—such vengeance mine!
Melting my foes with power divine."

$50,000 for Church Extension Are you doing your part?

THE ENTRANCE OF THY WORDS GIVETH LIGHT. Psa. 119:130

MISSIONARY

A Visit to the World's Oldest City

BY H. M. RIGGLE

Damascus is not only the most ancient and important city of Syria, but is generally recognized as the oldest city in the world. Its origin is unknown, but we are sure it was an important city in the days of Abraham. It is first mentioned in the Bible in connection with Abraham in Gen. 14:15, whose steward was a native of the place (Gen. 15:2). In the days of King David it was subdued and became a part of the kingdom of Israel, at which time he garrisoned it with Israelites (2 Sam. 8:3-6). It was the capital of Syria, and during the history of the kings of Judah and Israel, the Syrian armies marched from Damascus time and again and fought against Israel. Naaman, the Syrian leper, lived here. From Damascus he journeyed to Samaria, where the prophet Elisha resided, and from Samaria he went direct to Jordan, where he dipped and was clean (2 Kings 5:1-14). Very early after Pentecost a large Christian church was planted here. Its influence had spread far and wide. In his great zeal for the Jewish religion, and his hatred against Christianity, Saul of Tarsus came hither to take away the disciples of the Lord bound to Jerusalem. On the outskirts of this city he was miraculously converted, and in the very heart of the city received the Holy Spirit baptism (Acts 9:1-22). Paul escaped from the murderous intents of the Jews by being let down by the wall of the city in a basket by night (Acts 9:23-25).

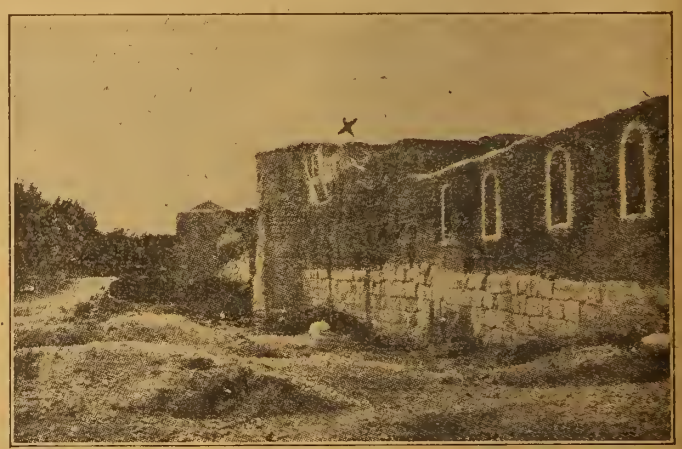
Ruda and Katie Jureidini as well as Victoria Witwat, of the Beirut church, have been teaching in a Mohammedan school in Damascus. Mother Jureidini is also there staying with her girls. Recently a Greek Orthodox man of some prominence who lives in a village beyond Damascus attended our meetings in the new Mission in Beirut. The Lord opened his heart to the truth, and he invited us to hold meetings in his village, which we hope to do in the near future.

As our son George had an Easter vacation from school, and my wife and I needed a few days' rest from our strenuous work, we decided to go to Damascus. It is today the largest city in all Syria. Some place the population at 300,000, others at 500,000. It lays about one hundred miles east of Beirut. On April 11 we left Beirut on the automobile Buss-line which runs daily between the two cities. After three hours ascending the picturesque Lebanon Mountains, we reached the summit at Sofar. Here we were enveloped in clouds, and the air was very cold. There was much snow yet on the summit of the mountains. This was a sharp contrast with the warm sunshine in Beirut. From here we descended the mountains on the eastern side, and, near Zahleh, entered a large fertile plain, which we crossed. After this our road lay through the Anti-Lebanon Mountains, and from these we descended along the picturesque Barada (Abana) River for a long distance, and then entered the city. We were met by the good sisters from our Beirut church, and it was a happy meeting indeed. We remained in Damascus April 11-14. I shall mention a few of the places of interest we visited. We traversed the whole length of the "street which is called Straight" (Acts 9:11). [See picture on front cover.]

It is said that Damascus has some of the finest bazaars in the world. On this street is pointed out the house in which Paul received the Holy Ghost. From here we went to the house of Ananias. It is underground, and has been converted into a small church. Next we visited the wall where Paul was let down in a basket. We were shown the reputed window through which he escaped. (See Acts 9:23-25; 2 Cor. 11:32, 33.)

We traversed the entire length of the city by tramcar, and by carriage went several miles along the Jerusalem road where Saul was struck down and converted. By climbing a mountain back of the city we had a splendid view of Damascus and its environs.

It is situated in a broad plain, and is watered by numerous streams, and is surrounded with thousands of acres of gardens and orchards. These are filled with the most delicious fruits and flowers. The view we thus obtained was most enchanting. The Mohammedans regard



Ancient wall of Damascus. Cross points to window through which Paul escaped

Damascus as the earthly symbol of paradise. To our right in plain view was snow-covered Mount Hermon, while before us as far as eye could see were the broad plains, in the center of which lay Damascus with its sparkling streams and evergreen-trees. Thus the vicinity of Damascus is one of the most beautiful in the world. We drank water from the River Pharpar, and stood on the banks of Abana, mentioned in 2 Kings 5:12. Compared with the muddy Jordan, these rivers far exceed it. No wonder Naaman preferred the rivers of Damascus to the waters of Israel. We visited some of the most artistic Mohammedan mansions that we have ever seen. The great Omaiyade Mosque was very interesting. It will hold 40,000 people. In it is a very costly shrine in which we were informed the head of John the Baptist is deposited. It would require a great stretch of imagination to believe all these superstitious Mohammedans tell you. Damascus is 95 per cent Mohammedan. Very

little evangelical work has been done here in these modern times. It is claimed to be a hard field to work. We hope, however, to open work in surrounding villages, and possibly this will open the way to penetrate the great city itself. Altogether our visit to Damascus was intensely interesting.

"Other religions have arisen out of man's search for God, but Christianity is God's search for man. And we dare not interrupt it—we who have received only to give. It came to us when we were savage and comfortless. It has made us what we are, and from us it must go to the old and new peoples of the earth."

Glad Day in Zion

Zion is glad today! Her prayers are answered. Laborers are going forth to the harvest. Although our hearts are sorrowful when we say farewell to our missionaries, we are joyful with the Christian's joy that the gospel is going into all the world.



H. C. Kramer

About October 1, twelve missionaries—eight adults and four children—will sail for foreign fields: To Cuttack, India, sailing October 10, on SS. City of Lucknow, Misses E. Faith Stewart, Burd Barwick, and Mona Moors. To British East Africa, sailing September 25, on SS. City of Lahore, Henry C. and Gertrude Kramer and three little daughters (Evelyn, aged 8 years; Gladys Lucile, aged 5 years; and Lois Vivian, aged 3 years), Samuel W. and Rose Joiner and daughter Mary Eunice (aged 8 years), and Miss Ruth Fisher.



Ruth Fisher

Sister Faith Stewart returned home in June, 1921, on furlough, after spending eight years in Cuttack, India, where she has established a rescue home for little girls whom she rescued from a life of shame. There are about 110 of these little girls in the Shelter, whose ages range from six months to sixteen years. Sister Stewart's work has received recognition and much help from the British government in India, which has bestowed upon her the Keiser-I-Hind medal for meritorious work—the highest honor which the government can grant.



S. W. Joiner

Sister Stewart will be accompanied by Burd Barwick and Mona Moors. Sister Barwick, who will assist in the Shelter, is a graduate of the Anderson Bible Training School, and has proved herself efficient in gospel work. Her charming smile and cheery way make many friends wherever she goes.

Mona Moors, under the supervision of Sister Stewart, will have charge of the Boys' Home, which will be established as a companion to the Shelter. Sister Moors is also a graduate of the Anderson Bible School, where she served as office-girl for four years. Burd Barwick and Mona Moors, two of Israel's sweet singers, thrilled and gladdened our hearts many times with their lovely songs. They spent much time together in the Bible School and in singing in evangelistic meetings. It seems very fitting that they approach their life-work together.



Burd Barwick



E. Faith Stewart

Brother and Sister Kramer spent eight years in British East Africa, where they have two general stations and more than twenty schools. Sister Kramer, who has received the A. M. Degree from Wilmington College, has created a system of writing and a literature for the languages employed in that part of Africa. She has also translated several books of the Bible and a songbook into the native tongue. These Scripture portions and songbooks are used by a number of missions in British East Africa. A large number of the songbooks were printed by the Gospel Trumpet Company and sent to Africa this year. Brother and Sister Kramer are much encouraged with the prospects of their work.



Mrs. H. C. Kramer

Brother and Sister S. W. Joiner received their call about nine years ago. They have been doing excellent work in America among the colored congregations, and God has been graciously preparing them for their chosen field. In the fall and winter of 1921-22 Brother Joiner visited Europe, Egypt, and British East Africa, the latter being his future field of labor. After viewing the promised land, he returned in January 1922, with glowing accounts of the prospective work. Sister Rose Joiner and little Mary Eunice are ready and eager to go. Sister Joiner was a worker in the Missionary Department at the Gospel Trumpet Office for a year and a half before her marriage. In gospel work with her husband she proved herself an efficient helpmate. At times she heard God's voice telling her to go to a certain place. She went and found sick folks desiring prayer.



Mrs. S. W. Joiner

Ruth Fisher has been an able worker in the S. Anderson congregation for the past five years, where she has filled a large place in the hearts of the people. One glance at her sweet face will convince you that God made no mistake in calling her to the gospel work. She is truly worthy of her Bible namesake, who chose God's people for a heritage. She will teach the children of the missionaries in order to release Sisters Kramer and Joiner for their work in the schools.

The fervent prayers of God's people will uphold these faithful missionaries as they cut the shore-line and launch out into the deep ocean of service and love to God. —E. P.



Mona Moors

Missionary Book Review

SOUTH AMERICAN NEIGHBORS

By Homer C. Stuntz

Bishop Stuntz has done a great thing for South America in the publication of this book. He has painted a picture of conditions there so vivid that its features stand out like bluffs on the seashore. He gets to the root of social and religious problems.

The description begins with a brief account of the four centuries since the discovery of the country. The account of how Pizarro conquered Peru and the ancient empire of the Incas is very graphic. One instance we give in full:

The iron will and desperate courage of Pizarro is shown in an incident which took place within a few weeks from his first landing at Tumbez. The food-supply brought from Panama had been exhausted. For days Pizarro and his little company had lived upon roots and berries and such sea food as they could take with their hands. Tropical rain fell in torrents and they were without shelter. The heat was almost unbearable, and scores of insects tormented them by night and day. Dissatisfaction was rife. Many were for abandoning the attempt to reach Peru. One day when the discussion had become stormy, Pizarro drew a line in the sand at right angles with the ocean. He was as hungry as any of his men and as destitute of clothing or shelter. The prospects of their expedition could have been no more gloomy to them than to him. But Pizarro stepped across the line he had drawn and, standing on the south side of it, called upon those who were determined to pursue their plans at all hazards to come over on his side. The majority followed him without hesitation; and the others took the ship, returned to Panama, and were never heard of again.

The writer gives a graphic picture of social life in our sister America, revealing clearly the differences between a South American's viewpoint of life and that of a North American. The family life is woefully weak, and illegitimacy enormous. In Venezuela 68 per cent of the births are illegitimate, and he quotes a writer as saying:

"The Latin-American man has no conception of chastity."

Another great factor making for bad social conditions is absentee land-ownership. Most of the land is owned by a few large landlords, and consequently the most of the people are squatters living as best they can in poverty and ignorance.

His statement of the need of gospel missionaries is moving in the extreme. Think of hundreds of cities from 5,000 inhabitants up to a hundred thousand without one single minister, teacher, Sunday-school or gospel worker of any sort!

A fair knowledge of past missions, as well as the possibilities of the present, can be gleaned from the book. Rome comes in for a good exposure of her inadequate methods of teaching and her opposition to the spread of the gospel. Many interesting stories are told of how the priests have tried to hinder the word of God. He says:

South America does not have the gospel. Her millions have almost no way of finding their way to Christ. They do not have the Word of God. The two great Bible Societies have strained every resource to put the Scriptures into the hands of all the people, but 'still there is room.' Priests have forbidden their purchase or acceptance. Once they have been bought, the same enemies of the Word have called them in and have destroyed them. Millions can not read. It is still, despite many Bibles distributed, a Scriptureless continent. In millions of homes there is not a leaf of the Bible, nor even the most elementary knowledge of what the Bible really is.

"The Roman Church is not a preaching church." They have masses and ceremonies and the poor people are taught that through these they will be saved.

Our South American Neighbors is a veritable mine of information and inspiration. In the Appendix is a valuable collection of tables of missions, number of ministers, missionaries, and communicants, population, literacy. No minister can afford to miss the information contained in this book.

—R. L. B.

It Includes All

We often hear people saying, "Oh, what a consecration the missionary must make!" or, "What consecration it must take for you to go to China!" I tell them, "True, it does take consecration, but not more, I think, than God requires of all his people. I simply consecrated to the whole will of God, as he makes it clear to me, and it included for me, China." When I speak on missions I ask the people if Rom. 12:1 reads, "I beseech you therefore, missionaries, that you present your bodies a living sacrifice, etc.," and the answer comes strong, "No!" The word "brethren" surely means all of God's dear people, and the "proving what is that good and acceptable and perfect will of God" is the right of each one. Too many, I fear, are not availing themselves of their happy privilege and enjoying rich things that flood my soul today because of consecrated service and obedience to the whole will of God. How sad that any should miss these divine blessings through not living up to their privileges and walking in the will of God! —*Daisy Maiden.*



China

We expect to start country work, which Brother Chang will take charge of. My wife will shortly leave for Suchowfu with one of the native sisters to conduct a series of meetings and visit with different ones there. She will be away about eleven days. C. E. Hunnex.

Jamaica

The Lord is still adding his blessings to the work here. Souls are being saved and the sick are healed. The chapel-building is still moving steadily onward. One day eighteen brethren and four sisters helped. We had a very enjoyable day even though it was drizzling rain much of the time.

The offerings of the past quarter were the best of any quarter so far. By a special effort we will be able to raise $163.90. A. E. Rather.

Japan

Here I am out at sea, really sailing for my dear Japan. Yes, I am happy, oh, so happy, and yet I felt it very hard to leave dear America and the hosts of friends. As I remembered my friends the thought came to me, "Yes, they know I am to sail today and, oh, how many, many prayers are ascending to God's throne for this little girl today!"

Many thoughts passed through my mind and then a little prayer to God that he would take my life more fully into his hands and guide my bark across life's sea.

Grace Alexander.

Denmark

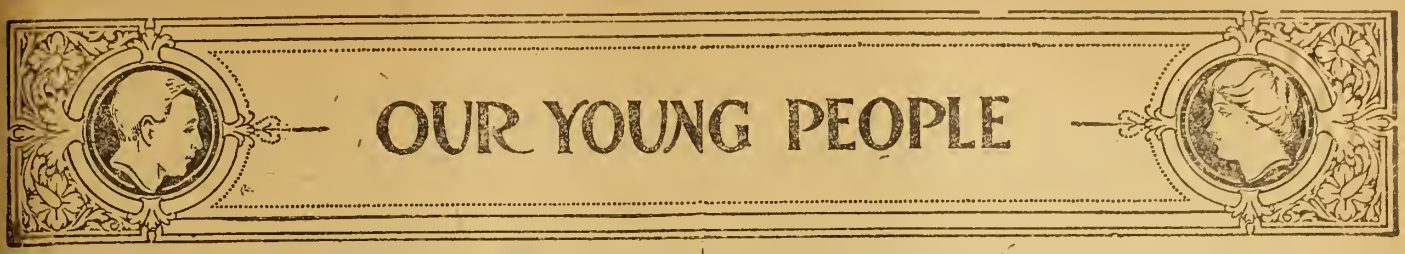
We need a good revival to bring in some new converts to the church. We have decided to set a day apart for fasting and prayer for the work, that God may save souls and strengthen the church.

We have started young people's meeting on a new method. We choose a subject for the meeting, and then ask the young people to write an article about it without giving name. Those articles are read in the meeting and commented on. The object is to lead the young people to think and then write their thoughts down. Without their names they are more free to write. Young people from a distance are taking part in this.

The Lord gave us a very blessed baptismal service August 6. Eight happy saints were baptized in a little river near Aalborg. The youngest was about eighteen years old, the oldest seventy-seven years old. The weather was fine. We held an open-air meeting with the crowd that attended. The next day one sister was baptized in the ocean near Blakhus. Thus the work goes on.

N. Renbeck.

Chinese women have been ordered by General Feng Yu Hsiang, the Chinese Christian Military Governor, not to bind their feet.



Have You a Master-Passion?

What Is It?

BY CLAIR PRINGLE

Scientists claim that the sun-rays fronting a fifty-acre surface contain enough energy to move the industrial machinery of the nation. How much possible work, then, is contained in each ray. Similarly, in the human sphere, there is immeasurable moral force for good that, sad to say, is never used, in the masses, and in the individual.

It is concentration of energy that turns the wheels. And it is concentrated, directed, progressive purpose that conquers opposing forces. Then, a successful man, if not a useful one, is one who clearly sees that he has energy to work with, then brings his energies to a focus upon his desire, and then keeps them there until his ideal is as closely approached as possible. This involves the choosing of an end, and hard work to attain that end.

We have been speaking affirmatively. But the sun is not turning our industrial machinery. And the multitude of men are scattering their vital forces like a million sun-rays, and falling far short of their possible usefulness in so doing. The many good capacities our Father has given us are worthless if they are not nourished, exercised, directed, in a specific way. We have seen, in our day, wonderful efficiency and convenience come when men specialized on one thing.

Since we see clearly that having a master-passion for a certain ideal produces results, it is good for us to consider just what our purpose is in life. Many people are working for something that they really are unfitted naturally to attain. Others have a consuming passion in a line that is really harmful to themselves and detrimental to society in general. So we had better be sure that we shall like the harbor after our ship gets there—if we are willing to work to get it there.

Let us study a few men, prominent in human history, who have had a driving, consuming master-passion.

Livingstone would see the torch of Christianity and civilization break the solid night of Africa. So day by day he pushed into the misty, shadowy, dismal jungles. Night by night he heard new cries of beasts of prey, between him and the coast. Week by week he labored with his black attendants until they loved him as their life. And on and on into the heart of Africa this brave man pushed. A brief respite, and friends and homeland were at his back, never to be seen again. The only voice he would ever hear again would be from mouths of savage man and savage beasts. Farther onward, for Christ and Africa! Gradually his strength was going. He moved onward. His head dropped with weakness. His vitality was ebbing away. He went forward! His eyes were closing. Still he was carried on. And so he died. Through life, through death, his master-passion carried him through impossible difficulties. He won his end. Let us consider another.

Napoleon Bonaparte had a master-passion. Power, authority, was the life of his soul and mind. What wonderful battles, in mind and deed, he fought and won, in satisfying his craving! He shook the foundations of every throne in Europe. Through fields of blood and death, the Emperor marched on. What mattered that a few thousand more men be slain? What mattered that the republic become the empire, the free men serfs? Napoleon must march on. What mattered that all the good of the terrible French Revolution be undone? He would be *ruler!* But his master-passion led him to ruin, his followers to death. Let us consider one more.

Paul, or Saul, was a successful, upright man. For his sincerity, thoroughness, justness, he was esteemed by all men. Christ, and Christlikeness became his master-passion; Christ, and Christlikeness, for himself and for all men. His words were vital, intense, interest-compelling. It was not his mind, his lips, but his soul that was telling of Jesus' saving love, his wondrous keeping grace. Paul was driven by his master-passion. From his homeland, through dangerous mountains, over burning sands, still Paul went to tell the story that filled his heart. And Paul, with his unequaled love of Christ, attained a character that is sublime, and by his complete devotion to his work, arises above ordinary men like an overtopping Alp.

These are enough examples. If we have a real, definite purpose in life, let us answer these questions:

Will I be happy in attaining my end? Happiness is an elusive thing to classify. We all rightly desire it. We all know when we have it, as we also know when we do not have it. But to choose a life-work that we know we shall be happy in is a hard proposition. Trine says that happiness can not be found, that those seeking happiness never find it. But in being conscious of bringing joy to others, we find happiness without looking for it.

Christ taught these truths, and men seemingly do not believe it. A philosopher says something and people grasp it hungrily. Here is the point: Christ's love that comes to a saved heart is the only thing that can make it possible for us *to want* to help others. So we had best consider Christ in our plan for happiness.

The second thing to consider is, Does my desire contain the highest, best service I can render my fellow man? If there is a shadow of doubt that your present course is not the highest possible road for you, you had better change your ideal. For always there will be a voice that will tell you you could have been more. Remorse is a terrible thing to an old man, if not apparently so to a young one.

Then, if your chosen work is one that will make you happy, and the highest in regard to service, your way lies straight ahead. And now the hard grind comes. A successful man I know has said that it is that long hard grind that gets you there. In hell, there will be thousands who did not intend to go there. They really intended to be with Christ and his holy flock when the last call should come. Good intentions are merely in-

tentions. What one does is the only thing that counts. So, if you believe—you can do something worth while in this life. If you have a master-passion for a good, holy work, then "buckle in with a bit of a grin," and something will be done.

The highest service one can render his fellow man is to help him escape from sin. There is one great Servant, and if we would serve then are we His disciples. Unless we are His disciples in truth, we shall fall far short of our possible service to men, be we a tradesman or a laborer. In serving our fellow men as workers together for Christ we can hope to attain happiness, usefulness, and character that will stand in life and carry us home in death.



They Were Partial

BY MABEL HALE

George is his mother's favorite. Now his mother would be shocked to hear such a remark, for she is certain she loves all her children alike. George is her eldest, and he has a disposition which she readily understands and can sympathize with. He is often pettish and stubborn, but she always understands just why and how he feels. She talks with him about his faults and tries to help him overcome them, yet in her mind could readily excuse them every one.

It is entirely different with Fred. His mother never has become acquainted with him, and his actions are inexplicable to her at all times. She can not tell the course of his reasonings nor why he thinks and acts as he does. His ways are a constant irritation to her, and she is determined to bring him into subjection to her will. With Fred she is often stern, if not really harsh.

With their father it is just the opposite. Fred is very precious to him and he can understand the boy well. He sees just why he acts and reasons as he does, and feels for the child when the mother is stern with him. Often he would like to reason with the mother, but he hardly knows what to say. He loves that mother and hates to say anything that might wound her.

But with George he feels little sympathy. The boy is heady, determined, careless, and his mother shields him in it all. He feels that he ought to be more severe with him to make up for the tenderness of the mother. So often he is unnecessarily harsh with the boy, and is little by little embittering the boy's heart against him. If he is not careful, just when the boy needs him the most he will have no influence.

George's mother suffers agonies over the attitude of father and son, and strives to soothe George's feelings by her own gentleness. She loves George's father dearly, and she feels the wedge the boys are bringing between them, but she does not know what to do. They have other children, but the whole problem really circles about the management of these two boys.

What will the outcome be? That entirely depends. If they see the rocks ahead of them in time, and come to a real understanding, the mother and father, and he lets his wife interpret George, and she lets him interpret Fred, and each ceases to shield one child against the other, they can pull out of the difficulty all right. But if they do not do this, the trouble will grow with all of them.

Little Louise was the eldest child of a hearty little family, and she was a good, dependable child. Her mother relied upon her implicitly, and when Louise was in her middle grades at school she saw how completely her mother trusted in her and was tempted to take advantage. She yielded to temptation, taking some candy which her mother had put away, and then to shield herself said it was her sister who had done it. The mother believed Louise and punished the little sister for the theft of the candy and for her untruth. What were the mother's feelings to learn later when Louise's feelings could not stand guilt any longer, of her injustice! When the girls were grown the younger one often said, "Mother, I always felt you were partial to Louise."

It is a dangerous thing, being partial to one of the children. The effect of this is liable to last all through their lives, killing their tenderest feeling one for the other.

HOME PROBLEMS

Dear Brother Anderson:

Will you please give your opinion of the experience of a person who can not hold his tongue, but who, every time something goes wrong, or an accident happens, pours out a vial of sarcasm and ugly words? This person claims to be saved, and acts good when things go smoothly. Will salvation assist a person to bridle his tongue, and will a person given to sharp speeches ever overcome such a bad fault?

—One Who Wants to Know.

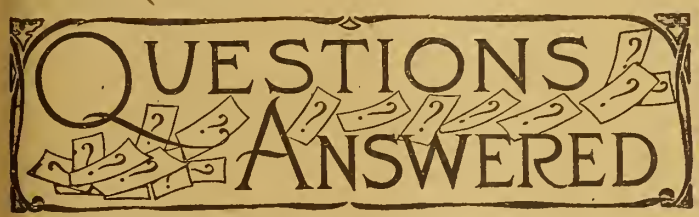
The apostle James declared that all kinds of beasts and serpents have been tamed by mankind, but the tongue is an unruly member, insomuch that no man can tame it. He deducts, and I believe correctly, since the above statement is true, the conclusion that the control a person has over his tongue is a true index of his spiritual standing before God. He says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" (Jas. 1:26)). Behind an unkind tongue is an unkind spirit, for people do not sin with their tongue. People do not love their friends or hate their enemies with their tongue or hands, but with their heart. A person without a tongue could blaspheme God and curse his fellow man. It takes the power of God to hold the tongue, and when that power is absent, we generally conclude that the tongue-lashing is prompted by the carnal mind. If people would learn to bridle their tongues there would be fewer broken-up homes, fewer broken hearts, and far more pleasure in living than is enjoyed today. An unruly tongue is an index of an unruly spirit. Who can estimate the havoc wrought in the home by vicious spirits operating through the human tongue?

A woman once confessed to me that she planned most

of the day how to make her husband happy when he returned home at night and that he would not be home ten minutes until she could not help speaking in a cross and ugly manner to him. She wanted me to explain why it was she could not hold her tongue. It was because she was unbalanced on that line. People whose hearts are hard, and who have little feeling of tenderness, do not seem to care if they do wound the feelings of their companion and friends.

We have known of women who worked hard all day long to have the home look neat and orderly, and to have a good supper for their husbands, and before the husband had been at home twenty minutes he would stab his wife with cutting words until she would go away and cry.

Once we were visiting in a certain place, when a little girl about five years of age came running into the room with a large handful of flowers, her bright eyes beaming, and exclaimed with joy, "Oh! Mama, see how pretty ——" but she was interrupted by her mother, who gave her a terrible slap and said, "You impudent thing, I ought to thrash you good," etc. The little girl went away crying, crushed and bleeding from the wound in her little heart. Conscience will remind many a one some day, when a child or companion has departed, of these many cutting words and unkind deeds. On that sad day, when your child lies, so cold, like an angel chiseled out of marble, you will turn back the white cloth and say, "If I only had her back, I would act differently," but it will be too late then. God help us to bridle our tongues. —J. G. A.



Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

Does 1 Cor. 14: 34 mean that women should not testify in the church?

No, it has no reference whatever to such a thing. Paul is referring to interrupting the services to ask questions, as verse 35 plainly shows, by saying, "If she will learn anything, let her ask her husband at home." Chapter 11: 5 shows very clearly that women were allowed to pray and prophesy; that is, preach, in the public meetings. And Paul would not speak of their liberty in that direction in the eleventh chapter and then forbid it in the fourteenth chapter. In Christ there is neither male nor female.

What is the sign of the Son of man in heaven spoken of in Matt. 24: 30?

The sign of the Son of man is doubtless the glory that attends his coming, for immediately in connection with the sign spoken of it says, "They shall see the Son of man coming in the clouds of heaven with power and great glory." He does not explain the matter any further. He merely indicates his own coming again.

Will sinners be resurrected to immortal bodies?

The Bible tells us nothing in regard to this matter beyond the fact that they will be resurrected.

Please tell me what is the soul of man. Do souls die literally according to Ezek. 18: 4? It is said that the soul of Christ died. Please explain Isa. 53: 10-12.

The soul is the spiritual part of man. As his body is composed of matter, so his soul is composed of spiritual essence that is different in its nature from matter, though, of course, we do not know enough about spirit to define it. The word "soul" is also used in the Bible to mean life, or the life-principle, also to mean "person," as when it speaks of eight souls being saved by water in the ark. In this latter sense it is used in Ezek. 18: 4. The argument there is, the father shall not die for the sins of the son, neither the son for the sins of the father, but every man shall die for his own sins. That is, death shall be meted out under the law to those guilty, and worthy of death. The death spoken of here is the literal death of the body. The meaning in Isaiah is that Christ did not withhold himself from making the fullest possible offering for sin. He poured out his life. The word "soul" is evidently used with that meaning in that place, for we know from the Scriptures that his soul did not die.

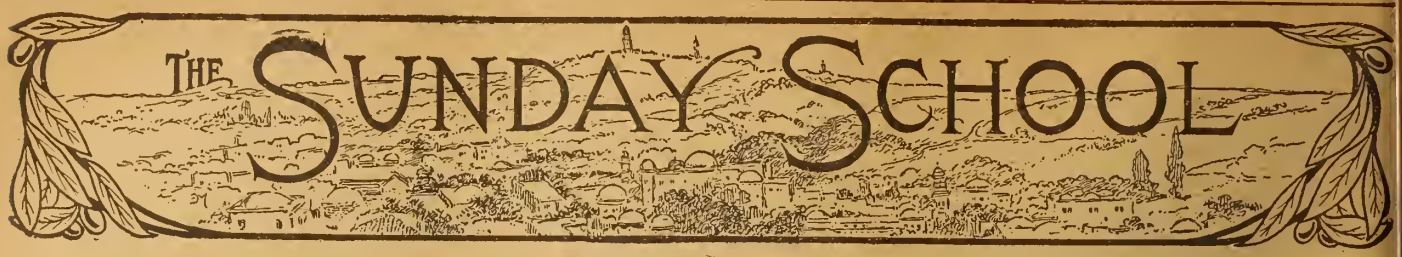
Please explain Heb. 11: 39, 40. What was the promise they did not receive? What does it mean by saying that "they without us should not be made perfect"?

The promise was made to Abraham, and others, of Christ's coming and the salvation he would provide, and the kingdom he would set up. They looked forward to these things, but received none of these promises, because they were not fulfilled until Christ came. When he came he was the author of a better salvation than they enjoyed under the old covenant. God's purpose was not wrought out in that age, but looked forward to the gospel age for its fulfilment, and now we have privileges and blessings and a salvation to an extent much greater than they were privileged to have in their day. But it is through what we have that comes to us through the sufferings of Christ that they are made perfect; that is, the same sacrifice that reached forward to us, reaches back to them, and in eternity they will have and be just the same as we. So God's church in eternity will contain all the righteous of all the ages, all having the same privileges and blessings; and all this comes about through the sacrifice of our Lord.

Please give Bible reference where Paul baptized Gentiles other than Jewish Proselytes.

Very little is told us as to whom Paul baptized. It was not his custom to do the baptizing of his converts except on special occasions. This he left to others, as he tells us in effect in the first chapter of 1 Corinthians. He mentions that at Corinth he baptized Crispus and Gaius and the household of Stephanas. He was so occupied in preaching the gospel that he had little time to do what others could easily do. Of the ones mentioned whom he baptized Crispus was a Jew, the ruler of the synagog, while of Gaius we have little information. Stephanas doubtless was a Gentile. But whether he was a proselyte or not we do not know, though what evidence there is on the subject points to his not having been a proselyte. We know from Paul's teaching, however, that he made no distinction between Jews, proselytes and Gentiles, but taught that they must all receive salvation through faith in Christ and be baptized. —C. W. N.

They bear the palm and rule the best, who merely wish to serve. —*Henry Abbey.*



Companions in Mortal Combat

Including Sunday-School Lesson for October 22—Luke 4:1-30

BY E. F. ADCOCK

Not a sea of flashing sabers, the thunderous blowing of trumpets, nor the trample of concerted thousands of hoofs were marks of the conflict. Not every battle is fought by armies. Throughout the history of warfare are notable instances of single combat, when the fate of armies and kingdoms dangled on the frail cord of a single man's life and skill—the matching of champion and champion.

For centuries the champion of infernal hosts had been defying Immanuel's army. And it seemed no one was able to match him. Would he triumph over all the forces of right? Would no one meet him in the name of Jehovah and the cause of right? Would the last little corner (Palestine) also give way and allow an undisputed Satanic reign? But wait! Who is this one who is being announced as the deliverer? A champion of liberty at last! Hail thy King, O Israel! Ah, God, the great Commander, has sent his Son to restore the kingdom. This we know, for God speaks forth, "This is my beloved Son."

With this acknowledgement from his divine Father, the Son goes forth. But he carries no carnal weapons. Not even the sling of a shepherd lad does he carry. Yet he is to face a foe no less real than Goliath and incomparably more formidable. It is a spiritual conflict; and compared with such a struggle, how insignificant is earthly warfare! Napoleon with all his temporal glory would fly up in the balance as a feather if weighed against the most obscure victor in spiritual conflict.

After fasting in the wilderness (just where we do not know) forty days, Jesus, our Champion of righteousness, is hungry. Here then he meets Satan in the first round of battle. In those forty days of self-abnegation, how Jesus must have given himself up to contemplation of the work he was to do. It is time for him to be about his Father's business, the establishing of the kingdom of heaven on earth, and the overthrow of the reign of sin. Here Satan must deal a heavy blow. Taking advantage of Jesus' bodily weakness, he tempts him with food. What a temptation to have his attention drawn to those stones that in appearance so much resembled bread, and to be reminded of his power to make them bread! But it is more than a physical temptation; it is a temptation for Jesus to lower his ministry by a show of non-moral power. And too, if he should thus become the provider for the Jews, would he not be fulfilling one of the popular beliefs concerning the Messiah? Yet he triumphs. Hear his words, "Man shall not live by bread alone, but by every word of God." Jesus looks beyond himself and sees his mission. He realizes that the kingdom is at stake. God has designed that the kingdom shall come otherwise and Jesus is willing to be hungry, to abide God's time.

But Satan is persistent. If a physical temptation will not work, he will try from another angle. The scene of the next grapple of the champions is on a high mountain (just how literally we can think of this mountain we need not here try to determine). There before him is spread a wondrous scene—all the world and the glory of it. Surely this would tempt the mind of Jesus. Satan offers it on one condition, that of homage. He says, "If thou therefore wilt worship me, all shall be thine." Already Tiberius held in sway the greater part of the best kingdoms, and as dissatisfaction was increasing, Jesus could usurp the throne. Here the obscure carpenter's Son being offered the kingdoms of the world! and their glory! It is a temptation to Jesus, but he sees it differently from what many of us would. As Dr. Farrar says, "He [Satan] may buy us even dagger-cheap. He need never carry us so high as the mount. The pinnacle is high enough; yea, the lowest steeple in all the town would serve the turn. Or let him but carry us to the leads and gutters of our own houses; nay, let us but stand in our windows or doors; if he will give us so much as we can there see, he will tempt us thoroughly; we will accept it, and thank him too." But with this thrust Jesus again drives the devil back, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Jesus' conception of glory Milton so fittingly expresses thus:

> "This is true glory and renown; when God,
> Looking on the earth, with approbation marks
> The just man, and divulges him through heaven
> To all His angels, who with true applause
> Recount His praises."

Our Champion again sees that his glory and honor are to come another way—God's way, of suffering and death—and in obedience he sees the "kingdom come" and himself doing his "Father's business." What would it have meant to the world had Christ become the Messiah of Satan's realm? God forbid the thought of it!

Satan has been baffled on two points, but is not defeated; he will try from still another angel, that of spiritual pride. On the pinnacle of the temple he tempts Jesus to cast himself down, and quotes Scripture to prove that God would "give his angels charge over thee, to keep thee." How readily this would prove to the people Christ's divinity! But it was not God's way. The Father had decreed that the kingdom should come by three years of toil and hardship, not by *presumption*, and this was the Son's business. Here is the vital point of the combat. Satan's last great thrust is made, but our Champion wards it off and comes back with the blow, "Thou shalt not tempt the Lord thy God."

Ah, let the nations rejoice, let gladness flow like a river. Let heaven join in the refrain. Hurled to his infernal pit, Satan writhes in pain, but from the ranks of our great Commander angels issue to succor the victorious hero. What if he had failed? No, it could not be so, though our brave Prince was sorely tempted. But his victory is complete. Let us honor the Knight of our salvation. In that he was tempted he knows how to succor those who are tempted. His kingdom is established and not one of its inhabitants can Satan touch! Satan may tempt, but succor is always near.

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.



Bro. J. B. Wheeler recently closed a series of meetings at Lowmansville, Ky., which was a victory for the cause of Christ.

Bro. William Schroeder has accepted pastoral charge of the work at Erie, Pa. Their former pastor, Bro. P. W. Street, expects to take up pastoral work in Michigan.

Bro. E. G. Masters preached in St. Paul, Minn., Sunday, September 30. His message on The Trinity delivered on Sunday morning was especially appreciated.

Bro J. H. Linville recently closed a meeting at Rockwood, Tenn. There were thirteen consecrations and eight were baptized at the beginning of the meeting, and the church was much elevated in spirit.

Bro. Earl L. Martin, who is working at Island Falls, writes that the meetings are proving successful. Twelve persons have recently been converted, six of these being heads of families and good responsible men. All of these, it is believed, will before long be pillars in the church.

J. C. Millspaugh has just returned from a call at Newton, Kans. He visited Hutchinson and Kansas City on the way. Brother and Sister Millspaugh will locate at Newton as pastors about October 25. Any one desiring their spare time in Kansas or Oklahoma should write them at 605 E. 5th Street, Newton, Kans.

One hundred and twenty-five saved or sanctified in one revival is a pretty good record, and that is the record Big Sandy, W. Va., reports. Sydney O. Pauley and W. M. Hager conducted the meeting. Seventy-six were baptized. A large order for Sunday-school supplies was sent as soon as the revival closed and a Sunday-school is to be organized the first Sunday in October.

Sister Fred L. Fritz began a revival September 17 at Warren, Minn. Great things from the Lord are expected.

Bro. J. D. Smoot, who recently closed a meeting in Detroit, Mich., writes that it was a grand success. Ten were baptized the last Sunday, and still others came out of sectarianism.

Samuel Miller and John W. Williams are now in a meeting at Vandalia, Ill. Some have been saved and much good is expected to be accomplished, as the crowds are very attentive to the Word being preached.

The church at Muncie, Ind., are experiencing the need of enlarging their borders. Their house of worship seats two hundred, but they are cramped for room, especially during the Sunday-school session and evening services. H. F. Allen is their pastor.

Bro. Edw. Yoder writes that he and Bro. S. E. Dooty are in a meeting near New Canton, Ill., in a schoolhouse. He says further that it is one of the best meetings he ever was in. Crowds are large, interest is good, and souls are being saved. They are going to Gilgal after this meeting to hold a meeting of a few weeks' duration.

The influence of a good school-teacher is by no means the least among the forces that contribute to the upbuilding of God's kingdom. Last winter Bro. Elmer Hurst taught a school near Hot Springs, Ark. Recently a meeting was conducted in Hot Springs, and Brother Hurst had the joy of seeing nearly all the boys and girls he taught last winter saved.

Bro. T. J. Burke writes from Oakland, Cal.: "Bro. L. E. Millensifer, who has had charge of the work in Oakland for the past thirty months, has gone to take up the work in Canada. He labored in Canada for twelve years, doing evangelistic work mostly, until his health gave away, and he had to go to a milder climate. But now with his health restored, he again feels the call to that rigorous climate. The prayers of the entire congregation go with him, for while here many learned to love him as a pastor and as a friend. Bro. L. E. Neal, who has had charge of the work at Dinuba, will take up the work here."

Bro. R. A. Walling is now spending his entire time in evangelistic work. Sister Leona B. Troutner is acting as pastor at Willshire, Ohio, in Brother Walling's stead.

If a company of God-sent ministers mean anything to a camp-meeting, then the meeting at Gorman, Tex., must have been one of victory. The following ministers were present: Brother and Sister W. G. Alexander, Bros. C. J. Johnson, T. H. McNeill, W. S. Handcock, G. E. Wright, J. S. Glennan, also Brothers, Wallace, Murrah, Rutherford, and Sister Ada Newby.

September 17 was an encouraging day for the little church at Uhrichsville, Ohio. Sunday-school Rally Day services in the forenoon were enjoyed by about ninety children and adults. In the afternoon four automobile-loads of saints from New Philadelphia, Ohio, drove down for a special service and Brother Wedlake, their pastor, gave an inspiring message. Sister Wedlake remained for the evening service and preached. Her message also was much appreciated.

The church of God at Aberdeen, Wash., is in the midst of a glorious revival. Souls are being saved, and sanctified, and the work is being built up. Bros. W. Knight, of Montesano, and L. I. Clarke are in charge of the meeting. On September 10 the church enjoyed an ordinance-meeting, which was the beginning of the revival. Twenty persons took part. The work, though small, is on the forward move. The Sunday-school is growing and averages between fifty and sixty in attendance. Bro. T. Mundell is the pastor.

The work at Defiance, Ohio, is on the onward move for God. People are being saved and healed by power divine, and many are stepping out into the light leaving the works of division. O. G. McClure, the pastor, reminds us that people are hungry for soul-food today and that they are going to go where

they can get it; and he suggests that since such is the case, we all put our shoulder to the wheel and do what we do with all our might for God and his cause, exposing the works of darkness with boldness and holding up the light of the gospel.

After eighteen years of isolation from brethren a sister attended the ten days' meeting at Lester, Okla., and this is what she says about it: "The meeting was a real feast to my soul. Brother Harmon preached, and I never will forget how I enjoyed it. I greatly enjoyed being with the saints there. It makes my heart leap for joy when I think of the sweet fellowship of God's people." Since this sister returned to her home she is doing her utmost to get the good work started in her community. Contact with the people of God lends inspiration.

There is a thriving Sunday-school at Osakir, Minn., now under the direction of Zelda Robertson. Sometimes as many as seventy-eight are present.

A Growing Church and Why It Grows

The Church of God in South Anderson, Ind.

Of the twelve congregations of the church of God in and around Anderson, Ind., the one in South Anderson, though not the largest, has enjoyed the most rapid growth of all. From a little congregation of twelve six years ago when the building was dedicated, it has become the second strongest and the most prosperous congregation, with the house well filled at almost every service. Even on recent hot summer Sundays when many churches were almost deserted, this one was well filled with an enthusiastic congregation. And the Sunday-school has grown to such proportions that the house is literally crowded and classrooms must be secured in various homes of the neighborhood.



J. S. Ludwig



Mrs. J. S. Ludwig



THE SUNDAY-SCHOOL OF THE CHURCH OF GOD IN SOUTH ANDERSON, IND.
This picture was taken on Mothers' Day of this year. The number present at that time was 208. The attendance since that time has been larger than it was on this special occasion

Bro. J. S. Ludwig and his wife have the pastoral oversight of this congregation. They are both able ministers who know how to prevail with God in prayer and are not afraid of much hard work and self-denial. Brother Ludwig made an extraordinary success in business before he entered the ministry and now he applies the same methods of systematic effort, hard work, good judgment, and foresight to the work of the ministry along with humble dependence upon God. Brother and Sister Ludwig are highly respected by all who know them, because of their faithful labors, loyalty, and genuine worth.

Bro. E. F. DuCommun labored faithfully there as pastor for four years with success. For some months between the time of his departure and the time when Brother Ludwig became pastor the church was without a pastor, with the usual result that considerable ground was lost that had been gained. But since Brother Ludwig became pastor great advancement has been made. Some of the methods of work being employed are worthy of imitation.

Brother Ludwig began by making a thorough survey of his part of the city. With the aid of helpers he visited every home, learned the number of members, the number of children, whether or not the family attended any church, and who were favorable to the church of God. Of the 2260 homes visited it was found that more than a third attended no religious services. This survey afforded a "mailing list" and made intelligently directed efforts possible. To these more encouraging prospects special invitations were sent to attend the last winter's revival.

Personal work has been a big feature in this work. The pastors and their helpers make sometimes as many as one hundred and fifty calls a week. Also they have a circulating-library worker employed who spends the days visiting from house to house systematically, persuading people to read the religious books she lends them from the church library and inviting them to the meetings and their children to Sunday-school. The congregation have about 650 books in their circulating library. The book-worker, who makes nearly seventy-five calls a week, also finds many sick people whose addresses she gives to the pastor so he can visit them. The library work brings definite results and is considered one of the greatest avenues for the work.

But the work is not all done by the pastor or a few "workers." Brother Ludwig's theory is that every member of the church should be a worker. And he has pretty well succeeded in convincing his congregation of this. The pastor says he considers his business is not to waste his time merely going about saying encouraging things to his congregation. He assumes his special duty is to save the lost, and tells the members they should all help save the unsaved. In doing this they get encouraged themselves.

Brother and Sister Ludwig regard divine healing as the greatest phase of their work and God especially uses them in it. They answer many calls every day to pray for the sick and have had several miraculous cases of healing. The ministry of healing still attracts people to God's service as it did in the days of Jesus and his apostles. Among the diseases healed during a few months' time are blood-poisoning, erysipelis, tuberculosis, goiter, pneumonia, appendicitis, eczema, deafness, catarrh, neuritis, acute indigestion, and high blood-pressure.

During the revival last winter the house was crowded almost every night and sometimes large numbers were turned away. Eighty were at the altar for salvation during the three weeks' meeting. The regular mid-week prayer-

meeting has an attendance of one hundred and twenty-five. Children's meetings are held with an attendance of as many as sixty. Under the leadership of Sister Ruth Fisher a live young people's meeting is held every Sunday evening before the regular meeting.

A number of ministers have been raised up from this congregation, including two foreign missionaries—Miss Mamie Wallace to India, and Miss Ruth Fisher to Africa.

The church's finances are taken care of by the budget system and the work is prosperous in this respect. They contribute to the various phases of general church work besides supporting their local work. They have given much to the poor of their part of the city. Also they purposed more than $100 last winter for the Anderson Bible Training School.

Brother and Sister Ludwig are both graduates of the Anderson Bible Training School, as also are some of their assistants. During his time in the School Brother Ludwig also raised up a congregation at Ovid, Ind.

The greatest hindrance to the present growth of the work in South Anderson is that the place of worship is too small. The congregation contemplate building or enlarging as soon as possible. The present pastors are soon to take up gospel work in Omaha, Nebr., in connection with the Church Extension Board. But a capable pastor, Bro. A. L. Bradshaw, will assume the pastoral responsibility and we expect the work to continue to move forward under his energetic leadership.



F. G. Smith left a few days ago for Columbus, Ohio, where he will deliver a series of his lectures on Revelation.

J. W. Phelps returned Monday morning, September 2, from a trip to Indianapolis, Princeton, Winslow, and Terre Haute, Ind., where he gave missionary lectures.

H. A. Sherwood returned from Logansport, Ind., where he conducted a revival A goodly number were converted. Brother Sherwood is now busy with his school duties.

A large number of students enrolled in the A. B. T. S. on the first day of the school year. The prospects are that the coming year will be the best ever in the history of the school. Among the company of bright young men and women who have enrolled are three furloughed missionaries, namely Nellie Olson, Daisy Maiden, and Belle Watson.

Recently we received the following interesting letter: "Your papers (The Gospel Trumpet for the blind) have been a great comfort to the whole family, as my daughter can read to us as we sit in the twilight, when those of us who can see can not read without a light. I pray God's blessings upon the papers as they go into other homes, and upon those who make the papers possible."



I am now at Liberty to do evangelistic work in any field. Any one that is planning on a meeting and desires my help please write me at Bloomington, Ill. Earl L. Cook.

J. C. and Edith Millspaugh have resigned the pastorate at St. Elmo, Bingham, and Moccasin, Ill. Any one feeling led of the Lord to these places should get in touch with them before going to visit them.

Will not some minister come this way and help me out? I have much opposition. I have met but very few brethren in the church of God. Come to Hamlet or Ghio, N. C., and inquire for J. T. Stricklin. Or write to me. I live a mile from Ghio.

J. T. Stricklin.

I should like to correspond with any of the saints in the State or elsewhere whom the Lord might burden about the work here. There has been but little of the pure gospel preached at this place. A few who have the light have been meeting at my house a year for Sunday-school and prayer-meeting. About forty are enrolled in the Sunday-school.

We have bought a well-located lot for a church-building. We have no pastor or regular appointment, but feel that there are isolated saints who might move here, and by the cooperation of other interested ones we might be able in the near future to build a church-building and support a pastor. I pray God to burden your hearts about the work here, and by your prayers and cooperation we shall soon be able to have a public place of worship and a pastor, that we may be able to reach out and do more. We have started a church-building fund; have twenty dollars in the treasury.

Mrs. J. H. Meyer.

Sweet Water, Tex.

PRAYER REQUESTS

I am asking every reader to pray for me. I have to go to a State hospital.

Ohio.

Please pray that I may be healed. I have both lung and throat trouble.

M. L. Arey.

Please pray that my wife will recover from tuberculosis and heart trouble.

Ray Schirmer.

I ask for your prayers for a dear sister who is very badly afflicted with spinal trouble and nervousness.

A Sister in the Lord.

Will all the readers of the Trumpet please pray for my mother, who is affected with a growth on her neck which causes her considerable trouble?

Mrs. Chas. Beemer.

Gleanings

BY H. J. RAWLINSON

Don't feed strong meat, but milk, to babies. Don't club, but feed them.

Deal with men as you would want to be dealt with.

It is one thing to tell a man he is wrong and another thing to give a reason.

Fruit is always an evidence of what a thing is.

Plant tender plants carefully.

Tender seeds can't come up through clods.

Don't let people be at your feet; keep them at Jesus' feet.

Don't stretch yourself beyond your measure.

The Bible Training Schools

I am fully convinced that the Bible Training Schools are a grand institution in the hands of God for the advancement of his cause and kingdom, when under the control of spiritual men. I believe we have such men in the church of God. On two occasions this has been so forcibly brought to my mind and I take this opportunity of expressing myself. I shall endeavor to stir an interest in this work for the church of God. My reason is, I believe we should give God the very best. So if we can give him an intelligent trained mind along with a deep consecration to his service, so much the better; also the present day of education and great advancement demands it. Yours in his service, J. H. Pearson.

The Gospel Trumpet in Every Home

Are We in Earnest?

It is a notable fact that whenever God's people get in earnest about any special thing they can accomplish wonders. Now is a special time. The Subscription Campaign is a missionary work of the very first importance. It vitally concerns the home-base work, the keeping alive of the reformation fire, the creation of homeland cooperation, the development of missionary zeal. If the fire goes out at home, what then?

A Present Reformation

For years there has been a desire among thousands of God's people to see the pure New Testament church restored. It is being restored. Gradually, slowly sometimes, but surely, the church is emerging from the darkness of human theories and is shining with divine light. The most vital thing today is to keep God's whole truth ringing clear in all the land. The Gospel Trumpet is a vital part of this church reformation; if it is hindered, the whole work suffers.

FOUR GREAT LETTERS

These letters are worth reading. Note Brother McCraw's question as to whether we are as keen to get the wonderful truth of God before the people as we thought we were. Note Brother Gray's words on false economy. Brother Owens thinks we should be no striker against the Trumpet, and if all will boost as does Brother Campbell we shall

REACH THE GOAL—

"The Gospel Trumpet in the Home of Every Member of the Church of God"

A Challenge to the Church

A challenge? Yes, a challenge both to the church and to the ministry. We have talked about spreading the present truth and longed for a better way to reach the people. We have wished that the price of our literature could be reduced so that we could use more of it in our work, but have felt handicapped on account of high prices, although we knew that the high prices were not the fault of the publishers, but the result of abnormal conditions generally. We were ashamed almost to ask a person to subscribe for the Trumpet when the price was $4 a year, although we knew it cost that much to publish it. In short, we felt very much handicapped on account of high prices and wished for more favorable prices for gospel literature. Well, thank the Lord, they have come. Yes, sir, we can not find any excuse now, the only thing that I can see to do now is to get busy and take subscriptions for the Trumpet. The brethren at the Office have thrown down the gauntlet and we shall either have to respond wholeheartedly or simply sneak out the back way and thereby convince everybody that we never were half as keen to get this truth to the masses as we pretended to be.

A big man and a little man were having some words and the argument became so violent that some kind friends took hold of the big man and held him to prevent him from injuring the little man. While being held the big man insisted on being turned loose that he might wreak vengeance on the little man. In fact, it appeared that it would be very dangerous to turn him loose—a man that was as keen to fight as he was, and being so much larger too. But finally the little man insisted on them turning him loose, saying that he could take care of him. Finally, it being so hard to hold the big man, they turned him loose. After finding himself loose and the little man before him challenging him to "come on," the big man looked around and said, "Somebody had better hold me or I'll hurt him." No one interfered, but left him to do what he had appeared to want to do so very much; and with the little man closing in on him and, realizing now that it was either fight or run, the big man took to his heels, considering that to be the easiest way out of an embarrassing situation.

Now how much like the big man are we going to be? We said we wanted to get subscribers for the Trumpet, but we were being held back from our desire by the high prices. Now, we are turned loose. Do we want somebody to hold us? May God help us to be as plucky for the spread of this blessed evening light as we have pretended to be. I am sure that we do not want to be held, but will go into this campaign with much determination to win. The brethren at the Office have done their part. God bless them! I certainly do appreciate what they have done and I know that it was born out of a fervent desire to get the truth to those who need it; and I, for one, want to see this thing go through with victory.

We have adopted the "Red Bird" and "Blue Bird" plan here in Baltimore with much enthusiasm. Some testified last night

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Preach, Preach, Preach

I am burdened to see the subscription list to the Trumpet raised to 30,000 by January 1, 1923. Let us all get the burden for more subscriptions to the Trumpet and Young People's Friend. The Trumpet is the cleanest paper I ever saw. I have been a regular subscriber for thirty-one years this fall, and I just can not feel good and not read the Trumpet. I want to entreat all the evangelists and pastors to take this matter up and get all the subscriptions you can. The Trumpet is only $2 a year. We have several papers printed that are not one fifth the size of the Trumpet, yet cost from $1.50 to $2.50 a year and have a number of paid advertisements in them. The Trumpet carries no paid advertisements and I for one do not want it to become an advertising sheet for money. Let us keep it free from all such.

I can not imagine how a preacher of this gospel can fail to have the Trumpet a regular weekly visitor in their homes and keep in touch with the spirit of this reformation. I fear that among us there are preachers and saints who do not see the church of God exclusively. Let us awake to activity and get a zeal to spread this truth to all the world and feel that we have the last message to man, the last reformation that we shall ever see. I fear too many preachers are on a "strike." One of the qualifications of a preacher is that he be no striker (see 1 Tim. 3:3). We have labor strikers, but preachers' strikers are too frequent for the salvation of the lost world, so let us all get out of the strike. Preach, preach, preach. Get the Trumpet in all the homes possible, should be our motto. I feel I hear all the pure in heart and God-sent ministers say, "Amen!" So let us all get busy. I signed a card about fifteen days ago to get all the subscriptions to the Trumpet I could. I have secured five, and one to the Young People's Friend. Let us stir up ourselves. In Christian love, I am your saved brother for more subscriptions to our periodicals.

R. H. OWENS.

A Booster

A booster! Yes, I like to be a booster of a worthy project, and this project is so worthy that I want to be a full 100 per cent booster for it.

What is the project? To get the Gospel Trumpet, the very best religious paper in existence, in 10,000 new homes (and I hope we'll overrun the numbers, don't you?).

I repeat I'd like to be a full 100 PER CENT BOOSTER in this effort, for I'm in for it, all that there is in me.

Here are SOME reasons why I'm in such whole-hearted sympathy with the campaign:

1. *The Trumpet stands for ALL the truth of God's Word.*
2. *It stands for progress in Christian thought.*
3. *It fearlessly denounces sin wherever found, even in high places.*
4. *It exposes false religions.*
5. *It is a rich mine of spiritual truth.*
6. *It is pure, wholesome, good.*
7. *It enables one to keep in step and in line with the progress of a mighty reformation.*
8. *It contains the inspired messages of righteous men and women.*
9. *I have absolute confidence in the movement which it represents, and of which it is a VOICE.*
10. *I have observed that those who take the Trumpet prosper in the things of God—they can not do otherwise if they heed its teachings.*
11. *I have observed, too, that those who lose interest in the Trumpet, usually lose interest in the things of God.*

There is another reason, a very special reason, why I want to help in this effort. The Trumpet at $2 a year sounds good to me. I appreciate, too, "The Step of Faith" that induced the brethren at the Office to launch this campaign in the face of apparent loss.

I like to help in efforts of this kind because they are steps of faith and because they indicate real trust and dependency in God. William Carey once said, "Attempt great things for God and expect great things from him."

Yes, Brother Berry, you may count on me as a booster in this campaign. *J. E. CAMPBELL.*

17 Blackfriar's St., London, Ont.

Expensive Economy

"I know I should take the Trumpet and I wish I could, but it is out of the question. When I have paid my rent and grocery-bill and helped support the church and have given some to the missionaries, there is nothing left. Oh, I suppose I could take it if I would give less, but then the Lord's work is first and I feel gratified in my unselfishness in that I am willing to do without and save that much for the Lord."

Most of those who have accepted the gospel are poor and must economize. But there is an economy that does not pay. What would you think of a business man who economized by having no telephone in his office, or a merchant who would light his store with kerosene to save electric-light bills? Such economy would prove expensive. To one who wishes to succeed in God's service, the Gospel Trumpet is indispensable, and to do without it is expensive economy. Can you afford to do without the increased understanding of God's Word, the knowledge of God's dealings with his people, a deeper sympathy with the work, and the soul-benefits you receive therefrom for four cents a week? With most of us, the omission of a few luxuries will pay it, some must forego a few conveniences, and perhaps a few must sacrifice a few necessities to have it, but still it is expensive economy to do without it.

Do not comfort yourself in thinking your economy will help the cause. I predict that as the circulation of the Trumpet increases, the missionary offerings will increase in proportion. Watch the figures and see. Nor will the local work be injured thereby. I wish all who doubt this and all who believe it would give it a thorough test and see. Send in your subscription today, or give it to your pastor at the next service. *A. F. GRAY.*

A CHALLENGE TO THE CHURCH

(Continued from page 24)

at prayer-meeting that they were glad of this contest because it stirred them up to do more for the Lord. We decided to make every subscriber in the church count one point in the contest, and every subscriber outside of the church count five points. We also agreed that every outsider that subscribed for three months would count one point and every one for six months would count two points. We adopted this

(Continued on page 27)

A WORD TO PASTORS

Your prayers, interest, and cooperation are essential to success in this Campaign. It can not succeed without them. Wherever any one vitally interested visits a congregation and speaks on the matter the campaign goes forward enthusiastically. But we can not send a representative to every place, hence we appeal to you to speak on the subject and strive to get your congregation 100 per cent perfect on Gospel Trumpet subscriptions and to get as many subscriptions from those not now in the church as possible.

We are counting on the indorsement and cooperation of every pastor in this missionary campaign. The home base will be strengthened whenever the Trumpet goes into every home. It will benefit your local work more than any one else, because the benefits will come to the people of your congregation and vicinity. Therefore, let us pray and work to make it a great success.

Please report when your congregation is 100 per cent perfect on subscriptions.

Concerning Subscription Teams

A brother writes that he does not like the plan of having competing teams in this Gospel Trumpet Subscription Drive. He thinks it will create rivalry.

"To the pure all things are pure," says Paul; that is, pure people have to come under the same laws as others, but they do it with pure hearts and in pure ways instead of wrong ones. A worldly man competes in business in a worldly way, but a Christian competes in a Christian way. We can not get away from competition. Whether in business, or farming, or trades, or labor, or whatever it is, competition is here and saints have to meet it.

As to the forming of teams experience proves its value. It encourages activity, prayer, and ingenuity. It is good for the young saints, as it prepares them to meet outside competition in the Christian spirit. We are told to provoke one another to love and good works. The only way to do this is to do more than the other one. We have Sunday-school classes and students trying to win the most new scholars.

All we need to do is to keep filled with the Spirit and do all to the glory of God, and the little competition will only add zest to the campaign.

Ways of Working

Divide the town in the middle, let one team work one side and the other team the other side. Divide the names of those not taking the Trumpet in the town and give half to one team and half to the other.

Form pairs of workers to canvass certain sections of the town. In one town many of the business men subscribed when the workers canvassed them personally.

Let the captains meet every once in a while and have prayer with the teams and encourage them. This is a missionary work, a good work, a work for God.

Pulpit and Preacher

The Wide-Awake Preacher and His Church

BY CHARLES J. DECKER

A minister must be wide awake if he accomplishes very much for the Lord in these last days. He must be a man of much prayer. Without much prayer our vision becomes dim and we lose that divine touch, that deeper discernment which every minister must have if he makes a success.

We are not living in 1880, but in 1922. Things are undergoing a change. We do not see a team of oxen and lumber-wagon bumping over corduroy roads, but we see the automobile, the airship, and the electric car. Everything is on the move, is going forward, and will continue to progress until time is no longer. This reformation is moving forward and the wide-awake minister is not the fellow who is trailing along in the dust just behind the reformation, neither is he that fellow who is just a little too far ahead, but he is the minister who is right with the reformation.

A woman one time while walking along the street of a large city at twelve o'clock at night saw two bands of robbers, one band on each side of the street. She concluded to take the center of the street where she could have plenty of room and more freedom. It pays to keep in the middle of the road and in the center of God's will.

A wide-awake preacher will have a wide-awake congregation, as a rule. He will set them all to work according to their several ability and talents, as the Holy Spirit may lead. He also is a humble man, or woman, as the case may be. He is one who is constantly searching his own heart and trying to see himself as others see him and be as the Lord would have him to be. He is just as ready to forgive as he is to ask forgiveness. He is awake to the fact that God is depending on him for the salvation of eternity-bound souls. He feels the burden of his message. His congregation is growing in spirituality. Everything is handled in a spirit of love. No wonder even unsaved people remark how the work is growing. Nearly every one of the congregation takes the Gospel Trumpet. The minister is wide awake to the fact that the Trumpet in the homes of his congregation is doing an important work. It acts as a missionary in the homes and helps to keep things balanced. The saints are not only reading the Trumpet themselves, but are passing it on to the unsaved.

The wide-awake pastor teaches his congregation to give regularly to the support of God's work. Unless a congregation gives regularly to the work, they will not be as spiritual as they should be. The responsibility of regular giving should not be shouldered by just a few, which is many times the case, but every one should give regularly. Some one may say if people were as spiritual as they should be, they would have no trouble in giving. This may be true, but the fact is some people will never see their duty along this line unless the doctrine of New Testament giving is preached.

I knew of a sister one time who was saved, but she knew nothing about sanctification; she had never heard it preached. Yet she felt a craving for more spirituality and a deeper walk with God. Day after day she prayed God to give her something deeper than justification. One day while she was praying the glory came down and God sanctified her. It was not a great while afterwards when she heard sanctification preached as a second work of grace, but God had already given her that experience. Just because God sanctified her in this way is no reason why we should not preach sanctification. Most people will never be sanctified until sanctification is preached to them and they understand what it will do for them. Some people will never see the great blessing there is in systematic giving until it is preached and they try it out for themselves.

People must give regularly to God's work if they remain spiritual. There is in the world today a covetous spirit which is trying constantly to fasten itself upon the saints of God and hinder their spiritual progress. God wants a wide-awake ministry who will set forth the doctrines of the New Testament, not with a driving spirit, but with a melting spirit of love.

Paul said that in the last days perilous times shall come (2 Tim. 3:1-6). As that time is at hand, not only the ministry, but every saint, should be wide awake for God.

A Minister's Testimony

"A good while ago when I was fir saved" said a minister, "my wife w convinced that I ought to preach th gospel. It seemed like a great move make. But by and by after makin arrangements to go the time came last to say good-by. It was rainy an misty that morning and the cab drove u that was to take me away. I put on m street clothes, grasped the hand of m wife and said good-by and went ou When I was gone my wife sat down an wept tears of joy—joy that I had ha the courage and consecration to go wit God's gospel."

Thank God for such wives. Blesse doubly is the minister who has such wife for a helpmeet. —R. L. B.

Obituary

Crawford, Robert Wallace, was born i Armstrong Co., Pa., Dec. 27, 1849; and d parted this life September 5, 1922. H suffered for nearly two years with indige tion and heart trouble. He came with hi father and family to Oil City in 1869 an worked in the oil-field along Oil Creek f a goodly number of years. He was unite in marriage to Erie A. Hogg, Dec. 6, 188 To this union eight children were bor three sons and five daughters, one of whic preceded him to her heavenly home tw years ago. Father Crawford leaves hi wife and seven children, also three brotl ers and four sisters, to mourn the loss a good husband, father, and brother. H was converted in 1890 and lived a faithf Christian life. He was a regular attendar at Emlenton camp-meeting as long as h was able to go. Many there will remem ber him. Interment was made in the cem etery at Jameison's Corners. Father Craw ford and his wife were attracted to th evening light by a Gospel Trumpet tha was left at their home by a friend tha came on a visit.

Mrs. Robert W. Crawford.

Cockrill, Daisy (Stice), was born Jul 25, 1868, in Platt Co., Mo. She fell aslee June 11, 1922. She was united in marriag to Eugene Cockrill in December, 1890. T this union were born four children, tw boys and two girls. They survive he Her husband preceded her a number o years ago. She was converted when seven teen years of age, accepted this presen truth twenty-two years ago, and was faith ful until the end. She was a pillar in th church of God. Her life was a living mon ument for God. She was loved greatl by saints and outsiders. To know her wa to have confidence in her. She was al ways ready to do for the cause of Go what she could. Her own father said sh seemed more like a mother to him than daughter. Would to God I had a congre gation of a thousand like her. We mis her, but our loss is her gain, "for to b with Christ is far better." Sermon b writer from text, "She hath done what sh could."

E. H. Ahrendt.

Crippen, Marion A. (Cramer), was bor Jan. 13, 1842; died July 28, 1922, at Repub lic, Ohio. She was united in marriage t Daniel A. Crippen Aug. 20, 1859. To thi union were born twelve children. Her hus band and seven children are left to mour their loss. She was a noble Christia wife and mother. Sister Crippen gave he heart to God many years ago. She wa true until death. She died in triumph wit a living faith in God, saying she was read to meet her Savior. During her three year of sickness she exhorted many to get read to meet God. All who knew Mother Crip

A CHALLENGE TO THE CHURCH

(Continued from page 25)

lan in order to encourage the teams to get as many outside ubscribers as possible. Our goal in the church is "The Trumet in every home represented in the congregation." We have greed to make a present of a year's subscription to the Trumet to every family in the church that is not able to pay for themselves.

Brethren, may God stir our hearts to action in this matter. Every saint needs to read the Trumpet. Those who do not ead it are missing one of the best means of grace that God as provided for us. The Trumpet contains just what we eed so often, and it is a wonderful means of keeping us bound ogether. We naturally grow narrow when left to our own iews, and through the many writers in the Trumpet our views re broadened, and many good things that we or our preacher erhaps would never think of are brought to us. It is not ossible to estimate the value of the Trumpet to those who ead it regularly. The congregations everywhere should be ealous to put the Trumpet into the hands of every family in the church who are too poor to subscribe for it, and I hope that there will not be a saint in this light that will be without the good old Trumpet.

There also ought to be a great zeal stirred up to get our literature into the hands of those outside of the church, one that will never die until Jesus comes. It is our duty to "preach the gospel to every creature," and when we get our literature, including our periodicals, into the hands of those who will read it, we are in very truth preaching the gospel to them. Besides, there are many thousands that we will never have any other way to reach except through our literature, because they will not come to our meetings to hear the word preached. Therefore, it is our duty to take it to them. With the Trumpet at $2 a year we can reach many that we could not have reached before, and I do hope that the church with her ministry will awake to their blessed opportunity.

Let us go forth and evangelize this old world with the pure gospel. "Whom shall we send, and who will go for us?" Brother, sister, will you, like Isaiah, say, "Here um I; send me"? God grant it. *W. D. McCRAW.*

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en were impressed by her godly life. While 'e would keep her with us, yet we willngly let her go to enjoy the blessings vhich await her because of her faithfulness to God. Funeral service conducted y the writer. John Osborne.

Edwards, Susanna (Bryant), was born Sept. 20, 1852; died at Akron, Ind., Sept. 6, 1922. She was united in marriage Oct. 9, 1871, with Francis M. Edwards, who died May 25, 1898. There were born to his union four children, all of whom are deceased. She is survived by one sister nd one brother. Sister Edwards left testimony that she was ready to go. Service nd interment at Nicholls Cemetery, near Akron, conducted by the writer, assisted y A. C. Wischmeier. A. T. Rowe.

Miller, Harvey U., was born in Pulaski Co., Mo., Nov. 23, 1895; died at his home near Hooker, Mo., Aug. 29, 1922. Dec. 17, 919, he was married to Edna Ross, who vith one child survives him; he also has father and mother, five brothers, and two sisters, who mourn their great loss, which nost certainly is his eternal gain.

He lived a consistent Christian life from he time of his conversion and died in peace with God and his fellow man. The funeral service was conducted by the writer. The remains were laid to rest in the Goodall Cemetery. H. W. Reynolds.

Meeting Notices

CALIFORNIA

San Francisco, Cal.—Assembly October 12-15 at 1332 Vermont. L. E. Neal, of Oakland, and J. W. and Jennie Byers, of Fresno, are expected. E. F. DuCommun.

FLORIDA

Fort Meade, Fla.—State camp-meeting, October 20-29. Able ministers from abroad and at home will preach the gospel.
B. E. Warren.
Fort Meade, Fla., Box 132.

MICHIGAN

Muskegon Heights, Mich.—Assembly, October 6-15. This assembly is fast becoming the general assembly-meeting for the saints of western Michigan. No matter where you live, come and you will be provided for. All expenses will be met by the free-will offering plan. All boats and trains will be met if we are notified. The chapel and home are located at corner of Hackley Ave., and 5th St., Muskegon Heights. Bro. C. S. Bisler is expected, also other able ministers.
E. R. Owen.

Waidman, Mich.—Revival, beginning October 16 to continue indefinitely. Bro. Clyde Thompson and others are expected.
Elmer Coleman.

Greenville, Mich.—Revival to begin October 20. All the isolated saints and surrounding congregations are invited to cooperate with us. E. A. Austin.

WASHINGTON

Clarkston, Wash.—Revival, beginning November 5, to continue throughout the month. The date of the winter assembly will be November 21-30. S. H. Eddings, Evangelist.



ALABAMA

Birmingham, Ala.—The Alabama State camp-meeting this year was a glorious success. Many were in atteudance from all over the State and from Mississippi. Many others were kept away on account of the railroad strike. Nearly all of the ministers of the State were present, and enjoyed the sweet fellowship and unity that prevails among us. Bro. Fred Bruffett, of Kansas City, Mo., was the visiting evangelist. He was much used of the Lord, and was appreciated by all. Bro. J. R. Hale had charge of the bookstore and clerical work for the Gospel Trumpet Company, which was a great convenience and help to the saints. He also rendered valuable assistance in the services.

Victory prevailed throughout the meeting and many were at the altar from time to time seeking pardon, sanctification, and healing. Twenty-seven followed the Lord in baptism the last day of the meeting, and others were to follow on their return to their home congregations. The large tabernacle erected in July at a cost of $1,400 provided ample seating-space for the large crowds, and is so constructed that it is a credit to the city, and is appreciated by the business men of Birmingham. The current expenses were provided for by the iucome from the cafeteria and public collections.

The annual business session of the church was held on Thursday of the meeting. A new board of trustees were elected, and a drive launched to raise money to pay off the indebtedness ou the improvements on the camp-grounds. The Camp-ground Committee was dismissed, and the new board of trustees takes full control of all business matters. The financial report shows that the church is lagging on finances. Brethren! this work is ours as a whole (cooperatively) and we need to awake to our responsibility and duty, and send in money liberally to lift the present indebtedness. We need today (now) $1,500 to settle pressing obligations. That is a small amount for us all, if we act together. Send your donations to Lewis E. Hall, Treasurer, Trussville, Ala., R. D. 1. For detailed information about finances, write to J. L. Mitchell, 1300 Hayes Ave., Birmingham, Ala., who is chairman of the Board of Trustees.

The locatiou aud conveniences of our camp-ground make it an ideal place for a general Southern camp-meeting, and the saints and ministers of Alabama, Georgia, Florida, Mississippi, Louisiana, and Tennessee, are considering that move. Surely God would be pleased with it.

Aug. 10-19, 1923, is the date set for the next annual camp-meeting. Let all other meetings in the State be arrauged accordingly, and every congregation begin now to arrange to send their pastor equipped to enjoy the meeting.
1300 Hayes Ave. J. L. Mitchell.

ARKANSAS

Quitman, Ark., September 20.—I am glad to be able to report victory by the grace of God in the service and work of God. I left Ashland, Ky., for Quitman, Ark., July 7. I conducted a very precious meeting of two weeks' duratiou with the dear saints and local workers at Quitman. About seven found peace with God. Some were healed of bodily ailments and the church were encouraged and strengthened. I went from Quitman to the State camp-meeting at Hot Springs, where I met a number of faithful saints and ministers from different sections. The blessings of the meetings, fellowship, and association of those present were very much enjoyed and appreciated.

From Hot Springs I was called to Grubbs, Ark., to pray for a sick child, but God saw fit to take it. I preached its funeral service and remained about a week in night services. The young people especially showed interest in and appreciation for the services. From Grubbs I went to a place near Swifton and conducted about eleven days' services. A few souls found peace and victory over sin. From there I went to Bradford, where I appreciated the association and cooperation of a few faithful saints for four days. From there I came to Sidon, where I held

a short meeting in a Baptist meeting-house. While there I met my family and conveyed them to Quitman, where I will be permanently located, as the Lord seemed to be pleased to put it in my heart and in the hearts of the dear saints at Quitman and Pearson for me to oversee the work at each of these places. I will also do some local evangelistic work.

Brother Trimble and his wife will conduct a tent-meeting at Pearson, beginning October 29, to last indefinitely. All in reach are welcome and invited. We also have arranged to have an all-day ministerial assembly at the Quitman church on Saturday before each fifth Sunday, which will be followed by a meeting Sunday and Sunday night for the benefit of the church and general public. We especially urge all the ministers, deacons, and gospel workers in reach of Quitman to be present at these meetings. Your brother in Christ,

John A. Vance.

Hot Springs, Ark., September 25.—It has been about a year since I reported through the Trumpet. I spent nine months teaching school in my home district. School closed in March and since that time I have been almost entirely in gospel work. I visited the saints at Springfield, Ark., in April and enjoyed a few services with them. After that I was with my brother, F. L. Hurst, a few days in a meeting at Little Rock. In June I went to Holdenville, Okla., and stayed until the Arkansas State camp-meeting began, in Hot Springs. I enjoyed some good meetings in Oklahoma, and I certainly enjoyed the camp-meeting at Hot Springs, Ark.

September 4 I began meeting at Rush Fork Schoolhouse, twelve miles southwest of Hot Springs. Bro. John Thomas came a few days after the meeting began and was a great help in the meeting. Large crowds attended the services every night. Six souls were saved and baptized and many more were interested. The meeting continued two weeks.

From there, in company with Bro. Nathan C. McNeill, I went to Walnut Valley and held a week's meeting. Not much interest was shown in this meeting as we failed to have a supply of songbooks and had some other difficulties to face.

I am now attending a tent-meeting which my brother is holding in Hot Springs. This meeting has already been more to be than any meeting I have attended this year, for I have had the privilege of seeing almost all the boys and girls that I taught in the little school last winter saved. Some of them have moved closer to town and are now in reach of the church, where they can attend the regular services, which will be a great help to our young people's meetings.

I am determined to go all the way with the Lord and to stay in his work. Your saved brother, Elmer Hurst.

Paragould, Ark., September 20.—We left our home on the 24th of July for East Prairie, Mo., where we joined Sister Ora Scott in a revival, which lasted over three Sundays. Several were saved and sanctified and the church was much encouraged.

Sister Scott was a member of the Nazarene Church. A year or more ago she came in contact with the church of God people through reading some books published by the Gospel Trumpet Company. And hearing some preaching by different ministers of the church of God, she saw the one church and took her stand for it, and was ordained to the ministry in this meeting.

From East Prairie, we went to the southern Illinois camp-meeting, at West Frankfort, Ill. This was the best meeting we have been in for some time. There was sweet unity and fellowship among the ministry and saints.

From there, we went to the Mountain Grove (Mo.) camp-meeting, which was owned and blessed of God. Then we came home, and after a week's rest we began meeting at Sweet Moments, ten miles southwest of Paragould. Several found the Lord in this meeting and much good was accomplished. As the truth was preached people saw their privileges. Thirteen were baptized, with others to follow. The meeting closed with the ordinances of feet-washing and the Lord's Supper, which were enjoyed by all.

We shall have time to help in one or two other revivals if any one desires our services. J. H. and Fannie Ball.

COLORADO

Salida, Colo., September 20.—It has been some time since I reported through the Trumpet, but I have been busy for the Lord. On the first of September we began a revival here at Salida. Bro. M. J. Hooker and his wife, of Carthage, Mo., were the evangelists. God gave us success. There was perfect unity in the church and God began to work on sinners. There were twenty-five at the altar for salvation or sanctification. Almost all seemed to get the desire of their hearts. Nine were baptized and more are to be baptized soon. The last Sunday we observed the ordinances of the house of God. Twenty-seven happy saints took part in feet-washing and the Lord's Supper. God wonderfully blessed us. This was the first ordinance-meeting ever held here. One sister who had been sprinkled was not satisfied and came and was baptized. Many were won to the truth. Brethren, let us keep the truths of this reformation ringing clear so people will see the doctrine of the unity of God's people. We need a house of worship now. Pray for us. Yours in Christian love,

421 Park Ave. J. O. Murphy.

Denver, Colo., September 18.—We left Anderson immediately after the June camp-meeting and have been active in the Lord's great harvest-field most of the time since that date.

Accompanied by Bro. Emil Hollander, a student in the A. B. T. S., we drove through from Anderson to my old home in Missouri, spending almost a month in that community. We held services the first Sunday in July at Mount Pisgah, Brother Hollander preaching in the forenoon and the writer in the afternoon service. On the following Tuesday we began a meeting which continued over two Sundays, at the Benton Creek Schoolhouse. The Lord wonderfully blessed and the Holy Spirit did his work of convicting and saving souls. It was really a marvel to us how hard-hearted sinners would break down at the altar under the convicting power of the Holy Spirit and weep their sin out before God. To him be all praise and glory. All together there were sixteen at the altar for pardon and six consecrations for sanctification. On the last Sunday Bro. Matt Gorman administered the ordinance of baptism to thirteen humble followers of the Master. Sister Adie Gravat, who is laboring with Brother Gorman, preaching to and pastoring a number of congregations in that vicinity, rendered able service in this meeting both in the pulpit and at the altar. She is doing a very commendable work in that part of the Lord's vineyard. Multitudes are being called out under her powerful preaching.

It was a sad parting when Brother Hollander left to return to his home in New York City. We thank the Lord for giving us the privilege of attending the Kansas State camp-meeting, at Anthony. We enjoyed meeting and becoming better acquainted with the ministers of that State. Bro. W. E. Monk was used of the Lord in preaching to the great crowd that gathered at the tent each evening. After hearing a few of his messages, people could not fail to know just where they stood and what God required of them. About thirty were at the altar the last night. Bro. C. A. Hoffman has a good, clean work at Anthony.

After leaving Anthony, we preached once or twice at a number of places in Kansas and then came on to the western part of the State, where we spent two weeks visiting with my wife's parents.

From there we came on to Denver the first of September. After meeting with the congregation here and praying over the matter, we have decided that it is the Lord's will for us to take the oversight of the work here on the east side. There are a number of zealous, consecrated saints of God in the congregation and others who we are hoping will come out clear in this evening light. We have a parsonage and a good brick chapel with Sunday-school rooms, and are almost out of debt on them. Our Sunday-school averages about fifty at present, but we hope to increase our attendance to one hundred and fifty during the coming winter. We have a class of about twenty young people, some of whom are saved and zealous for the Lord. We are expecting great things from the Lord here.

We appreciate the cooperation and kind, fatherly counsel of Brother Mercer, pastor of the north-side congregation. We are all going to work hard and faithfully in Denver to evangelize this great city. Yours in Christ,

Gordon J. Morrison and Wife.

ILLINOIS

Dorrisville, Ill., September 23.—We can report victory through the name of the Lord. We are doing some local work at home at present. Our next meeting begins October 6 at Knoblick, Mo. The 25th of July, in company with my son, Willie Bridwell, I started to Hot Springs, Ark., to attend the State camp-meeting. We stopped two days at our old home at Bradford, where we had some precious services with the saints. We arrived at Hot Springs July 28. We can truly say this was one of the best camp-meetings we have been in at that place. While we presented scriptures on the church as the bride of Christ one sister who had been preaching for the Nazarenes for twelve or fifteen years had the light flashed upon her soul and she began shouting, "I see the light!" We had to quit preaching and

make an altar. Several came forward and obtained the blessing they were seeking.

From Hot Springs, in company with Brother and Sister D. G. Trimble, we motored to Fordyce, where we were with the congregation two nights, which is located about six miles from Fordyce. We had good interest. Bro. I. M. Hedden was to begin meeting in two days after we were there. We motored from this place to Oak Grove, La., where we were in the northern Louisiana camp-meeting. This was a success for the Lord. The Lord used the ministers to preach his word with authority. Bro. C. W. Smith was ordained to the ministry. He had practised medicine for seventeen years, but found a better way. So he laid aside his medicine and is preaching and practising divine healing. The Lord manifested himself in healing. We prayed for a brother who was shaking with a chill. The Lord took it away instantly. He arose and testified to what the Lord had done for him.

We were in a meeting at Myron, Ark., with Bro. James Ivy and Brother Ross. This was a brush-arbor meeting. People came ten or twelve miles to hear the word. Old men shed tears because of conviction. We feel that many people received light, if they will only walk in it. They desired that we spend a month in that part next year. We are encouraged to press the battle on. We need your prayers. Your brother in Christ,

A. Q. Bridwell.

Chicago, Ill., September 19.—We are glad that again we are able to report the working of the Spirit in Chicago. Souls are still being born into the church and the work is moving on to the glory of God.

A few Sundays ago we had baptismal and ordinance services. Seven or eight were baptized and a goodly number were in the ordinance service. This baptismal service seemed to be the most sacred one we have had so far. All could feel the presence of the Holy Spirit and those baptized seemed to have a very full portion of the Spirit. One was a young man whom the Lord worked wonderfully with in helping him to see after he had lost the sight of his eyes. When the saints got in touch with him, they labored with him earnestly with such successful results that both he and his mother found the Savior, claimed him as their own, and were both baptized the same Sunday. Oh! how he rejoiced when his mother went down into the pool, and all the saints rejoiced when he went down shouting and praising God.

The Home Mission Workers' circle is on the forward move to swell their treasury. They are and have been carrying on a rummage sale in the basement floor of Sister Moffett's flat-building, and have been very successful in their undertaking.

The Sunday-school Bible Training-School, and young people's meeting are carried on regularly and are doing what they can to prepare our young people for service.

Chicago saints are very happy when we see our young ministers go into other fields and do service for the Master. Among those who went away are, Sister Ada Perkins to Lansing Mich., and Sister Rosa Burton to Flint, Mich.

We are also glad to welcome home again our dear Sisters Eliz Peters, Clara Randall, and Pearlie Ferguson, who returned from the Middlesex camp-meeting.

Any brother or sister capable of teaching music and leading the song service in the church and desiring such a position might write to our pastor, as we are in need of such help.

Pray much for the work here, for we mean to go right on regardless of the cost. Yours in Christ,

Lucile E. Pitts.

3819 Rhoades Ave.

St. Elmo, Ill.—It is a great pleasure for us again to report through the columns of the dear old Gospel Trumpet, which has brought so much sunshine to our home, and led many to accept the Lord. It has been a source of pleasure to our hearts to read the columns of our church paper and to pray for the dear brethren and coworkers at Anderson. Oh, how many times our hearts have rejoiced as we read some of the good items that have been contributed by some of God's dear children, and how we rejoice when we know that the Lord is so near and his saints are so dear! We rejoice because we have found the pearl of great price and have sold everything and bought it.

Our first quarterly meeting of the southern Illinois ministers accomplished much good and the brethren who missed this meeting will have something to regret. From the beginning the presence of the Lord was felt, and the praises began to ascend to heaven. Prayers went up for the ones who brought the messages and the heavenly manna began to fall upon the happy saints and rejoicing was the result as our hearts flowed together. Brethren, this is one of the most profitable things I know of to keep down suspicion from among the ministers and to bring a closer cooperation. We always love each other when we truly understand.

Ministers present were, Chas. O. Lee, C. H. Featherston, M. J. Campbell, E. L. Voigt, S. J. Miller, George Earnest, Edna Earnest, J. R. Tackett, J. W. Williams, A. L. Childress and the pastors.

Our next quarterly meeting will be at Mount Vernon, December 12, 13, 14. Let all the ministers and gospel workers in reach of this meeting be present. Yours for the full gospel to the whole world.

J. C. and Edith Millspaugh.

INDIANA

Anderson, Ind., September 22.—Since the Anderson Bible Training-School closed the first of last June, it has been my good pleasure to be in four camp-meetings. The first one was the Anderson meeting and there is no use to say much about it, for we are all agreed that it was the best meeting ever held on these famous grounds.

My first camp-meeting after the Anderson meeting was at Hickory, N. C., "way down in sunny Carolina where the sweet Magnolias bloom." In common with other meetings, this meeting was somewhat hindered because of financial conditions. But all things considered, I think this meeting should be listed as a successful one. If I remember correctly, about thirty were at the altar for spiritual help. The saints there have a beautiful, well-kept camp-ground that is a credit to the church and to the little city. It testifies in behalf of Brother Shinn, the previous pastor. Bro. G. H. Pye and his splendid wife, present pastors, extended to me much kindness, for which I pray God's blessings upon them. They are loved by their people, with whom they are laboring diligently to promote Zion's cause. I fully enjoyed my labors among the hospitable dwellers in the Southland. It was a joy to labor with such ministerial brethren as Brothers Pye, Shinn, Rankan, Chewning, Lundy, Newell, Pendleton, and others whose names I can not just now recall.

My next camp-meeting was at Flat, Mo., down in the Ozarks, the land of my nativity. This meeting partakes largely of the local nature. It is several miles from the railroad, but has a large local attendance. God manifested his presence in a wonderful way in this meeting. Great showers of glory came down and hard-hearted sinners melted under the convicting Spirit of God. On the last Saturday night of the meeting fifty souls were at the altar at one time. Many of them were hoary-headed men who had never made a profession of religion. About ninety were at the altar during the meeting. This resulted, not so much from pulpit preaching, but from pew praying. Mere preaching without unceasing prayers is conspicuously feeble. May God bless these new converts and establish them in his grace. Bro. E. A. Odell, who is pastor at Flat and points near by, has a large influence among the people of that section, among whom he has labored for several years. I was glad to meet and labor in this meeting with a number of brethren in the ministry whom I have known since my conversion.

At the close of the Flat camp-meeting I came home for one day and then went up into Michigan, where they produce celery, sugar-beets, and good camp-meetings. The meeting in question was at St. Louis. This was my first preaching-trip in Michigan, but I hope it will not be the last. I like the people up there. They are a kind-hearted group. They treated me better than I did them. They listened to my appeals in behalf of the A. B. T. S. and then made me glad by pledging $800 towards its support. Thank God! Some think I talk too much about the A. B. T. S., but "out of the abundance of the heart the mouth speaketh." A man has a right to talk about a thing he loves, so I am going to keep on talking. I love the A. B. T. S., not because it is a school, but because it is God's school. It stands four-square for the reformation, and I believe in the reformation. If I have a proper sense of things, the great need of our work today is Spirit-filled preachers, and in its humble way the A. B. T. S. is helping supply this need. Those who purposed money for the School in the camp-meetings where I have been this summer should send their remittance to the School, making mention that it is in payment of such purpose to insure proper credit. But another word about the St. Louis camp-meeting. The saints own a beautiful camp-ground two miles from the city. Fine water, ample shade, well-kept building, and concrete walks are features that make this a most desirable place to be. Our beloved editor, Brother Smith, carried a heavy part of the preaching responsibility. He is a congenial fellow to labor with, as many know. He is held in high regard in Michigan by those who have known him from boyhood. I counted it a

privilege to become better acquainted and labor with Brother E. C. Grice, the pastor at St. Louis. He is a magnanimous little fellow and deserves and holds the good will of those who know him. In fact, I like the whole group of Michigan preachers whom I met in St. Louis.

After I returned from Michigan I took my family and motored down to Missouri for a little vacation, the first I have had since coming to Anderson nearly four years ago. While I was there the saints had an all-day meeting and old-fashioned basket-dinner and baptizing at the country schoolhouse where I used to go to school and where I was saved. About four hundred people gathered and in the afternoon I preached to them under the walnut-trees where I played when I was a boy. Sister Addie Gravatt preached in the forenoon. She and Bro. W. M. Gorman and Bro. C. C. Roberts are laboring zealously for the cause in that section. While I was in the Ozarks I took sick with what the doctor called the walking typhoid, with the emphasis on the typhoid. My nerves went to pieces also. I suffered intensely and one night it seemed that my time had come to go. We had prayer and telegraphed to Anderson for prayer and the dear Lord touched my body instantly and removed every pain and drove the fever away. I got up the next day and have not felt a pain since. Praise the matchless name of Jesus! How it pays to trust him!

I am now at home getting ready for School to open next week. Prospects are bright for a glorious year. Pray that I keep humble. Faithfully yours,

J. A. Morrison.

Muncie, Ind., September 19.—The congregation at Muncie is on the firing-line and God is rewarding our efforts with the salvation of souls. While we can not report that the work is growing by leaps and bounds, yet as we look back and see how God has brought us from a mere handful of about twelve or fifteen souls three and one half years ago to about sixty at this present time who are out clean and clear for God, we are made to praise his great name for this steady growth and that the work is clean.

During the month of August we had the use of a small tent and as it was too small for a centrally located meeting we felt we would try a meeting in one of the suburbs, so set the tent in the extreme south side of the city. God wonderfully blessed and did more than we were really expecting. The interest was high and more people came than could possibly get in the tent. Sixteen came forward for salvation and we can see that seed was sown that is going to be for the lasting good of the work here.

We are feeling very much the need of a larger and more convenient meeting-house as our house is small, only seating about two hundred persons. For Sunday-school and Sunday night services we are already cramped for room and the congregation is looking forward to the building of a better house in the near future. Yours in the Master's service,

H. F. Allen.

KANSAS

Hutchinson, Kans., September 19.—The Lord is doing great things for us in Hutchinson, Kans., and the future looks bright for the church here. Since March of this year we have occupied a house of worship formerly used by another church. It is located in the heart of the city and can be reached by street-cars from most parts of the town and is also on pavement, making it easy to be reached by automobiles.

In June, Bro. P. G. Nelson, a minister who has received and accepted light on sanctification and divine healing, held a meeting here and one big feature of the meeting was prayer for the sick. Many that were blind received sight, deaf were restored to hearing, lame leaped for joy, cancers were removed, paralytics were made normal, and many, many other afflictions, too numerous to mention, were healed in answer to prayer. The church of God was the only church to stand by Brother Nelson and assist him. Almost all others stood away and criticized. This being the case, many have come to us since those meetings for help. Calls come daily from all parts of the city and also surrounding towns for prayer, many whom we have never met or seen before. Oh, it is wonderful, the results of those meetings. We have had a hard pull to get the work started here, on account of the few saints being poor, and we prayed earnestly for two years or more for a mighty revival and we feel that the Lord answered prayer when he sent Brother Nelson to Hutchinson. We never could have financed a meeting of its kind, but could do our part and had our perfect freedom. Brother Nelson is certainly a man of God and is being wonderfully used in salvation work and healing.

Our Wednesday evening prayer services are well attended by earnest worshipers from almost all denominations. It would do you good to hear their testimonies to their new-found faith in God. A number have already taken their stand with us and others are following. One feature of our congregation is friendliness with all. Never a one comes to our services without receiving a hearty hand-shake and a cordial invitation to return. Many remarks from outside have been made in regard to this and, of course, others come, also, feeling welcomed.

New faces appear in every service. Of late from one to four wheel-chairs are present at almost every service. At the altar call some one responds either for salvation, sanctification, or healing. Friday evenings are devoted to talks on faith and healing, testimonies to healing and answers to prayer, and prayers for the sick. As a result there have been many wonderful cases of healing, of which space will not permit mention. One evening a week will be given to cottage prayer-services in different parts of the city.

Only a few months ago our young people numbered six or eight and now our attendance is twenty or twenty-three. All are saved but two or three, and they give in bright testimonies of saving and keeping grace. It would cause you to rejoice to hear some of these dear young people who have had little religious teaching tell of their answers to prayer for afflictions and deliverances in time of temptation and trials.

An intense interest is shown in our young people's meetings, which are even better attended than the Sunday-school. We have organized a Bible training-class for the winter and fourteen of our young people are taking part. Young people, take courage, with faithfulness there are results. I invited one young man over and over again and finally he came and in a few months was saved and sanctified and is now a great help to our young people's meeting and feels his call to the ministry. This is the result of perseverance. We are making special efforts to get more young people interested.

O soul, whoever you are, if you are saved, there is a work for you to do. Improve the opportunities. The world needs you, and how can you deny them?

Bro. C. S. McAlister is our pastor and is doing a good work here. Pray for us. Yours saved and under the blood,

Floyed Hayley.

KENTUCKY

Hickman, Ky., September 22.—Since my last report the Lord has blessed me in my labor for lost souls. Our meeting at Lynville, Ky., was blessed of the Lord. I telephoned to Bro. Ed. Harding, at Cairo, Ill. He came, stayed with me part of the meeting, and rendered good service. We had large crowds; five or six hundred at night was estimated. Five or six professed faith in Christ. There were several consecrations. The meeting went on about a week longer after Brother Harding left to join his wife in another meeting. On the last Sunday of the meeting the Lord wonderfully poured out his Spirit upon us and shouts and praises went up to God.

From there I went to a place near Fulton, Ky., where Brother and Sister Morris live. I preached some and baptized three of Sister Morris' boys. I go there once a month and preach. The Lord is helping us to get people interested in the truth. After I spent a few days at home I went to Blytheville, Ark. I drove through in a car and took two of my daughters with me to help me sing, and began meeting in the tent. Crowds began to increase until the tent would not hold the people. I wrote back to Hickman for Brother Sullens to come to help in the singing. He is a singing teacher who has just accepted the truth. He was there in a few days. We were glad to see Brother Hall, of Troy, Tenn., with us a few services. The altar began to fill with seekers. Many wept and confessed their sins and the Lord forgave. One night five or six were saved. During the meeting twenty-two professed faith in Christ, five or six sanctification, and sixteen were baptized. The meeting went on about three weeks. The people did not want it to close. The last night of the meeting as we sang the song No More Good-by, and bid the saints good-by, our hearts were made to weep to part with those we love, but when we look beyond our tears and shadows our hearts rejoice to know that there will be no good-bys over there.

I have taken the oversight of the work at Blytheville. Pray for me that I keep humble and at my Master's feet where I can hear him say when my work is done, "Come, ye blessed, a crown ye have won." Your brother for lost souls saved today under the blood,

E. P. Wright.

Main St. 313.

Vaughns Mill, Ky., September 23.—I have been very busy in the service of the Lord this year. From January until April I visited the congregations where we labored last year. Since that time we have been doing evangelistic work. Our first revival was held at Baptist, Ky. This

was a very precious meeting. Several were at the altar, who seemed to get help from God, and the church was very much edified.

From here we went to Campton, in company with Bros. I. T. Sams and Willie Bruer. This is a new field, but God blessed the truth and many friends were won and several came out and took their stand for God. The outlook is good at Campton, for they have a large school which is attended from all over the State. We expect to return to this place the first of November to begin a revival. Our next meeting was at Pomeroyton. Here my wife and I joined Brothers Green, Trimble, and Jeff Prophet in a glorious meeting. This was a very precious meeting. The church was much edified.

From here I went to Josepene, Ky., to begin a meeting, which was held over three Sundays. A number were saved. One sister got sanctified. God made his word very effectual. A great many requested prayer at the close of the meeting.

From here I went to the Winchester camp-meeting, where I met many of the dear saints of God. This was believed to be the best camp-meeting ever held on those grounds. I next went to Stonewall for a few days' meeting. God did wonderfully bless. There were about ten at the altar for pardon and a number were sanctified. There are about twenty saints in light at this place, who were much encouraged. Fifteen followed the Lord in baptism and the ordinances of the Lord's house were observed by twenty-nine happy saints, who lifted their voices in praises to their Maker.

After this meeting we went to Boyers Chapel and began meeting in Bro. Samuel Jenkins' barn. Brother Jenkins is a good friend to the truth. God is blessing in this meeting. Bro. Lang Rankin, from Winchester, Ky., has joined us in this meeting. God is blessing his word. Several souls have found the Lord in pardon and a number in sanctification. Pray for us that we keep humble and do his will.

J. A. Cosby.

LOUISIANA

Boyce, La., September 25.—We came to Sharp, La., a year ago. We found the work without a pastor. We have not done any great things, but we are doing what we can in the spirit of meekness. We have a very good Sunday-school and prayer-meeting. Our revival was held by Bro. D. G. Trimble and his wife, and it was a real good meeting all the way through. The church was helped and sinners got saved. Some believers were sanctified and some of the worst men in the country were convicted and they confessed their wicked life.

The preaching was right to the point, also the songs were real spiritual and helped out in the meeting a great deal. There was only one thing about the meeting that did not suit and that was that the meeting closed too soon. We intended to go on another week, but Brother and Sister Trimble were so pressed with work at other places they had to go. We all want them with us next summer. Any one desiring a meeting would do well to obtain Brother and Sister Trimble.

We have been in several meetings this summer. One at Simpson, La., with Bro. J. D. Ferrill, was good in many ways. Souls were saved and the sick were healed, and on Missionary day $31 was made up for the cause of missions.

We held a ten days' meeting at Marthaville, La. This meeting was not what we hoped for, but some good was done. We have just closed a meeting with B. M. Teekell at Simms, La. This practically is a new field and was a seed-sowing time; nevertheless, some were saved and a real good interest was manifested throughout the meeting. We keep busy all the time for the Lord. We do not find any trouble in getting a job. Pray for me that I stay true and humble. O brother, you who have been called to the work and are not doing all you can, just look on the fields and see how white they are. And you who are not called to go, you are called to send that one who is called. I remain your saved brother in Christ,

J. B. Weir.

Simpson, La., September 21.—I am at home again after a three months' stay in the Lord's service. I left home the 14th of June for the Anderson camp-meeting. I certainly appreciated the privilege of seeing our national camp-meeting. I had not been there since 1907. There had been many changes and improvements made since then. At that time they held the meeting under a large canvas tabernacle. Meals were served in the Trumpet Home. Now there are the large chapel, tabernacle, and cafeteria, all so conveniently arranged. Also the Gospel Trumpet Office was down in the city in a rented building then. But now to see the large adequate Office-building modernly equipped right there, the beautiful grounds, and the many other improvements afforded me much pleasure and satisfaction. I rejoiced to meet the many precious brethren, some that I had met before, others that I had read of in the Trumpet; and to hear them preach the word with the Holy Spirit's power was truly a feast to my soul.

I left Anderson for my summer's field of labor. Bro. S. M. Hilbun had arranged that I spend the most of the time with him, in the eastern part of Mississippi, but the calls were so many and laborers so few that we could not be together as much as we thought or had planned.

Our first meeting was at Laurel, which began the first of July, and was to last two weeks, but at the end of the two weeks the interest was so good that we thought best to continue the meeting another week, which we did with good interest. This meeting was held in a tent, in the cotton-mill part of the city. This was a new place for the truth. It was estimated that twenty-five or thirty were won to the truth and saved.

There is a precious little body of saints at Laurel earnestly contending for the faith, with Bro. R. L. Erwin as their pastor.

Owing to the meeting continuing over a third week here, one of us was obliged to leave and start the meeting at Brother Hilbun's home, near Taylorsville, which was to start the 14th. Brother Hilbun went and started the meeting and I went there later and he returned to Laurel and finished the meeting there and I finished the one at his home. Notwithstanding some false reports that had been circulated on us here at Taylorsville, we had a most precious meeting. Six were saved and baptized. One man that was very rough and had not been in church in seven years was most gloriously saved and cleaned up for God.

On Tuesday Brother Hilbun went on to Ellisville to pitch the tent and start meeting. I closed meeting at Taylorsville Tuesday night and went next day to join Brother Hilbun. Here we had a good meeting. This is, practically speaking, a new place for the truth. Bro. A. E. Adcock moved into this community a few years ago and his holy life and influence won the confidence of the people. He got Brother Hilbun to come there and hold meeting two years ago. Brother Hilbun has been going there to preach ever since, and through their faithful efforts several souls had been saved. At this meeting eight more were saved and added to their number, which made a thriving little church, consisting of some of the leading people of the community. Twenty-three took part in a most precious ordinance service.

From there I went to the Dixon camp-meeting. Among the ministers present were Sister Livona Shepherd, Bro. G. B. Walters and his wife, Bros. Tommie Mayo, and W. P. Germany; also many saints and people came from a distance. In some respects this meeting was considered the best in several years. About twenty were saved and twelve baptized. About forty took part in the ordinance service.

Sister Shepherd and I went from there to House and had a week's meeting with good interest. Five were saved. I then went to Meridian and was with the church one night there. Here I preached to a very interesting little congregation of saints. This work has been under the care of Bros. G. B. Walters and T. M. Mayo, but Brother Walters has lately resigned and the work is mostly left for Brother Mayo to see after.

I went from there to Bluff Springs. This is the home of Bro. W. P. Germany, who is pastor. He has a thriving little congregation of saints who are zealous for the cause of God. Here we met Brother Best, of Alabama, and can truly say that his good humble spirit made our association together most pleasant. Also his earnestness and faithfulness in declaring the whole counsel of God to the people in the meeting won for him high esteem and the appreciation of all. Also Sister Shepherd rendered valuable service in this meeting.

On Sunday, September 3, which was the last day of the meeting, Bro. T. M. Mayo, of Meridian, came and was ordained by the laying-on of hands and prayer by the ministers present. Brother Mayo is a promising young minister, who, we trust, will always be humble so God can make him a power in his hands.

This meeting was fairly good. Some were saved, some reclaimed, and some sanctified and healed. I left Sunday and came to Laurel, where I met Brother Hilbun again and went out to his home with him for a few days. Then I went to Ellisville and had meeting there from Friday night to Sunday night. Four were saved, and three baptized. I came back to Laurel Monday, September 11, and preached my farewell sermon. They expressed their appreciation for my labors.

I want to say that I can recommend Bro. S. M. Hilbun as being a good, sincere, consecrated, worthy minister. He is practically giving all his time to the gospel

work and needs the financial cooperation of the saints so he will not be hindered. He is pushing out in some new fields, which makes it a little hard on him.

Yours for the lost,
Willie H. Jackson.

MISSISSIPPI

Lumberton, Miss., September 15.—I am at home again for a short time to gather my crop. Since July 22 I have been holding meetings at the following places. The first was our home meeting (Byrd Line) which was a feast of good things. The Lord used Bro. A. S. Jones and my daughter, Evie Trammell, in preaching his word. Seven were baptized.

I went from here to Drew, Miss., where I found Bro. Roger Boone anxiously awaiting my arrival. This was a new field. Sister Clyde Keen helped in this meeting. The Lord blessed his word, and many took their stand for the truth. From here we went to Midway, eight miles west of Vaiden, and held meetings one week and baptized five. From there we went eight miles east of West, where we found the people eagerly waiting for the truth. God blessed and saved a few souls in this meeting. Six were baptized at this place. We left the saints rejoicing with a high tone of spirituality.

From here we went to Good Hope, where I found Bro. Grady Montague breaking the bread of life. We were here only for a few days. We baptized two. From here I went to Smallwood, near my old home, and Brother Grady went home. Here I met many of my old friends and relatives. We had large crowds. Often many hands were raised for prayer. Only one was baptized at this place. Others were almost persuaded. At the close of this meeting we met at the old Mount Nebo Cemetery, where there has been no house for years, but all hands joined together and cleaned off the ground and renewed the graves, as many as could be located. After the work was done, and lunch served, I had the privilege of standing within a few feet of where I was converted at twelve years of age, thirty-eight years ago. I used Psa. 116:12 as a text for my farewell message at this place. I also held three services at Hinze.

Almost all of the places I have named are without a pastor, and have been badly neglected. Many expressed the belief that these meetings were the best ever held at their place, and desired my return this fall to hold them another meeting. God bless these dear people and send some one if I can not go. However, I mean to return if I can meet some obligations and get my hands loosed in time. Pray for me. H. M. Breazeale.

Avera, Miss., September 18.—For more than four years we lived in Indianapolis, Ind. There we labored in the salvation of the lost and the upbuilding of the work. After talking with the Lord over the matter, we decided that it would be pleasing to him for us to move out into some new field, so we sold out all we had and asked God to show us the way. About the first of June I came to St. Louis, Mo., and met with many dear ones whom I had known for years. This is Bro. M. M. Naylor's congregation. I began a revival there. It continued for three weeks. I preached each night. The Lord blessed his precious truth. Nine were saved and about eight sanctified. Five followed the Lord in baptism and about one hundred in the observing of the Lord's Supper and feet-washing. The church was encouraged and many friends were won to the truth.

From there I came to Dewmaine, Ill. There I met Bro. G. P. Sullivan, of Augusta, Ga. We began a meeting there which lasted for eleven nights. Three were saved and many that needed spiritual help were made stronger. Bro. J. B. Walker, their pastor, as well as others, was wonderfully encouraged. God poured out his Spirit in each service and the meeting closed with hearts rejoicing in the Lord.

From there I came south, from where I had been absent for nearly five years. After reaching Pachuta, I was engaged in the summer tent-meeting with Bro. J. M. Reed, from Laurel, Miss. The Lord blessed in the meeting. Thirteen were saved and added to the church. Seven were baptized and about twenty-five took part in feet-washing and the Lord's Supper. They are moving along well under the care of Brother and Sister H. P. Stevens.

From this meeting my wife and I went to Sumrall, where I used to pastor some years ago. There we met our little flock again. We had a few nights' meeting with them. The Lord saved three. Then we came to Hattiesburg and stopped over with the body of saints a few nights and gave a few talks of encouragement, for which all seemed to be very thankful. From there I came to Avera for my next field of labor. I have been here only one week and I am truly thankful for the power of the Holy Ghost. I am now engaged in conducting a five weeks' revival and hope for a great harvest in this meeting. I mean to keep clear. Pray for us. Any one desiring our evangelistic help (colored) may address us at Pachuta for the coming month. Your coworking evangelists, J. J. Jamerson and Wife.

MISSOURI

Hooker, Mo., September 18.—The work at this place is gradually building up. We feel God's hand is upon the work here. The lives of the saints here are convincing others of the saving and keeping power of God. The Sunday-school is in a prosperous condition, having about sixty as an average attendance.

We have recently closed a very profitable meeting at this place. It was a great source of encouragement to the church, and a blessing to the people of this community.

Bro. E. A. Odell, of Flat, Mo., and Bro. J. C. Woods, of Rolla, Mo., rendered some valuable assistance in this meeting. Their labor was highly appreciated.

Last Sunday, September 17, we enjoyed an all-day meeting. The ordinances of the Lord's Supper and feet-washing were observed. Thirty-seven happy saints participated in them.

When these services were closed, we then went to the beautiful stream, the Big Piney River, where eight happy converts were baptized.

Dear brethren, let us all be faithful in the precious service of Christ. "Soon we shall rest from our labor." Yours in Christ, H. W. Reynolds.

OHIO

Springfield, Ohio.—The Ohio State camp-meeting held at Springfield, Ohio, August 4-14, was one of the best ever held on these grounds. It was owned and blessed of the Lord, who poured out his Spirit upon the people, which caused many sinners to turn to God, while the saints shouted and rejoiced as the Holy Ghost fell upon his children in sanctifying and healing power. One thing that made this meeting such a heavenly place was the sweet spirit of unity that prevailed among the people of God. It was a common saying among the people, "This is the best meeting I ever was in."

Bro. B. E. Warren and his wife, from Florida, were with us and labored much in the meeting. Brother Warren has never missed a meeting on these grounds, and we hope he never shall while he lives. Bro. W. F. Chappel came on the first Monday and was much used in preaching the word, which moved many souls to God. Bro. John L. Williams, of Cleveland, Ohio, was with us for two days and delivered several soul-stirring messages. Bro. R. A. Walling and a goodly number of other Ohio ministers were present and were used of the Lord in the meeting.

Never before did we have such a large attendance during the entire meeting. It was estimated that one thousand persons camped on the grounds on the last Saturday night. All expenses of the meeting were covered and a good payment was made on the debt on the grounds. Only $4,500 remains to be paid on the grounds and we expect to see that paid before the next camp-meeting, which will be the first Friday in August, 1923. It was decided to ask each member of the church of God in Ohio to send in one dollar or more during the next year to C. A. Geise, of Lima, Ohio, who is our treasurer. Brethren in Ohio, if you will do this, we can pay off this $4,500 and have some money to erect a new dormitory, which we are in need of.

1418 Maiden Lane. C. E. Byers.

Upon books the collective education of the race depends; they are the sole instruments of registering, perpetuating, and transmitting thought.

—*H. Rogers.*

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How to Reach the Goal

Plans that Will Make It Easy to Do This

This subscription campaign is a missionary effort the object of which is to place the Gospel Trumpet in every home where there is a true Christian and to place it in 10,000 new homes.

Just now the most important thing is to create in the heart of every one of us the determination to win in this campaign. The will to win, to succeed, is the starting-point of victory, of success. We can, if we will, by God's help. God wants this campaign to succeed. It is his divine will that the paper which stands for his cause, his work, and his way, be in the home of all who know him and love him. It is his divine will that thousands more, who now are strangers to his love and truth, receive it in their homes. No one questions this. Now is it *our will*, through God's grace, to realize the goal? There is only one way to win, and that is to pray and work to that end.

Let us take a look at our resources, note what they are, and see how they can be used.

1. There are 16,000 subscribers to the Gospel Trumpet. Half of them could subscribe for some other person for a year ($2) without any sacrifice whatever. In one week after they paid the $2 to send fifty-two issues of the Trumpet, each one filled with gospel truth, to some relative or friend, they would not know the difference. One half of 16,000 is 8,000, which added to 16,000 would raise our list at once to 24,000. As we say, this can be done, and done easily, if we will.

2. There are 1,200 ministers enrolled as preachers. These 1,200 ministers, if they will, can push this campaign to success. All they need to do is to speak of it, definitely, courageously, urging every member of the local congregation to subscribe and also others to do so. One thousand two hundred ministers can get 4,800 persons to subscribe between now and Christmas if they try. That would be only 4 each. Add 4,800 to 24,000 and we shall have 28,800 subscribers.

3. There are around 500 pastors over 700 congregations of the church of God. About one half of the members of local congregations do not take the Gospel Trumpet. You can easily ascertain how many do not take it any time by asking for the hands of those who do. Every pastor knows that the most spiritual and most loyal saints in his congregation are Trumpet subscribers, as a rule. These 500 pastors can get every one of the members of their congregations on the list if they will. (If any are too poor, take up a collection and put them on.) And nothing the pastor can do for the local work will do more good than to get the congregation to subscribe, on account of the spiritual benefits following.

4. There are 300, perhaps 400, young people's societies. Wherever we can we are organizing them into subscription-getting teams. They can get 10,000 new yearly subscriptions if they will. Every young people's society or meeting should organize and go to work. There are 10,000 saints of the church of God whose homes have not the Trumpet. If we get them, we shall accomplish a great work and reach a part of our goal.

5. There are a number of evangelists who can help win in this campaign if they will. If they will speak for the campaign wherever they go between now and Christmas, they can exert a tremendous influence for good in this matter.

OUR GOAL

The Gospel Trumpet in the Home of Every Member of the Church of God.

Christ at the Head of the Column

It is said when the Duke of Wellington, on one occasion, rode up to his retreating army, a soldier happened to see him first and cried out: "Yonder is the Duke of Wellington; God bless him!" and the retreating army had courage to nerve itself afresh and went forward and drove the enemy away. One has said that the Duke of Wellington was worth more at any time than five thousand men. So it would be if we had the Captain of our salvation in front, we would go forward. How gloriously would this church contend if Christ were visibly in front of them! But the army was sometimes without the Duke of Wellington. There was a place where he could not be. And if Christ were visibly present, he would be present at the same time, only at one church in one locality. But an unseen Savior is at the head of the column everywhere. We know he is there. The Captain of our salvation is where two or three are gathered in his name to inspire us; and today, in every city on the face of this globe, where the columns meet to march, his voice sounds, "Onward!" in their ears.

—*M. Simpson.*

It is one of my favorite thoughts, that God manifests himself to men in all the wise, good, humble, generous, great, and magnanimous men. —*Lavater.*

OBSERVATIONS OF OUR TIMES

Birthday of the Reformation, October 31, 1517

"On the 31st of October, 1517, at noon on the day preceding the festival, Luther, who had already made up his mind, walks boldy toward the church, to which a superstitious crowd of pilgrims was repairing, and posts upon the door ninety-five theses or propositions against the doctrine of indulgences."

This, in the words of D'Aubigne, the great historian of the Sixteenth Century Reformation, is the story of the beginning of the greatest reformation ever seen since the days of Christ. Of course, there were other beginnings and it may not be strictly true, historically, that this was *the* beginning. Nevertheless, it was an important day, and to call it the birthday is not out of place.

A very curious thing occurred on the night that Luther did this. Since it is interesting we will quote it in full from D'Aubigne's History of the Reformation:

The Elector Frederick of Saxony, say the chronicles of the time, was at his palace of Schweinitz, six leagues from Wittenberg, when, on the 31st of October, early in the morning, being with his brother Duke John, who was then coregent, and who reigned alone after his death, and with his chancellor, the elector said, "I must tell you of a dream, brother, which I had last night, and of which I should like to know the meaning. It is so firmly graven in my memory that I should never forget it, even were I to live a thousand years; for it came three times, and always with new circumstances."

Duke John: "Was it a good or a bad dream?"

The Elector: "I can not tell: God knows."

Duke John: "Do not be uneasy about it: let me hear it."

The Elector: "Having gone to bed last night tired and dispirited, I soon fell asleep after saying my prayers, and slept calmly for about two hours and a half. I then awoke, and all kinds of thoughts occupied me till midnight. I reflected how I should keep the festival of All Saints; I prayed for the wretched souls in purgatory, and begged that God would direct me, my councils, and my people according to the truth. I then fell asleep again, and dreamed that the Almighty sent me a monk, who was a true son of Paul the apostle. He was accompanied by all the saints, in obedience to God's command, to bear him testimony, and to assure me that he did not come with any fraudulent design, but that all he should do was conformable to the will of God. They asked my gracious permission to let him write something on the doors of the palace-chapel at Wittenberg, which I conceded through my chancellor. Upon this, the monk repaired thither and began to write; so large were the characters that I could read from Schweinitz what he was writing. The pen he used was so long that its extremity reached as far as Rome, where it pierced the ears of a lion which lay there, and shook the triple crown on the pope's head. All the cardinals and princes ran up hastily and endeavored to support it. You and I both tendered our assistance: I stretched out my arm . . . that moment I awoke with my arm extended, in great alarm and very angry with this monk, who could not guide his pen better. I recovered myself a little; it was only a dream.

"I was still half asleep, and once more closed my eyes. The dream came again. The lion, still disturbed by the pen, began to roar with all his might, until the whole city of Rome, and all the states of the holy empire, ran up to know what was the matter. The pope called upon us to oppose this monk, and addressed himself particularly to me, because the friar was living in my dominions. I again awoke, repeated the Lord's prayer, entreated God to preserve his holiness, and fell asleep.

"I then dreamed that all the princes of the empire, and we along with them, hastened to Rome, and endeavored one after another to break this pen; but the greater our exertions, the stronger it became: it crackled as if it had been made of iron: we gave it up as hopeless. I then asked the monk—for I was now at Rome, now at Wittenberg—where he had got that pen, and how it came to be so strong. 'This pen,' replied he, 'belonged to a Bohemian goose a hundred years old. I had it from one of my old schoolmasters. It is so strong, because no one can take the pith out of it, and I am myself quite astonished at it.' On a sudden I heard a loud cry: from the monk's long pen had issued a host of other pens. I awoke a third time; it was daylight."

Duke John: "What is your opinion, Mr. Chancellor? Would that we had here a Joseph, or a Daniel, taught of God."

The Chancellor: "Your highnesses know the vulgar proverb, that the dreams of young women, wise men, and great lords, have generally some hidden meaning. But we shall not learn the signification of this for some time, until the events have come to pass to which it relates. For this reason, confide its accomplishment to God, and commit all things into his hands."

Duke John: "My opinion is the same as yours, Mr. Chancellor; it is not proper for us to rack our brains to discover the interpretation of this dream: God will direct everything to his own glory."

The Elector: "May our faithful God do even so. Still I shall never forget this dream. I have thought of one interpretation, but I shall keep it to myself. Time will show, perhaps, whether I have conjectured rightly."

Thus, according to the Weimar manuscript, passed the morning of October 31 at Schweinitz; let us see how the evening was spent at Wittenberg. We are now returning entirely to the domain of history.

After the Theses were posted on the old church door they were read and discussed by the thousands of pilgrims that had come to worship at the All Saints' Festival. Here were seeds of truth so plainly put that every one could understand, and the great commotion raised shows that doctrine is most powerful in determining action.

At this time Luther was not intending to be a reformer, nor was he intending to undermine the Catholic Church. He was not intending to teach anything contrary to his church. But, as a professor of theology in Wittenberg University, he had, by posting these theses, proclaimed that he was ready to debate on them against all comers. Several debates were held soon afterward and Luther's opponents drove him step by step to more and more advanced ground. By and by, to be true to his convictions and God, he renounced the whole system of indulgences and the Catholic system and found all good Catholics against him. Then he was excommunicated by the pope and steps were taken to bring him to trial as a heretic before the German Diet at Worms. This was done, but that is another story of itself.

Doctrine must ever be the foundation of Christian experience. The Bible contains the right doctrine. Luther's appeal to Scripture on repentance knocked the props out from under the Catholic theory of indulgences and ruined it in the eyes of the Germans. Being no longer dependable for salvation, they forsook it and turned to God and the Bible for salvation.

The principle upon which the Reformation was found-

ed is still vital and back to the Bible in doctrine will bring out a real Bible church.

Methodist Preachers Must Forego Tobacco

At a recent conference of the Methodist Episcopal Church, South, a young candidate for admission to the conference was asked if he used tobacco. It is said the rule requiring young men to refrain from the use of tobacco will be enforced.

This introduces the question of tobacco-using. Without a doubt tobacco-using is a bad and unwholesome habit. The bad effect of tobacco on youth is acknowledged by all physiologists. There seems to be some undermining influence upon the morals of any young person who uses it. And then the use of it by adults is a nuisance. Not long since, we attended a dinner. After the meal was over the whole crowd, almost, pulled forth the weed and gave us all a good smoking whether we wanted it or not. Really it is something to be thankful for that the railroads and street-cars have a separate place for smokers, and we believe that God is much displeased with the whole tobacco business.

Why Women Do Not Vote

An Observation on why women did not make a better showing in the Literary Digest poll on Prohibition brought the following letter:

"I believe I can give one reason why more women don't vote for prohibition. I believe a large majority of our best women don't go to the polls to vote at all; some are old, others say at home is their place. While on the other hand, the women who do not care much how they live or vote are always ready to go. I wish something could be done to encourage all the good women to do their part at every opportunity. I think we ought to help along every good cause. I believe if we could get all the good women out to vote there would be a large majority for prohibition" (E. B.). We think so too.

The Episcopal Church on Divorce

Outside the Catholic Church no communion has taken a stronger stand on divorce than the Episcopal. Their rules on this point are that only the innocent divorced party is eligible to remarriage, and then only when the ground of divorce was infidelity.

At their recent general convention in Portland, Oreg., the question of divorce came up again because there is a party in the church which regards any remarriage, whether innocent or guilty, as contrary to Scripture or at least as working against the welfare of the home. It is said, however, that no change was likely to be made.

To quote Bishop Wise, as reported in the Globe-Democrat:

Also it is equally doubtful, in the opinion of Bishop Wise, that the convention will adopt measures which will make more liberal conditions for divorced persons who wish to remarry.

"At present the church permits remarriage after divorce only to the innocent party, to whom divorce has been granted on grounds of infidelity," he said. "There is within the church a group that favors making still more rigid restrictions and forbidding remarriage of any divorced person, regardless. In the past ten years this group has shown considerable increase in strength, though it is not strong enough to enforce its position.

"The question came up at the last convention, and will come up probably at every convention indefinitely, but if the public thinks that it is the clergy alone that is taking a rigid stand on the matter, it should be remembered that the laymen in the house of deputies were, if anything, more determined in their position not to throw down the bars than were the bishops.

"If the family is destroyed, civilization is broken down. The people of the Episcopal Church, whether lay or clerical, realize this and the position the church is taking is a position for a great ideal."

Hence it will be seen that the divorce question is a knotty one for more people than one. Some may think it an easy matter to say: "Let no divorced person marry," but if they were the innocent party and a guilty companion had divorced them and had also remarried to another companion, they probably would think more seriously on the subject.

Wrong will be done in cases of infidelity either if too strong a stand is taken or too weak a stand. Probably each case would have to stand on its own merits. Theoretically the marriage vow is broken by one act of adultery. Jesus found a woman that had had four husbands and was then living with a fifth illegally. Another woman taken in adultery was told to go and sin no more. Mercy and justice must balance each other in such matters.

Yet every safeguard should be thrown around the home. Divorce and infidelity are rotten cankers eating at the very heart of homelife.

Dangerous Paths to Tread

It is a testimony to divine grace when a hardened sinner melts under the love of God and repents. There are thousands of such cases. The story is told of how one criminal was turned. He met a little girl and she called him Mister. He thought if a little girl could call him the name he might as well be a man in fact.

A newspaper story tells of a band of singers going to a jail to hold religious services. A hardened young man became attracted to one of the girls and the upshot of it was that he proposed marriage to her. She accepted and they were married in jail. He says he will live a new life when he comes out to join his mate. We hope both will be happy.

But young girls must beware of imitating this adventurous girl. Dangers threaten such a union.

Russia Returns to Vodka

"Russia goes back to vodka. Some people seem to find some comfort in the fact that the national drink henceforth will contain only 38 per cent of alcohol instead of 43 per cent, which it did in the old days. It seriously raises the question as to the effectiveness of the communists' administration. You can fool some of the people most of the time. If you can't fool them all the time, you may keep them groggy and accomplish the same purpose. A bottle of liquor turned many a vote in the old days, even in America. —*Chr. Advocate.*"

Views of President Harding on Religious Teaching

"I strongly feel that every good parent cares for his child's body, that the child may have a normal and healthy life and growth; cares for his child's mind, that the child may take his proper place in a world of thinking people; and such a parent must also train his child's character religiously, that the world may become morally fit. Unless this is done, trained bodies and trained minds may simply add to the destructive forces of the world."

It is a pleasure to quote the President when his utterances ring so true as these. —R. L. B.

We Know In Part

Synopsis of Sermon Preached at Louisville, Ky.

BY W. E. MONK

The tendency of our time is more and more to specialization. In our own day, more than ever, the range of knowledge is widening fast. Firm conclusions of other days are rudely overthrown. Positions held in previous days on questions of hygiene have undergone marvelous changes, due to specialization and concentration of study. After a few years of sober thinking we have reached conclusions that our former view concerning the earth was erroneous, and instead of it being flat, as we supposed, we now claim it is round. That we "know in part" and now "see through a glass darkly" is quite evident. We put what we know into orderly, scientific shape, and announce our doctrine of Trinity and of the incarnation. But the best-instructed theological system-maker knows best that we know only in part. Also, he would be ridiculous who would say that this twentieth century knows all about the physical universe. The metaphysics which underlie physics are a bottomless depth.

Realizing more clearly every day our human limitations, we specialize. Hardly again will an Adam Clark, single handed write an exhaustive commentary. Hardly again will a Hume write the History of England. If men used to study square miles with the naked eye, they now scrutinize a square inch with a microscope. The wisest student finds the little stream of inquiry on which he embarked in youth widening fast as the years pass on, till the very banks disappear, and just as he dies, he finds himself launched out on a boundless sea.

In Psa. 119:105 we find the expression, "Thy word is a lamp unto my feet, and a light unto my path." How very suggestive this expression! Who is it that has not had the experience of carrying a lantern on a dark night. The lantern held low, gives light to the traveler: within the small inner circle is shed bright light, clear enough to walk by. On the edge of this is a penumbra of fainter illumination. The landscape around and heaven above is illuminated: the bearer himself is not seen, or only dimly.

Daily we are made to feel our human limitations, yet the "Word is a lamp unto our feet," so that within the circle of greater light the following facts are made clear: (1) What I am—a sinner. (2) What I may be—a child of God, redeemed and saved. (3) How this change may be brought about—by repentance and faith. All these are within the circle of greater light, giving sufficient knowledge to walk by.

Now, there are many other questions, interesting, but not so urgent for solution, which lie in the penumbra, half in light and half in shadow. We can not clearly see them, for we see through a glass darkly. (1) If I am saved, what heaven is like. (2) If I perish, where hell is. (3) Where both are. (4) How spirits live disembodied. (5) What the angels are, and what they do. (6) The nature of the resurrected body. These are some of the points upon which questions are founded. And then we come to the unrelieved darkness beyond, where questions remain unanswered. (1) Whence came evil? why did God permit it to enter? or to continue? (2) Why did he not, if he did not, redeem fallen angels as well as fallen men? (3) Are there other worlds? moral, sinning, redeemed? How the fact that we only "know in part" makes us long for the time when "that which is perfect" is come, when we shall see "face to face" and shall "know even as we are known" and in our perplexed days, understand that we are only midway in the story, and that God's remedy is not *explanation*, but *faith*. "Let not your heart be troubled" *believe*. We shall understand by and by.

How the Songs Were Written

MY HEART SAYS AMEN

I have yielded myself to thy service,
And thy presence my bosom doth fill;
O my Savior, I haste to obey thee,
And my heart says amen to thy will.

Chorus:
Yes, my heart says amen to thy will, Lord,
And I know that thou lovest me still,
While I bow low in humble submission,
And my heart says amen to thy will.

All the heart-ties of earth may be sundered,
So that I may thy purpose fulfil;
Help me gladly submit and not murmur,
Ever saying amen to thy will.

Though my plans and my hopes may seem blighted,
I will love thee and trust in thee still;
For I know all is well that thou doest,
And my heart says amen to thy will.

When I pass to that heavenly country,
And my soul with its glory doth thrill,
This forever shall be my rejoicing,
That my heart said amen to thy will.

I had been out of the ministry for a time because of the serious ill health of a member of our family, which required my attendance upon him. I had been passing through a time of sore conflict and deep trial. I had faced a situation that had required all the strength of my manhood to meet successfully. It had seemed to demand the giving-up of all my plans and hopes, and the making of a sacrifice than which none could be greater. I had not rebelled against the will of the Lord, but had sought to fully reconcile myself to it. This was, I suppose, the greatest battle ever fought in my life—not simply to submit to God, for I had had that settled all the way along. The problem was to submit and be satisfied and contented in the submission.

I finally reached the point where I was perfectly contented with God's will, no matter what it might require of me. After a few days of sweet soul-rest which resulted from complete yielding the inspiration to write this song came upon me, and in a little while it was completed. I have found that those of my songs which have been born out of my own experience have been the ones that most faithfully express the thoughts and feelings of other hearts, and have been the ones to which other hearts most respond.

A song has in it something more than words and music, and we must get our hearts to where they feel this something else before we can enter into a song and sing it from our hearts and really enjoy it. —*C. W. Naylor.*

And yet we are not left without a visible sign of God's presence. So long as we have the Bible we have the ark of the covenant. —*J. Parker.*

As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the first waft of wind or brush of bird, so the heart should carry its beaded words of thanksgiving and at the first breath of heavenly flavor let down the shower, perfumed with the heart's gratitude. —*Beecher.*

Another Gospel

Is There Another Revelation Besides the Bible? The Mormon Answers, Yes. Do His Proofs Prove?

BY A. F. GRAY

Frequently we read of the discovery of an ancient document, supposed to have been written by Christ, an apostle, or some inspired prophet. A few modern sects have had their prophets whose utterances and writings are accepted by their followers as being almost, if not quite, equal with the Bible. Such documents and messages always arouse interest and find adherents. Others are puzzled to know whether or not such should be given any credence.

The Bible itself is a proof that God can reveal himself to man. Nor are we justified in concluding that our Bible contains all the revelation that God could or ever did make. The Bible nowhere sets its own limits by saying it shall contain sixty-six books, no more, no less. Much of the Bible was written without any thought on the part of the writers that it would be permanent literature. No special effort was made to preserve all the writings of the apostles. Probably other writings, had they been preserved, are worthy of a place in the Scriptures, as a former letter to the Corinthians (1 Cor. 5:9), the letter to the Laodiceans (unless, as some suppose, this is what we call Ephesians), and perhaps some of the gospels referred to by Luke (Luke 1:1).

> IT IS not "another gospel" that the world needs, nor yet new revelations, such as those received by Joseph Smith and Ellen G. White. It does need a clearer conception of the old gospel, but its greatest lack is obedience to the truths already known.

The content of the Bible was determined by divine providence rather than divine decree. God has protected and preserved such writings as he deemed needful for us. Our Bible contains only such books as have stood the severest tests and proved themselves worthy of a place in the canon. Several books have failed in the tests and are placed outside the Bible in what is called the Apocrypha. The test of ages has not shaken the authority of the Bible, nor will future assaults. Any newly discovered revelation must stand the same tests before claiming our acceptance.

The revelation contained in the Bible has been gradual and cumulative, reaching its culmination in Christ. God spoke through the prophets—first in object-lessons, then in more spiritual terms—then through his Son, who is the Messenger of the covenant, the express Image of the Father's person, the One in whom all the fulness of the Godhead dwells. This revelation was given to us in word and also lived before us, so that he who has seen Christ has seen the Father. This revelation is perfect and complete, and we believe final because it is complete. Not that God could not give other revelations, but because there is no necessity for them. The Old Testament leaves one with a sense of incompleteness, like a word half spoken or a building half finished. The New Testament, in the person of Christ, answers to all that is lacking in the Old—it completes the structure. To add more would spoil the symmetry of the whole. The work of the apostles was not the revelation of additional truth, but the declaring and expounding of the teachings of Christ. We venture the statement that no truth is revealed by the apostles that is not found in the teaching or example of Christ.

The Book of Mormon is noteworthy as "another gospel." Thousands of people accept it as of equal authority with the Bible. The book itself lays loud claims to inspiration. Before accepting this book we feel we are justified in taking Paul's advice to "prove all things." As space will not permit a thorough examination, we will speak only in general terms. Numerous copies of the Bible in original languages are yet preserved. These have been discovered at different times, in different places, and by different men. Gathered together they form a strong testimony as to the correctness of our text. Then again, the translation is attested by our highest scholarship so that we know that our English Bible is substantially correct. Then too, the evidence of secular history and archeology are confirming more and more the accounts contained in the Bible. But what of the Book of Mormon? The original document is no longer available. In fact, it was seen by only twelve men and none of them capable of reading it! (This is assuming that the Mormon story is correct.) No man but Joseph Smith ever knew where he got the plates. No copies of the original document have been preserved, except of a few of the characters; hence, the test of scholarship never can be applied to this document and its genuineness never can be proved. Nor can the translation be attested, for Joseph Smith is the only one who ever read the plates and he alone knew (?) the translation to be correct. The translation was not done through the understanding, but by means of magic spectacles. The world must depend solely upon this one man for its knowledge of the genuineness of the original plates and the correctness of the translation. And this man is one of whom it can not be said that he had a "good report of them that are without."

The Book of Mormon claims to be a correct history of the inhabitants of this continent. It gives the names of numbers of persons and places, and records a number of events, though its geography is somewhat vague. These are recorded in the language of the people, which is called "Reformed Egyptian." Outside the general fact of a degree of early civilization on this continent, not one specific statement of the book, so far as we can learn, has been confirmed by any discovery of ruins, or by tradition. It is not even shown that these people spoke the "Reformed Egyptian." It seems that their descendants (the Indians) have a language quite different. Until this book has more substantial confirmation, we feel free to say that it is unproved and that no part of it is worthy of acceptance.

This book adds nothing of value to the Christian system. In fact, its doctrines and moral teachings are so far beneath the Bible that one feels himself in a strange land when reading it. Considerable Bible phraseology is used for effect and lengthy quotations are made. Somehow it is hard to escape the conviction that at times Joseph got hold of the King James Version instead of the plates. Yet one's piety is shocked at the free way in which some of these texts are garbled. The book

has copied into it some of the *words* of the Master, but the sheep fail to hear the Shepherd's *voice*.

It is not "another gospel" that the world needs, nor yet new revelations, such as those received by Joseph Smith and Ellen G. White. It does need a clearer conception of the old gospel, but its greatest lack is obedience to the truths already known.

It occurs to us that the words of the apostle Paul are very applicable here: "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:6-9).

"Therefore Get Wisdom"

BY EMIL HOLLANDER

"Wisdom," comments the writer of proverbs, "is the principal thing; therefore get wisdom."

Wisdom is more valuable than earthly possessions. It tells the man with money to be thrifty if he would be supplied in the time of need. The fool sees only the very present, and nurses all its whims, impulses, and desires, whereas, the wise man looks forward with a clear vision and sees all the vicissitudes of life and accordingly starts to provide. Again, wisdom talks to the one who is disposed to live a miser's life and advises that the happy life includes no selfishness. Wisdom then prevails and a life is saved from the bondage of gold. Nebuchadnezzar virtually owned an empire. He is pictured to us in his conceit and pride as he struts around his palace portico exalting himself, and forgetting the Giver, and forgetting that kings are only stewards. The Lord God so despises pride that he in his providence brought the great king down to earth until he learned in wisdom's school the inferior relation of mere temporal possessions to the greater things of life.

Wisdom, furthermore, is better than many relatives and friends. Many people go through life by "pull"; but the few who by wisdom's way come to success are the more admirable. The prophets of old were practically friendless at times. Their duty led through perilous ways, yet the Spirit of God guided them to the performance of their given tasks, and the results, though often uncomfortable and extremely inconvenient to the faithful, were successful. These were truly wise and rejected not the word of the Lord. "Woe unto you when all men shall speak well of you, for so did their fathers to the false prophets," are the words of Jesus; meaning that to have the applause and popularity of the people one can not also live and preach the full truth without making himself some enemies. Nevertheless, the wise preacher preaches the word, keeping at it in season, and out of season. As for me, I should rather be an unknown, insignificant backwoodsman filled with the spirit of wisdom than be the most popular publicist and a fool.

Wisdom is also more desirable than education. He who discerns the sinfulness of avarice, though he be illiterate, is far superior to him who has gained knowledge from a dozen schools, but who is void of wisdom. Nevertheless, he who can combine the two is a master, a master of arts. The possession of one, though, is no proof of the other. Wisdom will do more to insure the safety of a government than will education. Moreover, the educated person without wisdom is powerless, for to apply properly what one knows he must know how. This is the part of wisdom. Voltaire said that his work was more influential and beneficial to mankind than was Luther's. That he did greatly influence the philosophy of his age by the power of his education is undeniable; but how far from the mark of God's high calling he came. True wisdom, had he possessed it, plus his scholarship, would have made him a staunch supporter of Christ's gospel.

"Wisdom is the principal thing," so reads the text. If we would be truly efficient, we must not deal in secondary matters to the exclusion of the principals, yet daily this is done. We see a great loss sustained in the case of the young man who turned foolishly away from Christ unwilling to start in with the principal thing. Had he sought and accepted first the kingdom of God, other matters would naturally have followed and then to sell his possessions and give would have been a simple consequence.

Let us have first things first, "therefore get wisdom." If we lack, let us then ask God who "giveth [wisdom] to all men liberally."

"If Thou Hadst Only Known"

BY JULIA M. TILTON

A lack of knowledge has caused the destruction of many. And an unwillingness to do the right is one of the greatest hindrances to an increase of knowledge, for when people walk in the light, God continues to give them more light. We are free moral agents; we can walk in the light or refuse it.

What responsible beings we are! Heaven or hell are our bounds. Light and darkness are before us. "Choose ye this day whom ye will serve." For one to choose when the Lord first makes known to him what is right, is the safest way. The longer one puts off deciding for the right the less likely he is to decide rightly, for when God is working the enemy is also working. If we are turning God down, then we are giving the enemy an advantage. And by turning God down we turn down our only hope of heaven, so we are fast settling it that heaven shall not be our eternal home, and just so fast settling it that hell shall be our eternal residence.

If the rich man had only repented and got right with God while he remained here, he could have realized the terribleness of that place of eternal torment sufficiently to have warned his brethren himself; but for the lack of getting right and finding this out in time, he called from hell to Abraham desiring him to send Lazarus to do what he himself should have done, but was refused his request. So his example was left for his brethren to follow. People should put themselves to the task of finding out things that are necessary for them to know for their benefit here, and hereafter. It would clear the way, and save trouble for themselves and others.

"And when he was come near, he beheld the city, and wept over it, saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the day shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation" (Luke 19:41-44).

Do You Have Tribulations?

BY C. W. NAYLOR

People like to have an easy time in life. They like to feel joyful emotions. They like to have things pleasant and comfortable. They think the Christian life ought to be a very easy, comfortable, blessed sort of life, without trials or difficulties or tribulations or anything that would distress or trouble them. But the wisdom of God has seen fit to have things otherwise. If the easy way were the better way, God would have made the Christian way thus. Since he did not make it so, that is abundant proof that the thornier path is the safer and better path.

In this life tribulation is the common lot of both the saved and the unsaved, though it is often the case that the Christian has the greater tribulations. Jesus said, "In the world ye shall have tribulation." Again he said that it is impossible but that offenses should come. Some persons suffer more tribulation than others. Sometimes we have more than at other times. Sometimes we sail along grandly. For a time we travel a smooth and easy road, then all at once we find ourselves in the midst of trouble. Perplexing, trying things come on us unexpectedly, and we find ourselves wondering what we shall do, and perhaps sorely tried. It is inevitable that we shall have some such experiences. Troubles will come in life's way. Many troubles may be avoided by taking wise precautions, but there are many others that can not be avoided, unless we play the coward and evade the issue. And very often such a line of conduct leads only to greater trouble. It is usually best to face the troubles as they come, mastering the situation in a courageous way.

> IF THE easy way were the better way, God would have made the Christian way thus. Since he did not make it so, that is abundant proof that the thornier path is the safer and better path.

Troubles will come, no matter how wisely or carefully we act. We will do things to displease people and they will do things to displease us, even when there is no intention to displease. Then, too, some people are indifferent as to whether they please others or not. Sometimes they purposely displease them. We shall be misunderstood too, and sometimes things will not work out as we hoped and expected. A lady wrote me recently telling of some of her tribulations. She had sacrificed and labored to take care of a sick neighbor for a long time. She had done everything possible for her health and comfort. But a meddling, untruthful person did her evil work and trouble was the result. Then there was trouble with the neighbors over the chickens, trouble over the children, trouble over the dishonesty of a neighbor, until she could say, "I am troubled on every side." She was perplexed and distressed. But of course she only had the experience that is common to a great many of God's children.

Having such tribulations are no evidence that we are not right in our souls, that our relations to God have been interfered with. We are certain to have tribulations, and it is not having tribulations that will make us real trouble. The question is in regard to the way in which we will meet them. How will we react to them when they come? Every influence brought to bear upon us causes a reaction in us. They always have an effect upon us. We can not meet our troubles with indifference. They force themselves upon our attention. They set up a reaction within us which we can not avoid. The question is, How shall we permit these reactions to affect us? How will we respond to them? What will we do under such circumstances?

There are two kinds of reactions to such things—spontaneous and voluntary. Our first reaction is generally a spontaneous or reflex action, and is very much the same in its nature as the reflex closing of the eyes for protection, the jerking or flinching when hurt, or dodging when an object comes flying at us. Such actions are involuntary in their beginning. They do not involve the will. When anything occurs we have a strong mental impulse to act in a certain way. That impulse acts apart from consideration. Reason is not involved. This impulse comes before we have time to think about it. We feel a disposition to adopt a certain line of conduct, or react toward the thing in a certain way. The course we feel disposed to take may be neither wise nor holy. When some one displeases us our first impulse may be to act toward him as he has acted toward us. The hasty words may come to our lips. We may feel a certain resentment or a strong sense of injustice. In fact, we may have most any sort of feelings. Such feelings do not indicate that we are not saved or that we are not spiritual. However, these spontaneous impulses need guarding. If acted upon, they often cause trouble to ourselves and to others.

Voluntary reaction involves the definite choice of a course and a definite and considerate action of the will to follow such a course. It is this voluntary reaction for which we are responsible. When the impulse for quick and unthinking action comes, our wills must intervene, our reason must consider, and we must determine what is the right and proper course for us to pursue and what action we should take in the matter. In other words, we must not act upon that hasty impulse that first presents itself, but restrain our action until we have determined the proper course to pursue. The hasty impulse itself we may not be able to help. It is acting upon it that brings the trouble. Some persons are much more impulsive than others, and like Peter, their impulsiveness often makes trouble for them. There are others who are more cautious and who do not act upon their impulses, but restrain them for consideration. These persons are of a different temperament. They may have no more salvation than the impulsive person, but they are less likely to get into trouble from their actions.

The impulsive person can cultivate caution. He can pray God to help him not to act impulsively. He can be watchful and prayerful. He can seek from God, and by his own acts assist his developing a kindly, gentle Christian temperament which will itself be to a considerable degree a balance for his impulsiveness. There are some times when we are more impulsive than others. If we feel enthusiastic or elated, we are in a condition to respond to our impulses. If we are weary or feeling bad physically, if we are tried or discouraged, we are more responsive to impulses to be impatient or hasty or unkind, or resentful, than when we are feeling normal. While God does not excuse anything he ought not to excuse, he

does take into consideration everything that bears upon our conduct. People are often hasty, and act upon the first impulse, and immediately regret their action. How they wish they had not said that hasty word, or that they had spoken more kindly, that their tone had been more gentle! How they wish they had been more considerate toward another person! But regrets are vain in the sense that they can not change matters. But these regrets do show that the real purpose of the heart is to do as we ought to do, and God looks at the real purpose of the heart, not those hasty deviations from our standard of conduct that sometimes come when we act upon our impulses. So he does not charge us with more than he ought, but makes all due allowance for the situation and circumstances.

We must guard against acting on that first impulsive reaction, and determine by reason and by our wills how we shall act. We should not condemn ourselves because we have these natural impulses to hasty actions, but we should put a restraint on them and seek power from God to so adapt ourselves to the Holy Spirit that these impulses will be in harmony with righteousness, or at least so under the restraining power of righteousness that we can be master of them when they would lead to unwise or improper action. Study yourself till you get a clear idea of the difference between these two reactions within you when something goes wrong. Note the difference between that involuntary impulse that comes and that second thing, that voluntary conscious chosen line of action of which you are master and which masters your impulse, and then develop this self-mastery and act upon your second reaction. But if you can not always so act, you will, like many others, suffer from your impulsiveness, and perhaps have many battles with yourself. But you can serve the Lord, have his approval upon you, and get to heaven in spite of all your tribulations and all your impulsiveness.

"Go and Show John Again"

BY MABEL C. PORTER

There was a man in prison, a dismal place where gloom draped the walls, curses pierced them, and despair tore the heart. This man, a shining light in the days that were past, could now, in spite of all resistance, look upon the earth only through darkness, and it seemed to him that earth was all sorrow.

Meanwhile Jesus walked in Palestine. The blind received their sight, the lame walked, the lepers were cleansed, the deaf were made to hear, the dead were raised to life, and the gospel message was extended to the poor.

The man in prison heard of the miracles. He remembered when he himself had carried the message that "Messiah has come," but now—does he doubt? Why does he send his own disciples with the question, "Art thou he?" John the Baptist questioning Christ after the heavens had opened and told him, "This is my beloved Son: hear him"!

Yet, Jesus understood. He did not rebuke. Compassion, mercy, sympathy, forgiveness, long-suffering, undying love and courage carried his answer back "Go and show John again."

Ah, weak brother—or strong brother—in the dark walls of despair have you languished? Have you doubted? I know you have. It is the way of humanity. Opportunities come and go. Chances come and go, but we must live on when they go as when they come. Where there is no way God can make a way. We know and yet like John we doubt? Lo! when the time comes and when we reach the place, does he not always swing the door open for us? But, when he says, "Wait, trust," we grow restless. We send out enquirers, asking, "To whom shall we go?" We do not want to trust unless we can trace. We grow peevish. We soliloquize: "The old friend we used to rely on is in glory. All we ever did rely on [earthly props], sooner or later have failed us. There is no one to call to, no one to help us lift, no one to give strength, no one to understand, nothing gained if we turn back, or if we die; nothing left to do but look up. Impossible. Too weak, too hopeless. We can not look in Jesus' face, can not hear him speak. What is the use?" Heartsick, we turn away, but—there is nowhere else to go. Spiritually we are dazed, paralyzed. We halt.

A great power like an earthquake tells us again that he is here. To his angels he whispers, "Go and show John again." We surrender, he carries us through—and then do we never forget again? Alas! Over and over we learn our lesson. That is the way we are. We are ever learning, never coming to much knowledge, and yet he never fails. We are ever turning this way or that for advice, for help, for sympathy, for courage. We are ever disappointed, discouraged, despairing, lost, and hopeless. He is always the same. Then when there is no other way we cry out, "Art thou he?" and he says, "Go and show John again." Faith alone can lift us up, can connect us with the power. Let us believe in Him.

Redeeming the Time

BY OLLIE ABNER

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15, 16).

Every Christian must value time. Minutes are more precious than diamonds or pearls. Eternity is made up of moments, and lost time is lost eternity. Every man's life lies within the present, for the past is gone and future is uncertain. If you would redeem the time, begin the moment your eyes are open in the morning. Harbor no idle or foolish thoughts but begin at once to praise God for his goodness, faithfulness, and mercy. There is much in a habit. If a man forms a habit he naturally turns to it. Thoughtless idlers try to kill time and thus they destroy their most valuable possession. Dear Christian, be very careful of the precious moments that you possess. It takes no more time to ask a man about his soul than it does about his health. Beware of idle gossip. It was said of John Wesley that he was always in haste, but never in a hurry. To redeem the time one does not want feverish hurry, but a steady, quiet use of every minute. In this busy world full of surprizes and discouragements one is apt to lose many precious moments. It will require much holy tact, love, and prayer on the part of every saint of God in order that every moment of our time might be spent acceptable to God and that precious souls might be born into the kingdom of his dear Son.

The wilderness brings out what is within. It also discovers God's goodness and our unworthiness.

—*Homilist.*

We must not only not raise a false report, but not take it up. He that raiseth a slander carries the devil in his tongue; and he that receives it carries the devil in his ear.

—*T. Watson.*

Voices from Eternity

BY F. STANLEY SMITH

Much of our future life is veiled in mystery. We see our friends and loved ones close their eyes forever to earthly scenes, the fluttering heart throbs for the last time, the last breath is drawn and —the spirit is gone; all that remains is the still, cold form that had been the dwelling-place of the soul. But whence went the spirit, the soul? Ah, we can not see—our mortal eyes are too dim. Do you ever wish you could talk with some one who had passed on to the regions of eternity, wish you could have him tell you something about what it is like? Well, you may listen to some things three men said after they had left this time world and reached eternity's shore if you will get your Bible and read Luke 16: 19-31.



F. Stanley Smith

These men had died, they had passed into the future world and now they are in conversation. Jesus is the one who tells us what they say, and we can not believe that Jesus would make a mistake or in any way misrepresent the conversation. Let us therefore listen carefully and we shall learn the truth about some things over which men are disputing. There are at least seven truths which may be gleaned from this conversation. They are as follows.

The Soul Does Not Sleep with the Body at Death.—These men had died; the final resurrection (which will come at the end of the world) had not taken place, for the rich man's brothers were still living on the earth. Yet these souls were in a living, conscious state.

There Is a Hell, a Place of Torment.—Some people say, "Oh, I believe all the hell one has is in his own bosom here on earth." It is true that the "way of the transgressor is hard" and that there is no peace to the wicked, even in this world. But here is a man who has tried the reality of the life *after death* and he tells us he is tormented by the flames of hell fire, he begs for some one to dip the tip of his finger in water and cool his tongue. Oh, the awful torment of burning thirst! The writer recently stood by the bedside of a friend whose body was being consumed by inward fever. Even after this friend's mind was too far gone to recognize those about her and her voice too weak to speak a full sentence her feeble lips called out, "Water, water, water." Loved ones tenderly ministered to the sufferer by providing ice and water in abundance. But in this place of torment no one could be found who would minister even one drop on the tip of his finger to the parched tongue.

There Is a Place of Comfort for the Saved.—Not much is said about it in this conversation. But when these men tell us that such a place exists, it is easy to believe what the Bible in other places tells us about it—that it is a place where God shall wipe away all tears from our eyes, where there shall be no more sorrow, sickness, or death, a place of golden streets, pearly gates, and crystal waters and where starry crowns and glorious mansions await the redeemed. Lazarus died a beggar here, but he went to that glorious place of rest and comfort to spend the ages of eternity.

There Is No Way to Pass from One of These Places to the Other.—If, as some people teach, one could live in the place of torment for a while and then after being punished for his sins could pass over to heaven there would be a ray of hope in that terrible place. But it shall not be so. On and on the ages of eternity shall roll. The redeemed will be safe in heaven; the lost will hopelessly suffer on, for a great gulf over which none can pass separates the two classes.

Men Retain Their Memory After Death.—The rich man remembered that he had five brothers on earth. If he remembered that, he doubtless remembered many other things. Then added to the torments of hell itself will be the memory of sins committed, of wrongs done to fellow men, and of lost opportunities for doing good. Over and over again a guilty conscience will remind the lost soul of his folly, of what he might have done. But he can only moan in despair, "Too late, too late."

It Will Be No Comfort to have Loved Ones With Us There.—The rich man did not want his brothers to come. Occasionally some one says, "Well, if my husband (or some other loved one) goes to hell, I will go too, for I want to be with him." My friends, you may enjoy each other's association here even in sin. But the misery of that place will be so great that you will find no enjoyment in anything. The suffering of loved ones will only add to your torment.

If Men and Women Will Not Believe God's Word and Messengers on Earth, They Would Not Believe One Who Arose from the Dead.—God's Word ought to be enough to convince any one of his need. O soul, do not wait for some supernatural demonstration. If God's Word shows that you are not ready for the future life you ought to get desperately in earnest. Friends in the lost world would warn you if they could. They can not, but God is warning you by other means. Will you not profit by what these voices from eternity tell us and prepare for the life beyond by letting Jesus save you?

I See It Appearing

If any doubt used to linger around to disturb our hopes of seeing a visible church of God, of one heart and soul, with the purity and unity that the early church had, it is now being driven back by solid facts.

Never before was the true church of God so plain to be seen as now. There are a number of congregations which I am acquainted with whose daily life is such that it is a mighty testimony to the power of God to create and maintain a pure church.

Everywhere where there is an established congregation of the church of God with a sound and wise pastor there is being built up for that congregation a reputation for virtue, honesty, spirituality, and every good grace and virtue that is attracting people far and wide.

By and by, and it will not be long, there will be a congregation of the church of God in every town and city of the country, if the Lord delays his coming, and by and by, it will not be long, the people of any town or city will come to know just what the church of God is, just what it stands for, and they will know where to go if they desire to get sound doctrine, a better experience, or healing for the body.

Here and there are a few disturbing personalities who are honest, but eccentric, whose theories strain out the

gnat but swallow the camel; here and there are pastors with no vision of the church and whose work is not calculated to build up men's faith in the church of God; but these are getting scarcer and scarcer. Also here and there are bombastic personalities who make a big show of an exaggerated spiritualized egotism and whose work is spectacular and mostly rubbish, but these will find the humble place of servant or go out amid the backwash and up-cast foam of the spiritual sea of strife where derelict collides with derelict.

I see it appearing, coming forth, not merely comin forth out of something, but standing and growing, bear ing the strife, coming through the smoke of ecclesiastica battles, and in spite of all standing firm for purity. I is here, the *pure church*. It lives, it grows. Before it i its greatest opportunity. May God strengthen ou hands! May he help us keep the doctrine clear! Ma Christ rule and reign! May the Holy Spirit govern Thank God, a pure church is here. —R. L. B.

The Fruits of Uncontrolled Temper

BY FRED BRUFFETT

"Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4: 31).



Fred Bruffett

This text negatively reveals the fruits of sin, which are to cease in one's life, and the positive fruits of the Christian that are to be borne in their stead. Carnal anger, unrighteous wrath, and malevolence have no place in the Christian life. Holiness of heart and life exalts one to a plane of living where calmness of mind and moderation are dominating virtues. The tender heart, the forgiving spirit, the acts of kindness, are the natural fruits of such a life. But it is only when the carnal mind has been subdued, and the natural mind is regulated, and controlled by the Spirit of God, that such results are obtainable.

"Temper means the disposition of mind or the constitution of the mind, particularly with regard to the passions and affections." In the natural creative state one's temperament is moderate. Acts that are right and beneficial receive our approbation immediately, while those that are wrong or harmful bring a sudden recoil, and disapproval. This is natural, and no harm is done if the right poise is held. But the trouble comes when sin asserts itself. To allow the devil to control our minds is to lose control of ourselves, and when we do there is no end to the trouble into which we plunge. The fits of anger and wrath which generally follow, are a violation of the Word of God. They result in a perversion of the law of self-preservation, and a miscarriage of justice. They lead to the ruination of one's character, and are the cause of many of the present-day crimes.

As I pen these lines there are fresh upon my mind two horrifying examples of uncontrolled temper, both happening but a short distance from where I live.

A father and son were in business together. They had prospered, and at this time had a suite of rooms in one of the largest office-buildings of the city. Both had beautiful homes located on one of the finest boulevards. "Everything to make them happy," you say; yes, temporally speaking, had it not been for sin. The outstanding fault of both lives was a bad temper. This was freely admitted by relatives, as well as friends and neighbors. The father had a violent temper. It had reached a stage where things irritated him easily. The son had followed his father's steps, and was probably his equal in temper. "Both naturally high tempered," says one. No, not so. Bad temper is developed by lack of con trol. Allow a child to straighten himself, roll on th floor, and pull his hair when things do not go to sui him, and he will soon develop a bad temper. Let the sam child grow to manhood without God ever coming into hi life to remedy things, and if he lives to be old, he wil be a most disagreeable, and unbearable creature.

The climax came in the lives of this father and son one day over a very trivial thing. One of the steno graphers was humming a tune while at work, whicl irritated the father. In a burst of temper he sharply reprimanded her. Not feeling inclined to continue worl under such conditions, she decided to quit. The son came in about this time and inquired as to what had hap pened. After learning the facts in the case, he walke into his father's office, closed the door, and in a few minutes eight shots rang out in quick succession. H then walked from the office, and surrendered to the police leaving his father dead on the floor. An awful tragedy and over practically nothing. Yes, but it was the fruit o uncontrolled temper.

The second incident occurred in a family of eight Here was another irritable, high-tempered father. H could not stand the short-comings of his children. H placed grievous burdens upon them, and when the failed, he beat them, and treated them shamefully. Th eldest girl disappeared from home. The second left an went to work for herself. Two others, aged eleven, an thirteen, decided to go. Irritated by the thought of hi other children leaving, and because some money ha disappeared, which he thought the smaller girls ha taken, he took both to the wood-shed and killed then with a hammer. He then placed their bodies in gunn sacks, and threw them into the river. A week later the were found, and the arrest and confession followed. A a last mad act the father, in the presence of detective who were having him reenact the crime, slashed his ow throat with a razor. He will recover, but only to fac the gallows, or the penitentiary for life. Another awfu tragedy, but again the fruit of uncontrolled temper

The last family lived in ignorance and poverty. Criti cism was offered because church and welfare workers ha not found and educated them. That would have bee good could it have been done, but the first example prove that it takes more than money, education, or mere churc catechism to eliminate sin.

I thank God for the Christ who came to save men fro sin, and for the religion he established that destroy hatred and malice, and lifts one to a plane of modera tion and self-control. Holiness of heart and life is man' greatest need during his pilgrimage here. May Go hasten the time when many shall come to the light.

He Found His Answer in Fiji

BY WILLIAM SUTHERLAND, SUVA, FIJI

Nearly nine years ago I was miraculously saved from a life of sin of such magnitude that I often wonder that God's patient love was not exhausted toward me, and I certainly deserved to have been cut off as a cumberer of the ground. Yet blessed be God, that same love that enabled Christ to give his life a sacrifice on Calvary was extended to me, so that although a drunken, blasphemous reprobate I was changed by the power of God made manifest through faith in Jesus the Savior of sinners to become a member or God's church, having the witness within of his abiding presence.

Just as the man whom Jesus met coming out of the tombs was changed by the divine contact so I was changed, not only spiritually, but I also underwent an actual bodily change, in that the desire for strong drink was removed, the love of tobacco, a vile tongue, an evil mind and a hateful attitude towards mankind, all disappeared instantly and have never recurred or troubled me since. And although, as the saying is, I many times could have swum in strong drink, under such circumstances as would make it desirable to any one who has once known the effect it has it has not since my conversion, even been a temptation to me in the ordinary sense.



William Sutherland

Immediately following my conversion, I was burdened with a great love for the souls of my fellow men. I remember the first time I endeavored to speak to others I said, "I don't know exactly what to tell you, but I should just like to come among you and bring you one by one to Jesus that you too might get this great good that has come to my life."

I was at this time much concerned as to what way I should serve my Lord, as I had been brought up in the Presbyterian Church and was always given to understand that one must belong to some church. The question arose in regard to the many sects who held out inducements to me to work with and for them, which of them was according to God's will. While undecided, I was constrained to go to Fiji, although at the time I could not understand. I have since learned that it was of God's direction. Here again I was faced with the same difficulty as to which church I was to join. Being still subject to sectarianism naturally leaning to early associations, I allied myself with the Presbyterians and for some months endeavored to serve God faithfully.

My first rude awakening happened in this way. I was earnestly seeking to bring others to the truth and among these was one young man who had known the truth but had fallen away. He expressed a wish to be prayed for and naturally I at once took him to the minister of our church. After explaining to the minister the case of the young man, I was asked who the young man was. I mentioned his name and the minister pointblank refused to speak to him or pray with him, as he belonged to another denomination, saying that he could not afford to fall out with Mr. ——— of the other church. That young man has for six years been a scoffer at Christianity. God showed me that sectarianism is not in accordance with Bible truth and therefore not of his will. Through what I thought at the time to be a determined effort on the part of the church to subdue all effort to itself or rather to its direction I was led to sever my associations with it and launch out on mission work on free and independent lines. After much prayer and waiting on God I asked the Lord, if it was his will that I should continue in this work, to give me a sign of his approval in the salvation of some one at the first meeting held. At that meeting six sought and found pardon. I was still very much exercised as to my future, as I had a great dread of forming another sect. The Lord undertook; for at this time Brother and Sister E. P. May while passing through Suva en route to Australia were directed, as I firmly believe by the Holy Spirit, to have a meeting with me and at once I realized that there was God's true people and church.

Since that day I have never looked back, being fully satisfied with that liberty wherewith Christ doth make his people free—free from humanly organized sectarianism, being a member of God's church, which includes all the redeemed as its members, and is directed by the Holy Spirit in unity and love, fulfilling His eternal purpose.

"Poor Preaching"

BY J. R. TACKETT

Yes, there is a good deal of poor preaching, but the preacher is not always entirely to blame. The very persons who criticize the minister for his "poor sermons" are very often the cause to some extent of the pulpit failures. It is not an easy task to preach to an assembly of stumps, and it is very much harder still to deliver an intelligent discourse to squirming, inattentive persons. How often the congregation is in just such a mood, and that without any worthy reason!

The assembly-meeting was in progress at E—. One evening Brother M— arose to preach, but no one seemed to be paying him any attention. Consequently, after thirty or forty minutes' struggle he sat down feeling that his effort was all in vain.

Brother M— was not to blame for his apparent failure. His sermon was possibly as good as ever, but no one heard it. Sister A— had her mind on some little problem of the day, and Brother D— was also absorbed in his

own affairs; likewise Sister E— was hermitically locked up in her own mind. Thus, a good minister struggled hard and faithfully to preach a good sermon which was almost entirely ruined by the inattention of his hearers. And this is only one instance of many. The cause of very many such "poor sermons" can be traced to a listless, indifferent crowd of hearers.

Of course, we expect the minister to deliver an interesting and inspiring message. It is his business to do so; but it is the duty of the hearers to pay attention while he is preaching. The preaching-period does not usually last more than an hour, and if every listener would make an effort to pay close attention to the speaker, it would add very much to the interest of the meeting. If you sit with your head down as if you despised the speaker, he will be sure to be affected by your attitude. You, good people who attend church, owe it to your minister, yourself, and the congregation, that you try to be quiet and pay attention to the speaker. If you think this is nonsense, you should put yourself in the minister's place sometime, before a congregation of noisy, careless, listless, inattentive people. A few "poor sermons" would teach you how to be more attentive. If God's children do not go to church for the spiritual benefit of the meeting, they might as well stay at home; but if they do go for that purpose, they should act that way.

I remember speaking to a congregation at one place, in which was a young man whose face always wore an interested smile. When my eyes happened to fall on his face it always had an inspiring effect, giving renewed courage and zest.

Hereafter let those who are inclined to criticize their minister just pay a little closer attention and endeavor to be a little quieter, and see how much it will improve the services. According to the Apostle's reasoning in the second chapter of Romans, we should not criticize or judge lest we be guilty also. It is indeed often true that "poor preaching" is not the minister's fault. Let God's hearers feel that they have a part to play in meeting as well as his preachers, and the interest and value of our services will be enhanced greatly.

A Mother's Prayer Answered

BY BESSIE L. CHUTE

Let me tell you the story of what prayer did for a mother and her son during the late War. This mother was an earnest Christian woman, and her boy, who had always been the object of her prayer, was especially so after he went to France. He was unsaved, so it grieved her heart the more for him to be in such constant danger. He had grown to be almost an infidel, but the mother's heart cried out to God for him day and night.

One day she received a letter from him which told her that he had not heard from her since he went to France. He was so lonely, and he plead with such a yearning, bleeding heart for just one letter from home and Mother. She had written to him every week, but someway the mail service was confused, and he had never received any of the love-laden missives.

She bathed the letter in tears and prayers and set about it with all the yearning and tenderness of a mother's love, to write him a letter of home news, cheer, and comfort, and she mailed it with special care and earnest prayer. She felt so helpless—he was so far away she could not reach him, perhaps even these words of love from her pen would never find him. She could only look up to her Lord Jesus, and pray that he would administer to her son the encouragement and comfort she so longed to give him, and bring to his heart and life in some way the precious experience of the Savior's love and protection. Ever the picture loomed up before her of the danger he was in and of his unsaved condition, and the thought that at any moment he might be hurled into eternity to a endless hell troubled her much.

She had spent many an hour in fervent prayer for her boy in France, but that day, as she trudged along that winding Tennessee road to put her precious letter into the mail-box, she felt so much more burdened than usual for him. The farther she went the heavier the burden grew, until as she came to a secluded nook, she felt she could carry it no longer. She knelt in the road and poured out her heart to God in strong crying and tears for her lost boy. Earnestly she pleaded with God to protect him through all the dangers and to bring him safely home again.

When she rose from that prayer her burden was gone. The Spirit of God had soothed her aching heart, and had witnessed to her so assuredly that God would take care of her boy, and bring him safely home, that, on her return home, she calmly assured the family that Asbury would live to come home safely again. Her anxiety ceased. From then on she stood firmly on the promise and continually pleaded it before God with the assurance that faithful is he that hath promised who also will do it. She realized the peaceful rest from her Savior's love as she complied with the conditions for it—"Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Away over in France at the front, it came his time to enter his first battle. As he looked forward into it his heart failed him. He thought at first he would shoot himself in the hand or foot, and so be sent to the rear as disabled. But he had not the nerve to do it. Then someway his mind wandered back home to his dear old mother. "If there ever was such a thing as a Christian," he thought, "I believe Mama is one. Maybe she'll put up a prayer that will protect me." His fear left him, and in its place a quiet, restful, comforted feeling came over him as his mind rambled on over incident after incident of the past which assured him of God's care for him now through her prayers.

Time rolled on, and again and again, through the thick of the fray, God miraculously protected him. One night, while recuperating at the rear, as his corps had been relieved at the front by another, he was suddenly awakened from the deep sleep of physical exhaustion. He jumped to his feet, and seeing another soldier smoking amout ten steps away, he walked over to him. As he reached his comrade, a shell hit the very spot which he had just left, and tore his gun and knapsack to pieces. He knew that God answered Mother's prayers.

Many other incidents scarcely less miraculous than this occurred in his experiences at the front. At last one day his squad was out reconnoitering. They came in the range of a German sharpshooter. One after another they were shot dead in their tracks. He was shot in the right foot and then in the left leg. Only one other member of that squad was wounded, but escaped death, and he was never reported again.

After a long series of delays he reached the base hos-

pital. Gangrene had set in and it was decided his leg must be amputated. He plead for it to be spared. It happened he was turned over to a close friend of his for the operation. After he was put under the ether, this friend, on looking over the wound, decided to save the leg. He cut out the gangrene and dressed the wound.

Soon after the operation he was on his way home. His limbs gradually healed up and today he does not even limp. Although, in all the time he was in France, he never once received a letter from his mother, yet she was constantly sending up her fervent prayer to God for him to protect her boy from danger, not to let him be left a cripple, and to bring him safely home. God was faithful to his promise. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

Converting the Mexicans in Our Midst

BY R. R. BYRUM, SECRETARY OF CHURCH EXTENSION BOARD

At the present time one eighth of the population of Mexico is living under the stars and stripes. The Mexicans in this country are conservatively estimated at one and one half million, not including the Mex-Americans or those who became a part of our nation through the acquisition by the United States of the territory in which they lived. These million and a half Mexicans are to be found principally in the South-western States bordering on Mexico—Texas, New Mexico, Arizona, and California, though some are scattered in practically all of our States.

Fifty thousand Mexicans live in the one city of San Antonio, Tex.

In the State of New Mexico 60 per cent of the people, including the governor, are Spanish-American, or of Mexican descent.

The Mexicans now in the United States are equal in numbers to the combined population of the States of Idaho, Wyoming, Arizona, Delaware, Nevada, and New Mexico.

Why did they come here? Principally for two reasons. First, the long period of revolution and political upheaval that began in 1910 with the overthrow of the Diaz government caused many to emigrate to the United States, where they could find peace and safety. The second and principal cause of our Mexican immigration was the plentiful work at high wages that came as a result of the World War. With war, want, and desolation behind and the lure of the open doors of opportunity for laborers ahead thousands did the very easy thing of crossing the Rio Grande River or that imaginary line that separates the United States and Mexico. In one month recently nearly 5,000 were admitted to the United States.

These people are to a great extent illiterate and are engaged largely as laborers on the railroads, or in tending cattle, caring for sheep, picking oranges, working in the sugar-beet fields, or various other kinds of work. The Atchison, Topeka, and Santa Fe Railroad recently had 14,000 of them in its employ.

But many of these people will not remain with us permanently. When the causes pass that led to their leaving their native land, and the Mexican government becomes settled, bringing consequent industrial prosperity and safety, then many of these people, impelled by the love of home and loyalty to native land, will return.

The great question for us to consider is, what will we do for them while they are here? They are in darkness, not only intellectually, but especially spiritually. For generations they have endured the darkness of papal night. Those who have broken the fetters of Rome have in many cases only unbelief and irreligion instead. While the Mexican is in a strange land with new surroundings he is more easily reached with the gospel than when he was in his own country. If we can not love and save the Mexicans among us, how can we hope to love and save them in a foreign land?

It has been shown by those who have worked among them that they are fairly open to the gospel. They seem in many cases to be more ready to hear and obey the gospel than are most Americans. If this million and a half Mexicans now with us could be thoroughly evangelized, the problem of evangelizing Mexico would be largely solved.

Of course, obstacles to such evangelization exist. Much misunderstanding, suspicion, and hatred dating from the war of 1848 must be overcome. Also prejudice existing between Mexicans and Americans must be met. The ignorance and illiteracy of the people is not the least of the hindrances to be removed. And especially the darkness of Romanism and the strong powers of unbelief must be met. But it can be done and should be done.

Some of our brethren have already undertaken work among these people. Bro. Olaf Bertelson and others in Los Angeles, Cal., began the publication of a religious paper in Spanish nearly two years ago, which circulates to a great extent among Mexicans in the United States. Also Bro. M. F. Tafolla, of San Antonio, Tex., where live 50,000 Mexicans, the largest colony in the United States, has lately undertaken work among them. Other work is being done. This is an important phase of home missionary work that should receive the attention, means, and prayers of God's people. The conversion of these people and raising-up of preachers among them is certain to lead to the evangelizing of Mexico.

"The Lord Hath Need of Him"

BY AUDRA B. GREGG

In the 11th chapter of Mark we read how Jesus sent his disciples into the city to bring to him the colt on which his entry into Jerusalem was made. They were instructed, should any one question their actions, to answer, "The Lord hath need of him." Jesus also said that the owner would send him "straightway."

Does the Lord need you? If this colt could really be of service to the Master, can not you? Are we trying to serve God in the little, unnoticed places in life, or are we wanting to fill a big place? Jesus did not say he *wanted* the colt, but that he *needed* him. It took this colt to fulfil the divine plan of God. It will take your services to fulfil God's divine plan too.

We notice that when the disciples told the owner it was Jesus who wanted the colt, he was prompt about responding. He responded straightway, or immediately.

not at some future time, but *now*. Tomorrow would have been too late. Jesus needed him *now*. Are we as prompt about obeying our Lord?

Happy man! He was willing for his possessions to be used by God. Jesus did not ask for the colt just to test the owner's consecration, but because it was really needed. Let us realize that God needs us and what we have, and obey him straightway.

THE DEEPER LIFE

The Test of True Greatness

BY H. A. SHERWOOD

It is far more difficult, as a rule, to estimate the true worth of an individual who has but recently died, than one who may have lived centuries ago. Some of earth's noblest characters were unappreciated by the generation with which they were contemporary. We have many instances of this kind, but one character of the Old Testament is especially a typical representative of this class. He possessed traits of character that were far beyond even the comprehension of the masses of the people of that generation. Indeed his humble life of unselfishness reminds us so much of the spirit and teachings of the meek and lowly Nazarene that he becomes a very profitable example to God's people who are walking in the light of the New Testament dispensation. It will serve our purpose well in the consideration of our subject to observe some of the characteristics of Jonathan, the devoted friend of David.

He Was Free from Envy.—At the very time when David's victory over Goliath had made him the popular hero of the hour, Jonathan "loved him as his own soul" and "stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle" (1 Sam. 18:4). Jonathan did all this at the very time when David's popularity greatly endangered his own prospects of occupying the throne of his father Saul, who had been at one time God's anointed, but now was forsaken by the Spirit of the Lord, having been warned by the prophet that he had been rejected from being king over Israel.

His Unselfish Love.—When Saul became envious of David and sought to kill him, Jonathan was placed in a very delicate position. As a noble and dutiful son he could not consistently form an open alliance with David, whom Saul chose to consider his enemy. Yet at the same time he was as true as steel to his friend David and revealed to him Saul's plot against his life so that he might escape. And even while David was a fugitive he befriended him in every possible way and even risked his own life to protect his beloved friend from Saul's murderous designs. At different times Jonathan met David and comforted his heart by assurances of brotherly love. "Then said Jonathan unto David, Whatsoever thy soul desireth, I will even do it for thee" (1 Sam. 20:4). Farther on in the same chapter it is recorded that Jonathan loved David as he loved his own soul. If such unselfish love could exist under the Old Testament dispensation, how much more should every follower of Christ be careful to cultivate that spirit of Christian love which is the test of true discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35).

Love never reaches its full fruition until the object of its devotion is preferred above all selfish interests. Let us examine ourselves to see if there is not much room for the further development of unselfish love in our hearts and lives. "For ye yourselves are taught of God to love one another. . . . But we beseech you, brethren, that ye increase more and more" (1 Thess. 4:9, 10). God implants this love within our hearts when we are made new creatures in Christ; but we are obligated to cultivate this love for our brethren that there may be a constant increase to the glory of God. We should esteem this, not merely as an obligation, but as a most precious privilege.

Cheerfully Accorded First Honors to His Friend.—"And thou shalt be king over Israel, and I shall be next unto thee" (1 Sam. 23:17). Many professed Christians are seemingly grieved if some inferior place happens to be their lot. But Jesus said, "He that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve" (Luke 22:26). David was a great man, but in some respects Jonathan was greater. Character is greater than genius. The memory of one dark sin, although bitterly repented of and freely forgiven, dims the luster of David's brilliant career. Jonathan's record is clean and his character above reproach. Great deeds of themselves will never admit us into the presence of the King of kings. Here is where character is supreme. Many of earth's great ones will be unknown in heaven. "Blessed are the pure in heart: for they shall see God" (Matt. 5:8).

"EXAMINE YOURSELVES"

To Be Seen of Men

Jesus told the multitude, "Take heed that ye do not your righteousness before men, to be seen of them." Do I do well in order that I may have praise of men? There must be some danger of such as I doing so or Jesus would not have said "take *heed.*"

Am I endeavoring to live a good life simply that others may say, "There is a fine man. You can trust him?" Am I kind to others and do I help them in a neighborly way simply that they will think well of me and like me? If so, am I not doing my righteousness before men? Do I contribute to missions and other charitable purposes in order that I may be called liberal? Would I give just as much if no one would know about it? And when I entertain the evangelist and his company, do I do it out of pure love to God and my brethren or because I want others to speak well of me?

And why do I strive for a place of greater influence? Is it that I might be more in the thoughts and on the lips of people? Such is surely beneath a true man or woman, and if I allow that in my life certainly I can not expect to have a reward of my Father which is in heaven no matter what I accomplish in the eyes of the world.

And why do I pray in public? Do I pray that I may

worship God in the camp of the saints and that I may join with others to ask for blessings, or do I pray merely that others may believe me religious? Jesus says that such have received their reward. Should I not rather do my righteousness unto God? All other righteousness can be only sham and will not stand the final test. And only true righteousness will receive any reward from God. —*Anna Koglin.*



Her Awakening

Chapter One

BY MABEL HALE

Carrie Thompson was a bonnie little country girl, growing up away from the sins and temptations that are so rife in the world. She had a good, true heart, full of loyalty and courage. As other girls do, she looked forward to the time when the great adventure should come bringing into her life love and a home and husband of her own. She was not more than eighteen when she met Frank Barrett. He was six years older than she, a good-looking, manly fellow, but an entire stranger to Carrie and her people. But little Carrie gave her heart away at once, and it was not long till she had promised to marry him.

"I have something I think I ought to tell you before you make your promise," he had said. "I have been married before, and have a wife and five children. We were married very young, before we could know our own hearts, and we have found it all a mistake. I have a divorce and my home is broken up. I thought I should never be happy again till you came into my life."

Carrie, looking up into his face, saw the pain pictured there and her heart went out in pity and sympathy for him, and she was filled with a deep desire to make it back to him in happiness for all that he had suffered at the hands of this other woman, who, of course, must have been all to blame. Frank had not explained the cause of the trouble which had broken his home, and Carrie had believed his unwillingness to expose the sin of his children's mother had made him quiet, so she had asked no questions. At another time he had opened the subject enough that she might know his financial standing. In the granting of his divorce it had been stipulated that he should pay fifty dollars a month toward the support of his children. This he told Carrie, but as he was receiving good wages and she had little understanding of the buying-power of money, she saw no reason why he should not do so and yet leave them plenty. She felt that it was noble of him to be willing to contribute to the support of one who had so injured his life. Not one doubtful thought entered her mind against the man she was marrying, for she saw in him only the nobility of character that was a reflection of her own. The other woman and her children seemed a sort of dream or myth, which need in no wise touch their lives nor hinder their happiness. If she thought about them at all, it was coupled with a desire to make Frank so happy that he would forget what he had suffered.

The very first year of their married life brought unexpected expenses. Carrie was surprized to see what a little way money went in the paying of all those bills that would accumulate each month in spite of her efforts at economy. When fifty dollars was deducted from Frank's check each month she found it difficult to manage on what was left. They were running a little behind, besides having to feel cramped for money all the time. That other fifty would make it so much more easy and pleasant. It began to be a burden upon Carrie to see that sent away each pay-day. It hardly seemed fair that she who was giving her very life to make Frank happy should be skimped in her housekeeping that the woman who had brought only sorrow and injury to him should have such a large share of his monthly wage. Perhaps a little of her private feelings were communicated to Frank, for the monthly allowance to the other woman and her children was diminished considerably, with the explanation that the smaller check was the best that he could do. Carrie felt that Frank by making this adjustment of his wages was showing how much more she and his present home was to him than the old memory.

That first year brought also another wonderful joy into the life of happy, care-free Carrie. No young mother ever looked into the face of her first-born with more pleasure and comfort than did she. And it was joy itself to her to see how Frank reveled in his love for his baby. She could not see far enough into his thoughts to know that he was trying to satisfy his starved heart on his love for this little one when every day his very soul cried out for his other children, nor that the touch of her baby hands brought back in freshness the time when he held in his arms his first-born. She could not know his craving for his children. All of these things were hidden from her, but her awakening was to come when she would understand it all.

When little Alma, Carrie's baby, was one year old Frank had come home with a telegram in his hand, and with a face all white and drawn and a look of anguish in his eyes.

"Little Billie has happened to an accident and they think he will lose his eyes. I must go to him. And Carrie, he can have so much better medical attention here than there. May I bring him home with me?"

Carrie was a kind-hearted woman and would have sacrificed her comfort for any suffering child, and how much more willing was she to give aid to a child who meant so much to Frank. She readily gave her consent and he left with the intention of bringing Billie home with him if his mother would consent.

New and strange thoughts and feelings shook her while Frank was away, gone to the other woman. That other woman had never seemed so real before, nor had seemed to lay so heavy on her heart.

Frank was back in a day or two bringing with him little Billie, and a sweet girl two years older to keep him company. And Billie was only four years old, nothing but a baby yet. He clung about Frank's neck calling

him "Papa," and Alice, a wise, motherly little girl of six, held Frank's hand and glanced shyly up into Carrie's face.

A lump raised in her throat as she looked at him and his children, for she saw that they were as dear to him as her own baby. She seemed suddenly out of his life, a thing unnecessary and superfluous. These were his children, and their mother was living.

She made the children welcome and comfortable. They were quick to see and love the baby, but they could find no name for Carrie. Frank was papa, but Carrie could not be mama. "She" they called her for several days, when Alice, noting that Carrie called herself "Mother" to Alma, began calling her that also.

It was in unpacking the children's clothes that Carrie received a hard shock. She had a queer feeling when she began the task, remembering whose hands had packed them. But the little worn, faded garments, the entire absence of pretty things, spoke of poverty: they had not been getting their whole check for months. Possibly food was as scarce in that other home as were clothes.

"What have I done?" her heart cried out. "Come in and robbed a mother and her babies of their proper food and clothing. I wonder how she gets along anyway."

Little Alice was always ready to talk with her and Carrie learned many things about that other home as the days went by, things that made her heart sick with shame and remorse. The other woman was forced to do several washings a week in order to provide what she must have for herself and her children. She was often tired and nearly sick, but she had to work hard anyway. It took so much for them all. Little Alice prattled on in her wise little way, telling things that tore at Carrie's heart.

[*Concluded in next issue*]

HOME PROBLEMS

J. Grant Anderson,
Franklin, Pa.
Dear Sir:

Will you please write out a general plan conducive to better conditions in the home?

We have a large family and are desirous of teaching them fundamental laws and things which will be useful to them all their lives. A Constant Reader.

Home problems will have no end as long as the nation exists. The home is a permanent unit of society, and as long as sin exists there will be problems to solve, vices to warn against, and characters to build. We are living in a cold world, a fast age, and loose morals abound on every side; but bad marriages, divorces, tenement-crowding, and all the other sordid conditions which tend to lead astray from the path of right, and disturb the body politic, will have little influence—if any—in changing the eternal human instinct of our young people from marrying and building for themselves a home. One might suppose that boys and girls coming from a home where no love ever existed, where turmoil and disorganization were to be seen every day of the year, would steer clear of marriage; but no, these young people will continue to travel along the beaten path—the great stream of time and change—childhood, youth, love-making, marriage, sorrow and joy, and will repeat the same stories, go the same rounds of all mankind in accordance with the great law of God and the universe. They will continue to follow the inherent order of human instinct and human events in spite of mistakes seen in the home or read about in current history.

It is a mistake to say that our boys and girls must be educated for society, but we should try and set in motion agencies which would improve the society, through a better course of training.

It was with that purpose in view that the book Sex Life and Home Problems was written. Following are some suggestions which if followed in whole or in part will assist substantially in creating a better condition in the home, namely, the establishing of better cordial relations between parents and children in the home, so that home will be the best place on earth.

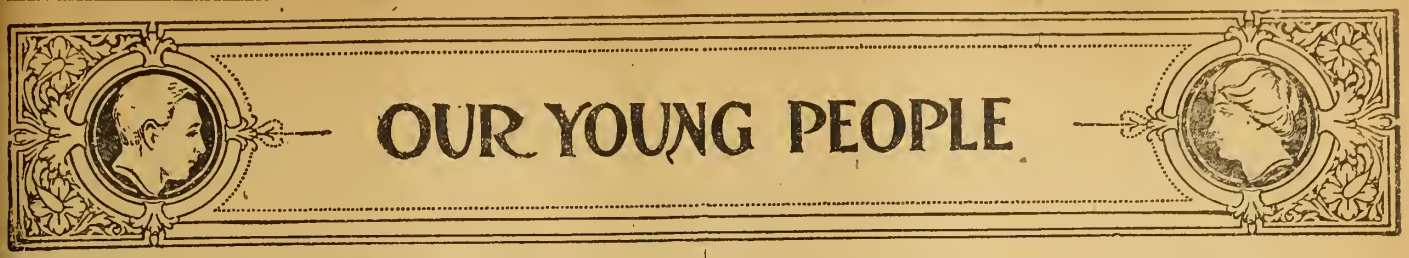
I once knew of a home where all engaged in discussing in a constructive way all topics of a useful nature. They formed a quartet among themselves, studied music and brought cordiality and happiness into that home. From the eldest to the youngest each was respected and sarcasm and slurs were not known. This condition lasted until all were grown—boys and girls—and when they married they carried this condition with them into the foundation of new homes. Parents who are nervous ofttimes scold at so much noise, such as whistling, laughing, etc., until children go outside the house, or to a more congenial neighboring home where they can act naturally, and with a freedom consistent with youth. Parents can be too strict as well as too lenient. When by our actions we drive our children from our home, we must not forget that other doors will be opened immediately for them (perhaps by the enemy himself).

A young lady about eighteen years old came to our home, crying. She was wearing a gold ring, against the teaching and advice of her parents. She had been working away from home and the ring was a present from a girl friend. As soon as her father saw the ring on his daughter's finger he unwisely told her either to take off the ring or leave the house. She was a woman grown, and was unsaved, and she immediately left the house, and that breach between father and daughter has not been healed until this day.

Parents have a big problem on hands to rear children to manhood and womanhood. An ounce of prevention is said to be worth a pound of cure, and giving a child a right start in creating habits relative to government, music, reading, obeying quickly, yielding to the desires of other members of the family, eating what has been set before it without complaining, will go a long way in after life in making the man or woman a good home-builder and a worthy citizen.

Parents should notice how different talents are manifested among their children and during leisure hours assist them in their several abilities, and procure for them necessary equipment so that they may become a school-teacher, music-instructor, stenographer, painter, cabinet-maker, writer, designer, or preacher. They should be taught the cardinal virtues of absolute honesty, purity of character, and truthfulness, and while they seemingly may not give attention, yet they will remember in the days to come. —J. G. A.

Everything holy is before what is unholy; guilt presupposes innocence: angels, but not fallen ones, were created. Hence man does not properly rise to the highest, but first sinks gradually down from it, and then afterwards rises again; a child can never be considered too innocent and good. —*Richter.*



He Came Back

BY A. T. ROWE

The Bible tells of a young man who thought his home was not good enough for him, so he ran away. He sought thrills and easy money without working for it. Eventually he fed upon the husks that the swine ate. But the young fellow tired of this life—as all such do. He wanted to hear again the voices of home, to eat home cooking, and to have a good bed to sleep in—just such surroundings as a fond father and mother could give him—and so he decided to go back. He said, "I will arise and go to my father." His pride had been broken. He was ragged, dirty, and discouraged—but he was not so far gone that he was unable to decide to face things anew.

He decided to go home—and he started. As he neared his home a thrill that he had never known before came over him, and soon he saw his father coming to meet him, with outstretched arms. And so glad was the father to see him that he ordered the finest dinner and celebration possible, for he said, 'My boy, whom I thought was dead, is alive.'

In my early boyhood I ran away from home. Things at home did not suit me. I walked to a friend's home twenty miles distant. There were no automobiles then, and twenty miles was a long way. I did not like to leave mother. I was alarmed at the bold move I had made. The rustling of the leaves by the roadside scared me. The shadows of the trees seemed to warn me to go back home For almost the entire twenty miles there was a conflict in my heart as to returning or going on. I walked fast lest the darkness should overtake me.. I finally reached my destination, and, after a night's sleep went to work for my farmer friend. The farmer having no real need of my services, I left and went to the bark and lumber woods in northern Pennsylvania, where I obtained employment, and where I was thrown in with the toughest companions possible. Here I readily learned the tobacco-habit, profanity, and vulgarity, my regrets for having left home gradually leaving me, and I became a hardened sinner. What a change in my life—and for the worse. My parents learned where I was and Mother wanted me home. Stubbornness took hold upon me, and I trampled under foot all her entreaties. Finally, however, at the request of father I went home. These are bitter recollections up to the time I returned home.

In running away from home I was unfair to my parents. I caused them many days and nights of unrest. I shortened their lives upon earth. I put gray hairs in their heads, and caused them many a heartache. And there was no need that I should do so. One of the bitterest thoughts of my entire life is of this time when I surrendered myself to the devil and ran away from home.

Young men and women, I beseech you, have a regard for your father and mother. Keep the family record clean. See to it that *you* are not the cause of any reproach being brought upon the family name. Do what you can to bring joy and gladness to the hearts of your parents and friends, and see to it that no act of *your* life shall bring tears. And for your own soul's good, develop in yourself those traits of character that make for pure manhood and womanhood. Remember, too, that we are likely to "reap what we sow," and if you have already gone wrong, come back to father's house, and at once. Do not allow that stubborn will of yours to get in the way of your doing what your better self says you should do. Come back, and at once. Lose no time in repairing as far as possible the wrong you have done. Square yourself with your parents, your friends, and the world at large, and give your heart to God, and begin to make amends for the time you have lost. You can if you will "come back."

Our Bruises

"Yet it pleased the Lord to bruise him; he hath put him to grief" (Isa. 53:10). Did anybody ever learn anything except by being bruised? We learn to walk by falling. We learn to leave a space for sharp corners by suffering many a black and blue spot. Such bruises are educational, disciplinary. There are bruises that are redemptive, vicarious. A child asked his mother about a scar on her arm. She made little of it, but one who knew its origin knew that it was the record of a burn she had received while preparing the children's dinner. A recent poet speaks of "the scars of all the wars." Do not our hearts ache and our eyes grow moist as we think of the bruises and scars of motherhood? The best motherhood is always redemptive. The prophet foresaw the redemptive suffering of a submissive Servant. The record of Jesus' ministry is one of "many a sorrow, many a labor, many a tear,"—and all vicarious. He was not bruised for his own iniquities, for he had no iniquities. His stripes brought us healing.

Perhaps it is true of all of us that our deepest bruises are inflicted by those we seek to help. The hurts we receive from the world may ache, but those we receive at home never cease aching. The foes in one's own household are the only ones capable of inflicting irreparable injury. Yet we must bear our bruises, and not nurse them overmuch. We must strive to overcome self-pity. And there is healing for our bruises. That great man who crept away into solitude, lamenting, "There is no one who understands me," was comforted at length by the reflection, "There is God—he understands me." What vast relief there is to the bruised heart in the fellowship of Jesus' sufferings! We may and do lament our unlikeness to Jesus in goodness and in grace, but let us rejoice, when bruised, that we may be like him in suffering.

—*C. C. Albertson in Christian Herald.*

"Very often that which seems to tend to our injury is overruled by a merciful Providence to our good."

The man who seeks freedom for anything but freedom's self is made to be a slave. —*DeTocqueville.*



Witnessed in a Heathen Country

The Transforming Power of Jesus

BY MAMIE B. WALLACE

In some sections of India women carry water in huge jars which are placed in cone-shaped baskets upon their backs. These are fastened on by a strap over the forehead, and the carrier must bend her back as she trudges along with her load. To the Westerner this looks very burdensome, but the Indian woman is accustomed to it, as from a child she has carried burdens in this manner.

Once while I was watching some of these women with their heavy burdens, one of them began to sing a familiar hymn. It was sung in an Indian language, but I recognized the tune. I had been feeling so sorry for her, but as I saw her happy countenance as she went about her arduous tasks, I thought, "She is serving the same Jesus I am. The same Savior that has brought peace and contentment into my life has also made her life happy!"

Words fail to describe the great joy that filled my heart as I meditated on the wonderful, transforming power of Jesus. How my heart ascended to God in praise for the gift of his dear Son, whose death made it possible that all men might be saved.

Sometimes I am afraid we do not keep in mind the great significance of the cross. Think what that death on the cross has meant for this world. It was not for the people of one country alone—it was for all.

How can any one be other than vitally interested in missions? It is true that it often takes years of teaching to enable many of these people to grasp the gospel story, but after they do become real Christians, their lives oftentimes are a real inspiration. When we see what they have gone through for the sake of Christ, it makes those of us who have been born in a Christian land feel that we have given up very little for His sake.

Oh! may we all love Jesus more and strive to serve him better each day of our lives. Remember that this same Jesus who has come into your life is also able to change the hearts and lives of your brothers and sisters in heathen lands who have not been so highly favored as you have been. Are you praying for them as you would like Christians to pray for you if you were living in a non-Christian land? Are you living so close to Jesus that he can speak to you and show you that he wants you to make him known in lands where idolatry abounds? Remember, "he who lives closest to God's altar is the most likely to be called as God's missionary."

A Parallel to "Daniel in the Lions' Den"

John Scudder, when journeying through forests and jungles was attacked by jungle fever, and his death seemed imminent. His wife was urged to travel day and night if she wished to see him alive. Accompanied by her son and native porters, Mrs. Scudder began the perilous journey. Of this trip a friend wrote:

"In the worst part of the jungle road, as night drew on, the bearers became intimidated at the sound of wild beasts roaring after their prey, and suddenly fled, leaving Mrs. Scudder and her little one exposed to the most horrible death, and with none to protect them but Daniel's God. What could she do? There was but one thing. She held her little one by the hand, and spent that night on her knees in prayer. She heard the heavy tread of elephants, which could have trampled her and her little one to death. Then came the growl of tigers and other ravenous beasts; the sound approaching and then receding. They seemed to be circling around the little spot where she knelt, ready to spring upon their prey. But God . . . sent his angels, in answer to prayer, to guard these, his dear ones, from the death they dreaded. So they passed the night. Morning came and the cowardly bearers returned and resumed their burden."

—*Messages of Love.*

"Who Will Go?"

Beneath the waving forest palms,
Across the burning desert sand,
There moves a world of dusky forms
Who know not God, nor understand
Who makes the sun to brightly shine,
Or night a starry vault to cast
O'er all the beauties of their land;
And while the days go speeding past,
Strange fears, dark thoughts, and savage deeds
Fill all their cup of life and they
Follow, no matter where it leads,
A road obscure from light of day.



Alas! for in each darkened breast
A child-life, innocent and sweet,
Slumb'ring awaits the word so blest
That hails the sleeper to his feet—
A silent chord that waits the hand
Of love and power to break the spell
And loose their souls from Satan's band,
And free them from the chains of hell.

O Africa, when shall the light—
The light of God—dispel thy gloom?
When shall we see thy smitten blight
Recoil to its eternal doom?
When shall a heavenly Father's love
Supplant thy fears and chase thy dread,
Banish the terrors of the grove,
Reveal a mercy-seat instead?
Where are the bearers of the cross,
Reckless of sacrifice and pain,
Willing to count all things as dross
If they by any means might gain
The Christ they love? Do they not hear,
Or hearing heed they not his cry,

"My servants, publish far and near
The gospel, for the time fleets by;
This is the day of service, 'Go'!
Even to darkest Africa.
'Go,' just because I bid you so,
Go, for the souls who need you there."
—Millicent G. Yates.

Farewell Greetings

With grateful hearts we again greet the dear saints before leaving the shores of America. For more than ten years our hearts have been burdened to carry this precious truth to some of Africa's millions who are still in heathenism. Last year it was my precious privilege to visit Africa and look over the part of that dark continent where we expect to labor. God has given us, as a church, a wonderful opportunity and also a very substantial beginning at Kima Station, Kisumu, Kenya Colony, British East Africa. Also we thank God for Brother and Sister Kramer, whom God has used largely in establishing this work.

Our hearts are thankful for the privilege of returning to Africa with Brother and Sister Kramer. As we are about to bid farewell to our dear brethren and sisters and loved ones in the homeland, our hearts are inspired to know that we are obeying the call of God and going with the confidence and prayers of the church. We shall do our best for God in heathen Africa. Also we wish to thank God for opening the way for Sister Ruth Fisher to accompany us.

We solicit the prayers of all God's people that we may be able to win many souls for Christ in dark Africa.

S. W., Rosa, and Mary Eunice Joiner.

At last I am glad to be on my way to Africa, the land to which the Lord has called me to labor for him.

From my early childhood I have felt a great desire to do more for the Lord. I was always greatly interested in those who never had a chance to learn of Jesus. The Lord has led me step by step till I have learned more fully to trust him, so that no matter what the future may be I expect to be true. The following words express in a measure my feelings tonight:—

In the land across the waters
Many souls are dying fast,
For they never knew our Savior
In the years that have gone past.
But dear Africa we love thee,
And for thee our prayers repeat;
There we will obey the Savior—
He said, "Give ye them to eat."

When the earth-ties seem to draw us,
Barring out the Savior's pleas,
We like Peter hear him saying,
"Do you love me more than these?"
Yes, dear Savior, we do love thee,
And by faith we'll feed them too;
In the land where thou hast called us
There is work for us to do.

All for Jesus—do we mean it,
Home and friends and all beside,
Loving saints throughout our country
Where we ever could abide?
But for Jesus we will labor
Till we reach that heavenly home,
There to dwell with him forever
When he then will claim his own.

Farewell. May the dear Lord reward you one and all for all the kindnesses you have shown me, is my earnest prayer.

Ruth Fisher.

"Hitherto hath the Lord helped us." Kind Providence during the past two years has in a very marked way verified the following, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart." Blessed be his holy name! It hardly seems true, but we are steaming out of the harbor of New York with our faces set Africaward. Our furlough in the homeland has been a very bright and happy one. Believe me, brethren, the thing that has put so much into our furlough and has made it as indicated has been the precious fellowship of the saints of God. We have had the pleasure of meeting with many and we only wished we had had the privilege of meeting all.

God has thrown in a great deal; in other words, his ability to do exceedingly and abundantly above all that we could ask or think has been granted us. Now, dear Christian friends, we together with Brother and Sister Joiner and also our dear consecrated Sister Fisher proceed together to the Dark Continent to establish this gracious kingdom of our Lord. In closing this farewell message we wish to extend most sincerely to all the brethren our hearts' thanks for all that you have bestowed upon us. As I have many times said, Remember your ability is measured by your responsibility. You all have the ability to pray, so pray the effectual prayer in behalf of the African party. God bless you one and all and if we never meet again at His footstool, let us all be assured of an abundant entrance into the everlasting kingdom. We are yours in the bright and blessed hope,

Mr. and Mrs. H. C. Kramer.

On Board Empress of Asia, Pacific Ocean, August 20.—To the dear home-church, greetings. It is with a heart full of gratitude to God for his tender mercies toward me, and thanks to the saints for their prayers, that I write these few lines from the great ocean.

In everyway I have had a very pleasant voyage. The sea has been quite smooth all the way, and I have not suffered from seasickness. And the only way that I can account for this is: first, because I am His child, and am in His keeping; and, second, because so many prayers have been ascending to the throne of God for me.

What should the missionary do without the prayers of the dear home church? I thank God for each one of you, and thank you for your prayers; and I beg you never to forget to pray for the missionaries, for we need your prayers, and appreciate them.

The two years spent in the homeland were of untold benefit to me, and I feel I am much better prepared for the missionary work in Japan. I praise God for the Anderson Bible Training School; it is good for the missionaries as well as others. I shall never forget the two happy years spent there, and the lessons I learned I intend to put into practise.

While in America I attended several camp-meetings, which were a real feast from Father's table. I met many whom I had heard of through the Trumpet. It was good to meet some of those dear old pioneers who labored to bring to us the glorious truth of this reformation. I appreciated the interest in missions too, which was manifest at the different places. May it increase! I attended the services held on Sunday on this steamer, and saw the dead formality of missionaries going to the field and my very soul was stirred. In spite of their deadness they have a zeal for missions. Oh, what a missionary church we should be who know the blessed truth!

It was rather hard to leave Anderson. The scene at

the station was very touching as the dear ones stood with tears in their eyes waving me the last farewell. Until then I had no thought of any sacrifice in my going back to Japan; but then I thought sacrifice is of no value without pain. In spite of the pain I felt in parting there was a deep joy in my soul that no one but the missionary knows. Yes, I was at last starting for my dear Japan, and I was happy. Thank God, that joy increases as I near the land in the near distance; the land to which God has called me. Tomorrow morning I shall land and then my joy shall be full!

As I reach Japan I feel I am but a child, and I need wisdom from God, but I know he will give it as it is needed. There is nothing sweeter than just to be in the center of God's will, and I feel very happy knowing I have obeyed the call of God.

We shall all appreciate your prayers, your letters of encouragement, and your continual cooperation as we, your missionaries, labor to bring the lost of Japan to Christ. Your sister in His service,

Grace M. Alexander.



Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

In the young people's meeting, some of the older saints sit back and talk loud enough to confuse the young people in their services. Do you think that pleases the Lord?

It is certainly very inconsiderate of the older persons. They should show as much reverence and respect for the young people's meeting as for any other service, and when they are wanting in such respect they ought to be reproved, especially if they continue doing so. If they will not behave themselves properly, let the young folks have their meeting separately without the older people being allowed to attend.

Who are the rest of the dead in Rev. 20:5?

The resurrection spoken of here is not a resurrection from the grave, but it is the first resurrection, or the resurrection from sin, that Jesus promised to them that believe on him. We are raised up together with him and made to walk in newness of life. This great spiritual resurrection had two parts. There was a great resurrection of the people through salvation in the beginning of the Christian era. Then there was a time of apostasy and the reign of the dragon for the thousand years. Then at the end of that time, which corresponds to this present age, there was to be another great awakening and resurrection to righteousness. This is the result of the preaching of the gospel from Luther on down, and these two resurrection periods together constitute the "first" resurrection spoken of in the text mentioned.

Please give Bible reference where any Gentile ever performed a miracle.

We must remember that the four gospels and Acts deal very little with the work of God among the Gentiles, except through the Lord and his apostles. They tell us very little of the Gentile workers. However, there was one Gentile, probably a proselyte among the twelve apostles; namely, Simon the Canaanite (Matt. 10:4; Mark 3:18). He worked right along with the other apostles, and of course did his part of the great works that were done by all the apostles. Luke in the Acts gives us somewhat of a history of the eleven apostles, but tells us principally of the work of Paul and his helpers. We know it to be a historical fact, however, that miracles were wrought in the Gentile churches through Gentile workers, not only in the first century, but in the second and third. The fact that we have no inspired account of these things coming down to us is no ground upon which to say that God worked in the Jews more than he did in the Gentiles who believed, for in Christ Jesus there is neither Jew nor Greek. God does not take into account nationality, but works through whomsoever he chooses for his purpose. Many miracles, especially those of healing, have been and are being wrought today through Gentiles.

Please explain Luke 14:21, 23. There are some here who teach against holding street-meetings. Is this a proper thing to do?

In the text quoted Jesus was in a figure showing that the Jews, who were first invited to the feast, proved themselves unworthy to be partakers of it. So the master of the house rejecting them set out to find those who had no standing in society and those who would naturally not be expected to be invited. And these he had brought in to furnish guests for the feast. This refers to the bringing-in of the Gentiles, who were considered as outcasts and dogs by the Jews. In other words, Jesus was showing the rejection of the Jews and the acceptance of the Gentiles. In many places street-meetings are an effective method of reaching people. There might be some reason why they might not be advisable in some localities or under some circumstances. This must be judged from the existing local conditions. Where workers are adapted to such work such meetings can often be made an effectual means of interesting people in the truth.

Is the deacon who is chosen by the church doing right when he calls attention to the errors of the pastor in a deacon's meeting, the pastor being present? Is it the deacon's business to know about a brother who has been found dishonest in the handling of church money? Or is it only the pastor's business?

Generally speaking, the deacon who feels the pastor has been in error should go to him and talk to him personally about the matter, and not speak of it in such a meeting unless there is a good reason for so doing. The deacon is the pastor's helper, and, of course, the deacons, if they also serve as a financial committee, have a right to know how the finances are being conducted. It is not only the deacon's business, but the affair of the whole congregation. The elders and deacons ought to work together in harmony, and cooperation, and there is no excuse for their not doing so.

How often are the deacons elected in the church of God? I understand Stephen was a deacon unto death.

Whether Stephen was a deacon at all or not is not certain. He served on the committee appointed to look after the needs of the poor in the church at Jerusalem, but he was also a preacher. The Bible says nothing about either the appointment of a deacon for a certain limited

time, or the election of a successor. In fact, the whole matter is left in darkness, and where such is the case we must use our best judgment. Usually, however, the qualities that qualify one to be a deacon would authorize him to act according to his gifts during his lifetime. The idea that a deacon is merely a financial officer in the church comes far short of the Biblical idea of a deacon. He is rather an assistant pastor or an assistant to the pastor, and his chief work is spiritual work. In fact, the Bible says nothing whatever about him having anything to do with financial matters, though we know from history that deacons assisted in such matters in the postapostolic age, though the greater part of their labor was in spiritual affairs. —C. W. N.



Uprooting the Vines

Including Sunday-School Lesson for October 29—Isa. 61:1-9

BY E. F. ADCOCK

Strike at the root of the matter, seems to have been the policy of a certain Chinese emperor of the eleventh century B. C. who, according to Chinese claims, merits the distinction of being the earliest temperance reformer. This prince, it is said, sought to alleviate the evils of intemperance by ordering all the vines in his realm uprooted. A thorough-going plan, at least! And we believe the emperor was beginning at the right end. Much depends on where action is begun as to whether an enterprise will be successful or not.

Degree of Temperance

Uncle Sam is dry—driest he has ever been. But perhaps his boots would not bear too close investigation yet. Somehow booze still flows in limited quantities. So Uncle Sam is not dry, really, but is wet. This condition of our nation reminds us of what Jesus said of his disciples: he told them they were clean, but not all. So America is dry, but not all. Prohibition forces have done well, and in law our land is quite dry, but in spirit it is not so. And the popularity of a law is usually, in a country like ours, a good index as to the length of that law's existence. That is the great question before us now: really do people favor such strict prohibition? Without doubt the sentiment for modification, not to mention repeal, is considerable. So unless the fight is continued prohibition will lose. It is a little hard to understand how some who class themselves as "drys" can favor any less dryness than now exists. Of course, it is never good to be extreme, but it is sometimes good to be radical. Is the man who entirely extinguishes the fire that is burning his property thought extreme? or should he let a little of it still burn? Is the man extreme who shoots the fox that steals his chickens? or should he drive it off and give it a chance to try again? The best way to hold a fire in check is to extinguish it, and the best way to safeguard the poultry is to get rid of the fox. Again we are reminded of the Chinese emperor's example of striking at the root. Does he who would kill a serpent begin by striking off its tail? Or does he who faces a lion aim at its foot? We must strike at the vital place in this serpentine king of evils, the liquor-traffic, with the intention of extinguishing it.

Removing the Roots

It used to be almost exasperating to me when a lad helping in my father's corn-field to find, after I had not many days previous carefully hoed down a large patch of milkweeds, that a new and thicker crop was coming on. It was much harder and more disagreeable to pull them up, but I found that in the end it paid. The roots had to be pulled out. Perhaps the main root of the cause of intemperance—the manufacture and sale of intoxicating liquor—has been extracted, but there are some smaller and very troublesome branch roots. One is the false propaganda that is now making a mushroom growth, which hoots at prohibition and accuses it of causing an increase in crime. If people will but investigate these statements and learn facts, this plant will have no greater longevity than Jonah's gourd. Then there is the tobacco root—yes, it is related to alcohol. By and by tobacco fails to satisfy its devotee and alcohol is the next step. If this snag is left, trouble is inevitable. Another root is poverty. Of course, liquor is a great cause of poverty, but, on the other hand, its use is sometimes a result of poverty and bad living-conditions. Let us dig out this root by helping in every way possible to make living-conditions such as will induce *living*—not mere *existing*. There are other roots, and they must all be subjected to their share of grubbing if intemperance is to be killed out.

A World-Wide Campaign

But even with all the weeds of the liquor-traffic uprooted in our own land our task would not yet be complete. Our field may be entirely free of weeds, but if the surrounding fields are infested, what a time we shall have keeping our field clean! As long as the nations about us are wet can America be "bone dry"? This difficulty finds a ready illustration in the condition of the dry States while State option was still the decisive factor in prohibition. The winds of interstate laws and regulations regarding commerce constantly bore into the "clean" State the thistles and burs of the neighboring "infested" State. The dry State was about in the same condition as would be a sound apple in a barrel of rotten ones. Thus when a State became dry it was a safety-measure for it to try to clean out the weedy "marshes" around it. This is, also, true of a nation. So for this reason it is to America's interests to see the whole world dry. But there is another and greater reason: inasmuch as intemperance is a great world evil it is our duty to combat it wherever it is found. Humanity and a righteous God demand it of us. We may be excusable in taking a let-alone attitude in regard to some foreign affairs, but America can never righteously maintain a "grand isolation" in regard to prohibition.

Where is our altruism, our boasted philanthropy, our Christian principles, if we consider national prohibition our goal?

Influence of American Example

The following quotation is taken from the Anti-Saloon League Year Book (1921), and is a statement by P. W. Wilson in the Review of Reviews of March, 1921:

For more than a year the Eighteenth Amendment has been in force, and yet it is doubtful whether even today the people of the United States realize what the challenge is that they have issued to the world. A British writer has compared this event to the eruption of Krakatau, which in 1883, stirred the most distant oceans and filled the atmosphere of the entire planet with materials for remarkable sunsets.

When I was in England, two years ago, prohibition was regarded as a joke, many people ignorantly believing that the Amendment was an unreality of American politics, which could only come into effect after a plebiscite, and that in any event the law would be nullified by evasion. About 12,000,000 pounds of British money had been invested in American breweries, and, until the last moment, few conceived it possible that assets, so carefully safeguarded in the United Kingdom, would be swept away as a nuisance, without compensation. On this matter the Foreign Office in London entered a formal but, of course, an unavailing protest.

Nor is the sensation confined to Britain. The citizenship of the United States represents every European and African race. And in Asia, also, American missions exert influence. The whole world is watching, therefore, a sumptuary law which accepts the famous judgment of Mohammed against strong drink and is curiously in line with the severe Puritanism attributed to authoritative Bolshevism in Russia. Broadly, the United States has shown that a country, even of continental area, can not be half dry and half wet. And this may prove to be true of the entire human race. On the one hand, as long as whisky, valued in Quebec at $14 a gallon, can be sold across the frontier for $60, the inducements to smuggle are overwhelming. On the other hand, civilization can not witness unmoved the establishment by one of its members of a new standard of happiness and efficiency reflected in health, morals, insurance, production, amusements, and the habits especially of the young and rising generation. It is thus of vital importance to mankind to know whether prohibition, especially in the United States, is to fail or to succeed as a permanent social fact. And if it succeeds, it must spread.

God grant that America will not only remain dry, but that her leading role in this great cause will hasten the day when Isaiah's prophecy will be a world-wide reality as far as prohibition can make it such. Let us uproot the vines, then shall there be "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Thus shall we 'build the old wastes, raise up the former desolations, and repair the waste cities, the desolations of many generations."

Our Daily Vacation Bible-School

BY AGNES E. TUTTLE

Our first attempt at a daily vacation Bible-school in Denver was a great success. A thorough canvass of the neighborhood was made and two or three days' work under a boiling hot Denver sun was not in vain, for the first day found an attendance of fifty-two, which increased until we had an average daily attendance of seventy boys and girls of various nationalities and denominations. These were placed in classes according to their school grade and six teachers were busy instructing this group of eager, happy children.



Daily Vacation Bible-School of the Church of God in Denver, Colo.

Amy Roberts, our principal, worked hard to make the school interesting and profitable. The other teachers were Carrie Larsen, Mrs. Padien, Mrs. Blair, Mrs. Romine, and the writer. To stand before these dear boys and girls and to see their eager, expectant looks was enough to inspire any God-fearing teacher. The entire school assembled together for morning worship. This period included the march, flag-salute, songs, prayers, etc., after which the children went to their classrooms.

The Bible stories were especially appreciated by the children and sometimes we would have these dramatized to more thoroughly impress them upon their minds. How they did enjoy acting out these stories! Then a memory verse bearing upon the story would be committed to memory, and during the craftwork period often something was made that had a connection with the story.

Space forbids my telling all the interesting things that happened during this four weeks of school, but the teachers felt that this had been the grandest opportunity of their lives. A special program was given during the evening of the last day of school so that the parents might get some idea of what their children had been doing. A verse-finding contest for the Juniors and Intermediates was an exciting part of this program.

We hope that other congregations may feel the importance of taking advantage of this wonderful opportunity of instructing the youth in the truths of the Bible. As some one expressed herself recently in the Gospel Trumpet, I too would say, "You may spend your time getting the hard-hearted, calloused sinner saved, but give me the children." "Save an adult and you save a soul; save a child and you save a life."

The accompanying picture was taken one day when the entire school took their lunch to a park. Our faithful pastor, Bro. Marshall Mercer, is not in the picture, but it was through his efforts that the school was started. He was a great help in drilling the children for the special program and also taught in the school during the absence of one of the teachers.

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.



Since Bro. W. E. Irvin has resigned the pastorate at McAlister, Okla., Bro. A. D. Seaton has taken up the work.

Bro. J. Grant Anderson will hold a revival at Vandergrift, Pa., October 29. He writes that he is exceedingly busy.

The labors of Bro. Gust Nickolau, who is working among the Greeks in Lodi, Cal., are being blessed of the Lord. A little over a year ago there were none of his countrymen there who had a knowledge of the soul-saving gospel, now there are about fifteen happy saints. He will go to Los Angeles shortly to continue the work there.

Bro. J. W. Lykins writes that Bro. H. C. Rice has given up his temporal work to go into the ministry, and that although he has not been preaching very long he is an able minister. Brother Lykins thinks that any congregation will do well to get him to hold a meeting. His address is: 1415 E. Carter Avenue, Ashland, Ky.

Bro. A. D. Seaton engaged in a meeting at McAlister, Okla., recently. Before the close of the meeting there were twenty consecrations, mostly for sanctification. He writes that Bro. J. A. Silcer rendered valuable service in the meeting. This brother, who had been working on independent lines, has now joined the ranks of the church of God. His address is Oklahoma City, Okla.

"They went everywhere preaching the gospel." That is what was said of the church in the morning time. That ought to be true of God's church even today, and it is a pleasure to note that it is true to a very great extent. The Sunday-school gives the modern disciples a great opportunity to preach the gospel. This opportunity has been taken advantage of by a few of His disciples in Fulton, Mo. One of the leaders, Sister W. J. Ford, writes that the Lord is giving them courage in this work for the Master. They have a goodly number of splendid young people and they wish that some spiritual young person could address them and minister to them could be obtained.

Bro. A. C. Bell recently passed through Stratton, Colo., and gave the church an inspiring sermon.

The Lord is blessing the labors of Bro. Victor A. Lindgren, at Nelson, B. C. Recently a number were saved, among them was a Roman Catholic and several promising young people.

The work in Chicago under the direction of Bro. J. C. Blaney since June, is going forward. A number of prayer-meetings have been organized, and they are about to start a teachers' training-class for the younger inexperienced young people. As a correspondent from that congregation puts it, they are on the war-path for the truth.

The Greek people of the United States seem ready for the pure gospel, and our good and zealous brother Nick Zazanis is being used of God in winning many of them to the unadulterated gospel of Christ. Brother Zazanis made a tour to various large centers the past summer, and he reports a number converted at each place. Of Los Angeles he writes, "The meetings were very successful; twelve happy souls found the Lord. At the close all the new converts testified with tears, thanking and praising the Lord for salvation and freedom from deception and darkness." At Fresno five souls were saved and two sanctified, and four were baptized. One was saved at Bay Point. At Lodi, where Bro. Gust Nickolau is working for God, six souls were saved, and two at Manteca, near Lodi. At Oakland two souls found the Lord and two others expressed a desire to be saved. Brother Zazanis is now again in Chicago, where he is assisted by other faithful Greek workers. He writes that recently one of the workers, Michael Stergion, met with wonderful success. He was invited to preach in a private home, and here fifteen gave their hearts to God, and there was great rejoicing that night, similar to that at Samaria where Philip went to preach. At another night in another home seven were saved. The Greek brethren in Chicago have now rented a hall because private homes are too small to hold the crowd. Along with their success they meet with much opposition, and they desire the prayers of the brethren that the Lord may overrule and that many more precious souls may come to a knowledge of the truth.

The meeting at Laurel, Miss., held September 16-26, is considered as having been a glorious success. There were thirty consecrations. Twenty-four persons were baptized. Numbers from other communities attended the meetings. Bro. S. M. Hilbun conducted the meeting for the most part.

The church at Stratton, Colo., of which Bro. R. E. Hooper is pastor, expected to start a revival on October 15. Bro. O. A. Burgess will visit them on the 19th. A baptistry was installed in the church recently, as there is not a fit place for baptizing in the open for many miles. It is hoped that the baptistry will be put to good use during the revival.

The young people at Muskegon, Mich., are working-out a rather novel plan for getting the gospel to others. In their young people's Sunday-school class they take up a special collection for free literature. It is their aim to get at least a three-months' subscription for the Gospel Trumpet every week. In this way this class will reach at least fifty-two new homes with the pure gospel in a year.

Bro. Floyd G. Hoag, pastor of the church of God at Danville, Ill., writes that the work there is prospering and the congregation is much encouraged concerning the future. They have purchased a meeting-house which had been used by the Baptist people. Although they have had possession of this place of worship only a few weeks, there have been about thirty-five new scholars added to the Sunday-school during that time. Considerable interest is being manifested in the regular services by the people in the vicinity of the church. The congregation feel the need of a revival and have been praying earnestly for one. Arrangements have been made to begin a series of evangelistic services Sunday, October 22. Any who can attend these meetings from near-by congregations are invited.



Gladys Horton visited the Office September 5. She is assisting in the spiritual work at Laporte, Ind.

After a trip through varied scenes from Anderson to California A. L. Byers and family have arrived safely in Los Angeles.

The Park Place Sunday-school observed Rally Day the second Sunday in October. There were 474 present at that time and much enthusiasm was infused into the school.

W. G. Alexander, pastor at Houston, Tex., orders copies of Training for Service for the Teacher-Training Class which meets each Tuesday for an hour and a half. He says of the class, "It is becoming quite interesting."

Students are still arriving at the A. B. T. S., and the attendance is larger than ever before. R. R. Byrum, the Bible teacher, reports eighty-one students in his first year class alone. This is the largest number in any of his classes since his teaching in the School.

Every Friday afternoon the sisters of the Park Place church, of Anderson, Ind., have a prayer-meeting at some home. This gives some mothers an opportunity to attend a prayer-meeting which they would not have otherwise. It also gives them greater opportunities to exercise in prayer than the large prayer-meeting affords. Usually a number of requests for prayer are read and are earnestly remembered.

The Pink and Blue Teams of the Anderson churches closed their campaign last week. There was a total of 592 subscriptions obtained, 251 of them yearlies. The local churches rallied to the support of the teams, and we expect to announce soon that the Anderson congregations are 100 per cent perfect on Trumpet subscriptions. A luncheon was given in the camp-meeting dining-hall to the members of the teams. A very enjoyable time was had. Some of the subscriptions were from out-of-town people; but whereas there were less than 100 Trumpets going to Anderson addresses before the drive, there are now 433. Before the teams began, Chicago was ahead of Anderson in the number of subscriptions, but now Anderson has forged considerably ahead of Chicago. Brother Reardon and the other Anderson pastors are taking a lively interest in seeing that all the members of their congregations get the Gospel Trumpet.



I should like to have some one that is out clear to come here some time this winter. He will find a welcome at our house although we are poor in this world's goods. Nancy E. Jellis.
Burbank, Wash.

There is a great need for more consecrated workers in the gospel-fields at home as well as in other lands. Our own city here (High Point, N. C.), comprising nearly twenty thousand souls, including the suburbs, is almost without the full gospel. We greatly desire the presence of a minister of God filled with the Holy Ghost to help us press the work of Jesus on to victory. We hold from four to six prayer-meetings each week in different parts of the city and some are seeing God's hand in the work and measuring up to the truth as the light shines upon them. We should like to have any of God's ministers or saints locate in these parts.

We are thankful to the dear ones that responded to our request through the Trumpet for used copies of the papers for free distribution. We are distributing where we think they will do the most good, and will gladly do so with others that may be sent us. The saints here desire the prayers of all saints everywhere for the upbuilding of the cause of Christ among us.

R. I. Grant.
High Point, N. C., Box 86.

Trumpets Wanted

The Lord is blessing the work at La Fayette, Ind., but we need a number of Trumpets to reach the people here. If you have back-number Trumpets and can spare them, please send to my address, 854 Rose St., West La Fayette, Ind. John H. Friddle.

Concerning Northwestern Camp-Meeting Property

All money pledged for the Northeastern camp-meeting grounds at Pittsfield, Mass., should be sent to Charles H. Clark, Castleton, N. Y., R. F. D. No. 2, as he is secretary-treasurer of the camp-meeting committee. The grounds have been purchased, but it was necessary to pay cash for the property, which necessitated our borrowing most of the money. Those who can should send in the amount of their pledge at once, and others as soon as possible.

R. W. Potter, Chairman.

Central Illinois Ministers Attention

The assembly of the central Illinois ministry will be held at Decatur, Ill., November 1, 2, 3. An urgent request is made to each minister to be present at that time. We shall be glad to have any minister passing through to stop over and be with us. Accommodations furnished all who attend.

Effie M. Webb.

Have You Money to Loan?

The only excuse the Church Extension Board has for existence is to serve as a general agency in building up God's kingdom. One way in which the Board can help much is in assisting struggling congregations get houses of worship, which mean so much to their establishment and future growth. If you have money to loan, why not loan it to this Board to be loaned by them to congregations for church erection? Our motto in loaning money is, "Safety First." It is loaned only on adequate security. Money is borrowed either with or without interest and loaned at the same rates. In loaning your money here you have the three advantages of a higher rate of interest for yourself than the banks pay, a safe investment, and an opportunity to help build up God's kingdom.

We do not care to borrow much more than the present needs of the churches require, but at this writing we have applications for more loans than we can make with our present funds. Though the Board is under no necessity of helping these churches, yet we desire to do so for the furtherance of the gospel. If you have money to loan now, or will have in the near future, write for further information to

R. R. Byrum, Secretary,
Church Extension Board,
Anderson, Ind.

100 Per Cent Churches

The following congregations are 100 per cent in subscriptions to the Gospel Trumpet:

Marbury Md.—Pastor, H. D. Freeman.
Fredericksburg, Md.—Pastor, H. D. Freeman.

(Note.—It is universally acknowledged that those who subscribe for and read the Gospel Trumpet regularly are the most spiritual and most loyal members of the local congregation. There is a reason for this. The Trumpet feeds the soul every day of the week upon the very spiritual substance that makes the saint strong and valiant for the truth. It nourishes missionary zeal, both for home and foreign missions, it cultivates a spirit of cooperation, it teaches sound doctrine, it prevents nar-

rowness and intolerance; consequently it is one of the most helpful aids a pastor can have in his local work.

You could not do anything that would benefit the local work more than to have the Trumpet going into every home of the members of the congregation.)

PRAYER REQUESTS

Pray for my ear. I have a discharge from it and it is very painful.

Ada James.

Pray for my husband, who has an affliction caused by poison gas to which he was subjected while in the army.

Faye Emerson.

Please pray for me. I am very poorly and suffer all the time with internal trouble. Also pray for my mother, who has stomach trouble. Mrs. Parker.

Please pray earnestly for the recovery of my niece, Grace Metcalf. She has been given up to die by the doctor. Also pray for her salvation.

Rosa Randles.

I am suffering from asthma and stomach trouble and earnestly desire the special prayers of all the saints that I may be restored to health.

V. M. C.

Please pray earnestly for my healing. I have a growth in my nose, which hinders my breathing. I also have other afflictions. I have not been able to do much work in the last two years and have suffered a great deal.

Dorothy Bridges.



A Pious Ministry

BY HAZEL G. NEAL

The Bible stands for and demands a pious ministry. Paul says that he who desires the office of the ministry must be 'sober, grave, and of good behavior.' To be sober or grave means to be serious in disposition. It is not necessary that ministers wear long faces and never smile and show cheerfulness, but ministers should never show levity, for lightness and flippancy undermine all ministerial authority. A frivolous preacher will never make a good leader. All our great preachers have been serious men, for they realized the seriousness of their calling and their work. Paul, though full of hope and courage, always was a serious-minded preacher. At one time he said he could wish himself accursed if such would save his people. Only a sober minister could say that.

I believe there is too much levity among some ministers. Such servants of God, if they truly be such, sometimes wonder why their preaching does not have greater effect. If preachers want to convict and convince sinners of their ways and want to lead saints into deeper experiences with God, they must be much concerned, serious, and sincere at all times, out of the pulpit as well as in the pulpit. Some preachers spoil their serious preaching by their levity when out of the pulpit. If we as ministers want to convict people of their sins and lead them to God, we must live conviction on them as well as preach conviction on them. Charles Finney, one of the greatest evangelists and God-fearing men that ever lived, was this kind of preacher. Because of this he was a great soul-winner. One time while he was visiting a manufacturing-plant a young woman happened to make a light remark. A serious look in the eyes of Finney so rebuked her and so convicted her of her sinfulness and worldliness that she gave her heart to God right then and there.

Piety, you know, means being very religious. The devil would like nothing better than to rob true-hearted ministers of this wonderful qualification of a useful minister in God's church. One thing is sure, when the church possesses a pious ministry and also retains a sober-minded ministry, it moves along to victory all the while. Souls are getting saved and the saints are growing stronger every day. The devil has a hard time deceiving the church, too. Oh, that we as the ministers of this reform would determine to be just the kind of ministers that God can use—the serious preacher ever burdened for a lost and dying world, for a better church, and for a Holy Ghost filled church. "Like priest, like people." If the men who stand behind the pulpit will carry with them at all times that consciousness that they have no time for levity and lightness, *that souls are dying without Jesus,* and that every moment must be spent in earnest endeavor and prayer for the lost and needy, the discouraged and the hopeless, then the church will follow the attitude and burden of its leaders.

The devil has on the market today a prescription like this for preachers: *Be a good mixer!* And some ministers are gulping it down. He makes them believe they are to be an all around fellow, a good mixer, able to fit in everywhere, under almost all circumstances and upon every occasion. Sociability is all right if it does not rob the preacher of his powers to win souls. We must remember that there must be a certain reserve to the minister's life. Remember, too, that he has a distinct calling, and that he of all humans in a community is different from everybody else—for he is God's message-bearer, and such a man can not partake of the spirit of the world, can not be funny nor fickle.

Sociability is carried to such an extreme today that men and women, and some ministers I deeply regret to say, become too intimate, too congenial and companionable. Right here is where the devil laughs up his sleeve. He tells preachers they have to keep up with the sociability of the age, and some "fall." In time they see the folly.

The American people are naturally a jovial people. They want enthusiasm. But just because they want this is no sign that this is what they need. Ministers should give the people what they need. They need serious preaching. They need to be made to think. Sinners do not want to think about their sins. *But you my dear minister can make them think!* Make your preaching convicting. Live conviction upon them. When people joke and are prone to be funny reprove, rebuke, especially by your life and speech. The people of our country prefer surface preaching. They do not want to hear about hell and the judgment. Tell them about less weighty matters and they are pleased with you as a preacher. However, they do not know themselves. They ask for surface preaching, but give them the best you have, the deep sermons that shake their very souls out of stupidity and indifference, and they will appreciate your candid messages to them. Make this your motto: Needs, Not Wants.

Oh, ministers of the gospel, let us comprehend the value of our work. Let us live and act as befits the most sacred and gravest calling in this whole wide world—that of the ministry.

Listen to these Old Pioneers of the Reformation

Their long experience entitles them to speak with knowledge and authority. Weigh carefully what they say.

WHY THE GOSPEL TRUMPET SHOULD BE IN EVERY HOME

By J. W. Byers

IT IS not my purpose to mention every reason why I think the Trumpet should be in every home, nor to extol the merits of this the best and cleanest paper that I know of, but to point out a few obligations that every one of us are under toward God, the world, our brethren who are not out in the clear light of the reformation, and ourselves.

No person who has the vision of Zion can be indifferent toward the message the Trumpet contains. No one could consistently question that God has been glorified in the years that this paper has been published. Not until the day of final accounts will it be known to us, the multitude of souls who have been enlightened and saved by this divine means of preaching the gospel of full salvation.

None of us will ever forget what a means of grace this good paper was to us when the light of the present truth began to dawn upon our souls, and how those of us who have been enjoying the glory and power of this light these years have never ceased to prize the truth that this fearless advocate has stood for. Some one had an interest in us in taking the pains to get this truth to us. Our salvation today depends upon our obedience to the heavenly vision that God reveals to us through this means. We can not become indifferent toward it if we will be what we should be, and what we want to be.

There is something in the weekly visits of the Trumpet that we all need. Just as we are commanded not to forsake the assembling of ourselves together in our regular meetings where we have opportunity, there is an obligation to our spiritual welfare in reading the Bible and spiritual literature. It would be folly to conclude that we are so well versed in the Bible that we do not need to read it any more. No, we all know very well that the better we know it, the sweeter it becomes, and the more we read it. Also, the more regularly we assemble with our brethren and sisters in worship, the more precious it becomes to us, and everybody knows that the more spiritual one is, the more regularly will he be in his place in the assembly, unless hindered in matters beyond his control. It is just the same with our holy literature; the more spiritual we are, the more highly we appreciate, the more zealously we advocate, and the more carefully we appropriate the soul-food it contains. The truth must be continually applied if we would retain its precious power. Our minds must be like Peter said—"stirred up" by way of "remembrance" and refreshed in the things of the "present truth." Any attitude to the contrary will surely bring leanness to one's soul.

Something Seriously Wrong

How a minister in this reformation can get along without taking and reading the Trumpet is a mystery to me. I knew of one, some years ago, who thought he knew the Bible well enough not to need to bring his to camp-meeting, but preached very well without it. The attitude of self-sufficiency that was so manifest in this case soon proved his weakness, and the poor soul soon fell from the sacred place of a minister. There is surely something wrong where a minister becomes indifferent toward the Trumpet. There are some ministers, and also those not in the ministry, who plead that they can not afford to take the Trumpet, but it is a fact that some such seem to be able to take the daily paper, or the weekly, or some magazine. This is a gigantic inconsistency, and if carefully investigated, I fear there will be found a lack in the spiritual life.

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THE GOSPEL TRUMPET: ITS PLACE AND POWER AS A FACTOR IN GOD'S WORK

By J. C. Blaney

WE ARE in an era when the printed page is doing wonders all around us. Every industry, business, society, corporation, county, town, or city of any note, importance, or consequence, is represented by a periodical of some sort. New religious cults or sects and nearly all the old ones are represented by periodicals which are considered a necessity to the success of their work. Even local denominational bodies are so partial to the printed page that they have local bulletins which keep their members in touch with all their congregational activities. They consider the printed periodical indispensable, and in this they are acting in harmony with the law of intelligent effort in cooperative activity. Whether the effort be divine, human, or devilish, the same law if followed brings the same result in either case. Intelligent cooperative effort in any activity or enterprise will spell success, if success is at all possible.

The Place in the Work of Christ the Gospel Trumpet Can Fill

The Trumpet was a mighty factor in blazing a trail for the work of reform we are engaged in at the present time. In many cases, perhaps in the majority of cases, it went ahead of the ministers who established churches of God in the present truth. It was a forerunner greater than John the Baptist in one sense, because it proclaimed truths he had never seen or heard. It silently found its way into hearts and homes that preachers could not enter. Its message was read by the fireside when the preaching-hour was past, leading souls out of darkness into light when the preachers and writers were wrapped in slumber, and all the house was still. Fragments picked up by the wayside or on a railway-car aroused sleeping souls, and led to even greater results. And why? Because the Trumpet carried a special message. It was distinctive in the character of its teaching. It struck mighty blows with telling effect on modern popular evils, and especially sectarianism. This was what the professed Christian church needed. It clearly and ably struck straight from the shoulder and followed up the attack. Its readers were pointed to Jesus Christ as a perfect and all-powerful Savior, and his atonement as an all-sufficient remedy for sin. The Holy Spirit as a sanctifier and unifier of his people was so prominently set forth that it was easy to take hold of the plan of redemption and believe. The sick were pointed to the great Physician and definitely taught they could be healed. This is the place God assigned to the Trumpet, and he meant for it to keep filling this important place. It is not to be a meddler with worldly wisdom, or politics, but like a true minister of Christ, it is to preach the Word.

The Potential Power and Influence of the Gospel Trumpet

The future of the Trumpet depends on who and what is back of it. If it continues to express the true spirit of the reformation to which it gave inspiration in the beginning, it will be indispensable and a powerful factor in carrying on the present reform. We believe it will be all this. We believe that it will never degenerate into a mere conventional church organ like many of its contemporaries, and fail to set forth the truths vital to this work. To do this it must reach the class of people who can be reached. It must avoid catering to worldly-minded professors and leaders, and be kept clean from sectarian compromise. It must keep the clear-cut message of the whole gospel ringing out with no uncertain sound. Not least among these essentials to success the Trumpet must be

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WHY THE GOSPEL TRUMPET SHOULD BE IN EVERY HOME

(Continued from page 26)

"Brethren, these things ought not so to be." With the holy fire burning in the soul, one would sacrifice every secular paper, and every bit of any such reading, if financially short, rather than sacrifice the precious spiritual food that the Trumpet contains. I sincerely believe that all such indifference toward our literature is evidence of a serious letting-down, and losing-out.

That keen soul-hunger for everything spiritual that was so manifest when we were first illuminated in this light of the "evening-time" must continue, or we shall soon be found groping in some deception and our spiritual sensibilities will soon be destroyed. One of the strongest and most effectual means of the enemy against the church of God today, is indifference. This soul-destroying spirit must be resisted. The stupor and lethary must be thrown off. There is no place to stop nor any easy place to find in this great conflict. Every one of us is in danger. We must awake to the situation. Where there has been a letting-down in our devotions toward our literature we must take it up again and redeem the time. The way to succeed in getting the Trumpet into every home, is to begin first by getting and keeping it in ours. It is just as good to hand to our neighbors and friends now as it ever was, and in some respects, better. The call of God to his people in Babylon will not cease until every one is gathered out, and until that time, we owe the Trumpet to all who are not yet gathered out. We are under obligations to them to keep this message before them with our literature. It is just as necessary now as when the message was brought to us. How can we enjoy this glorious truth and not be concerned for those who are not yet enlightened?

Let us all rally to the standard and do our part in getting this message to the world. There is no more effectual way, than to do so by the circulation of the Gospel Trumpet.

THE GOSPEL TRUMPET: ITS PLACE AND POWER AS A FACTOR IN GOD'S WORK

(Continued from page 26)

published at a minimum cost to the subscribers, and for free distribution. If it carried a popular message, it would perhaps be different; for the people who have plenty of money would be ready subscribers, and it could be easily financed. But its message was never popular, and never can be popular with the masses. In the class that the Trumpet will benefit are not very many rich, wise, or noble, as the world estimates them. We must have the cost to suit the people the Trumpet will be likely to be accepted by and read by with profit.

We can not publish and make it cheaper to the people unless we get more subscriptions. This will make more dollars at the Trumpet Office and more Trumpets can be printed cheaper.

Mr. Ford said on one occasion when asked concerning the prospects of success for a young man starting in business: "Any man can be successful if he can make something people need and sell it cheaper than anybody else sells it." Perhaps these are not his exact words, but it was what his statement conveyed. Success for the Trumpet means that we must have it cheaper, and to have it cheaper we must secure more people who will pay for the cost of publication, which means we must have more subscribers. Let us all take hold of this and see what we can do.

Are We Doing Our Best?

BY S. ANNA KACHEL

"Why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

Here Christ teaches us to join the doing of good works to the hearing of the word. We often hear this text quoted, but do we as the children of God take time to see if we are really and truly doing the things God wants us to do? Are we filling the place in God's great vineyard that our Master desires we should? Have we, since God called us to labor for him, been doing our best to qualify ourselves for the work that lies before us? We read in Prov. 18:16 that a man's gift maketh room for him. Do our gifts that the Holy Spirit has entrusted us with keep us busy for the Master? Dear brothers and sisters in the work of the Lord, let us be up and doing the little things. If God has called us to work for him, he will give us a place. The field is the world, and think of the needy places where the gospel in all its purity has never been preached. I truly believe there is a place for every one of God's workers. The Savior knows what we are able to do by his help. We appreciate the minister who can deliver the message with power. The ones that do so are they who have confidence in their message. If we are afraid, we can not do the things God wants us to and are very apt to make a failure. Others will not have any more confidence in our work than we ourselves have. Let us do what God says to do and then we can say we have done what we could.

May God bless his people and help them to find their place in God's work; and then may we do our best to fill that place. I am sure we shall not be in each other's way, but shall move in harmony and God will work in and through us to his own good will and pleasure. Souls will be brought to Christ, and every phase of the work will go on unhindered. If there is more than one minister in the city where you live, there is something each can do, and be successful for God. Let us be workers together with him.

Again, let us each strive to support every phase of the work of God. Do we sometimes spend our means for a selfish purpose when we ought to help evangelize our homeland? Do we have the luxuries of this life? Do we have many things for our home comforts, and neglect feeding on the truths that are contained in the Gospel Trumpet? Do the mission-fields appeal to you?

The Trumpet has a message every week to the church, a real letter to us all. Do you get yours? If we knew we had a letter in the post-office we would not be contented until we received it and the message it contained. Do we know the Trumpet is a package of special letters written to you and me from many dear children of God all over the world? I want mine, do you care for yours? I do not wish to lose one letter. The very help and encouragement I need many times is contained in this bundle of letters.

Let us always be doing what Jesus says do and God's approval will be on us and our souls will be happy in his service.

The Ministers Are Cooperating

Since the list of cooperating ministers was published the following ministers have registered:

M. M. Akers	L. E. Neal
E. J. Axup	John A. Perry
Fred M. Bates	S. D. Rhoden
W. S. Best	Geo. Rosecrants
J. M. Cronch	James W. Ruehle
Mary K. Detweiler	O. A. Roush
Geo. I. Earnest	Jas. Seiber
J. L. Green	J. H. Shirrell
Lalian J. Hauck	R. J. Schopp
Calvin B. Hanes	H. E. Holcomb
Lewis E. Hall	Grace Thomson
J. P. Jackson	Julia M. Tilton
J. H. Jackson	J. R. Tackett
Emil Kreutz	C. H. Tubbs
Mrs. John Massey	M. F. Tafolla
J. L. Mitchell	O. S. Whitehead
	J. H. Wolford

GOD HAS HIS WAY

Neodesha, Kans.—I am praising God for Bible salvation and his keeping power. I have no evil report against the Lord. He has done so much for me. I intend to serve him the rest of my life. Only through his love and kindness would I be as well as I am. Truly we have much to praise God for. And when we think of God's goodness it ought to cause us to have zeal for the work of God.

I love to study and meditate on God's Word. There is so much for the hunger-

ing, thirsting soul in the Bible. I have read and studied the Bible, the Book of books, for nearly twelve years. There is always something new in it for each day. I was religiously inclined from my youth. My mother would read to me out of the Bible about the brave Old Testament characters. The one I liked the best was the story about Joseph, as that is my name. I would say to Mother, "Oh, I would like to be good and strong some day like Joseph." And when I was only a boy about eight years old, Jesus would talk to my heart about salvation. And the question would come to me, "Where will I spend eternity?" I would think what an awful thing it would be to miss heaven. I was saved at the age of fourteen in a Quaker meeting. The sad part of my testimony is that this experience did not last long. I refused to walk in the light on baptism and all I had was an empty profession. I drifted along this way for a number of years. I kept studying the Bible and there were two scriptures that always puzzled me. Those two are the two that teach the oneness of God's people and feet-washing. Oh, my hungry soul longed for a church that kept all the Bible!

I moved from my old home to Neodesha. I found the one church and obtained Bible salvation, got baptized, and I am walking in the light. For many years I felt the call to get saved and let God make a minister out of me. But I did not want to be a preacher. When I did get saved I yielded my all to him, laid myself on the altar, and he is making a minister out of me. I have preached about two years. I am known as the boy preacher, in Neodesha, as I am only eighteen years old now. Dear souls, pray for me that I shall be as clay in the potter's hand. Yours for the one body, Joseph Kenworthy.

THE LORD WILL PROVIDE

Charlotte, Mich.—For the glory of God and the encouragement of his saints do I write of some of his dealings with me. Some time ago since entering the ministry I needed a new hat. After some planning I managed to get money enough together to make a payment down on one. I went home and into my study, got on my knees, and told my heavenly Father that I still needed a certain amount to pay for my hat and that I desired the necessary amount that day if possible. Before the day was over some saints came to see me and one sister gave me just enough to get my hat. Next day I went down to get the hat and, behold, another surprize awaited me. The salesman gave me a 10 per cent discount, so I had some money left.

Another time I needed some things and had no money to get them with, but somehow I felt God would provide. One day I received a letter with some money in it with no name of the sender. One time I lacked enough money to pay my board. I did not know whether I could spare to take out God's portion or not, because I had so little. I decided to give God his share. I did so and it was not one hour after I made my decision and counted out God's portion that I received just enough to pay my board.

One time I had two obligations to meet. I told the Lord about it. When I got to meeting a brother gave me some money. I found out it would more than pay the first one. Later another brother gave me some money and I met the second one. Last year I thought I might have to give up my trip to Grand Junction, Mich., to attend the camp-meeting on account of financial trouble. But God soon removed the trouble by sending some one with a kind heart and an open pocket-book.

In time of need he provides. Brethren, if we are loyal to God, he will be loyal to us. I praise him today for salvation and for all his benefits. Your brother in Jesus, H. A. Gerginsky.

When I get a little money, I buy books; and if any is left I buy food and clothes. —*Erasmus.*

OBITUARY

Cabbell, Janie, wife of Denny Cabbell, was born in Washington Co., Ky., Sept. 25, 1871; and died Sept. 14, 1922. Early in life she gave her heart to God and lived in the triumph of the Christian faith until her death. Several years ago she accepted the truth of this reformation and worshiped with the church of God, which she loved very dearly. Besides her husband, Mrs. Cabbell is survived by a daughter and two sisters and a brother. The funeral service was conducted at the church at 19th and Jefferson Streets, by the writer.
W. E. Monk.

Dunning, Mary Alice, born Feb. 8, 1862, in Indiana; died, Sept. 2, 1922, in Oakland, Cal. Sister Dunning, with her husband and family, had been a resident of California since 1887. She was among the first to accept the present truth in the earlier days of the work in this State. She has been a devoted wife and mother, and exemplary Christian. In our years of acquaintance with her, she has always been the same. Her unusually cheerful, patient disposition, and her decision always to be true to God, has been an example to all who knew her. For many years her health was not good, but in this condition, she had numerous instances of the healing touch of the power of God. She believed in the Great Physician, and had it not been so, she doubtless would have gone many years ago. We can confidently say that she lived the faith-life for soul and body. She realized that she was nearing her end of earth's pilgrimage, and wanted to go to be with Jesus. Her departure seemed so sacred and heavenly. She had a few perplexing problems that were beyond her power to solve, and just a few days before her departure, she said she had the perfect victory now, and could rest it all with the Lord. Everything that a mortal could have done to prepare for leaving this world, seemed to be complete. She was just waiting for the summons. After a comfortable night of sleep, at the time to awake, her gentle spirit, without a struggle of the physical, left the body to awake in the glory world. A lonely family—husband, two daughters, and three sons—feel the keen loss, but have the assurance that it is Mother's gain. Funeral services conducted by J. W. Byers and E. F. DuCommun. J. W. Byers.

Gross, J. M., died Aug. 21, 1922, in Eugene, Oreg. News of her death came as a shock to the church at Bandon. Sister Gross accepted the truth of this reformation about five years ago. She lived a devoted life. She had been living with her daughter, Mrs. A. W. Kine, at Cottage Grove, Oreg., since the death of her husband. She is survived by three sons and one daughter. Funeral services were held at Cottage Grove, Oreg. H. A. Norman.

Harvey, William Marshall, was born in West Virginia on March 20, 1864; and died Sept. 9, 1922. He was married to Emaline Ward in Arkansas. Brother Harvey, who has been a resident of Bandon for the past eighteen years, passed away suddenly at his home following a stroke of apoplexy. Brother Harvey was apparently in normal health until the time of his death. Only the previous afternoon he was down-town following his daily routine as usual. The attack came on about six o'clock in the morning. The sufferer sank rapidly and became unconscious at seven-thirty, remaining so until he passed away at nine-thirty. The deceased is survived by his widow and three children. Funeral service was conducted by the writer.
H. A. Norman.

McHone, Julia B., was born in Wytheville, Va., April 16, 1882; died at her home in Bluefield, W. Va., July 4, 1922. Oct. 20, 1909, she was married to C. R. McHone. Six children were born to them. Several years ago Sister McHone, with her husband, accepted the truths of the last reformation, and they have since been faithful members of the congregation in Bluefield. She was a faithful wife, a devoted mother, and her patience in her home was remarkable. For several months Sister McHone had been in poor health, and she expressed to several friends her belief that her life was near a close. Evidently she had been preparing for death for some time. July 4 she took suddenly ill, and died in about two and one half hours. She realized her condition, and told the baby to be a good little girl. She sent for Brother Morris, who lived near, to come and pray for her, and word was sent to the pastor also, but she died before he could get to her. Funeral service was conducted at the church, by H. French Wilson. Zella V. Wilson.

Pruitt, Mary, was born in Tazewell Co., Va.; died at the home of her daughter, in Tazewell, Va., June 1, 1922. Forty-four years ago she married Joshua Pruitt, to whom nine children were born. Only two daughters remain. Sister Pruitt has lived a Christian life for a number of years. Twenty-five years ago she united with the M. E. Church. About three years ago she accepted the evening light, and was a member of the church in Bluefield, W. Va. When the veil of time has been drawn aside, we hope to meet Mother at home. Funeral service was conducted at the daughter's home in Tazewell, by the writer.
H. F. Wilson.

Meeting Notices

FLORIDA

Fort Meade, Fla.—State camp-meeting, October 20-29. Able ministers from abroad and at home will preach the gospel.
B. E. Warren.
Fort Meade, Fla., Box 132.

INDIANA

Winslow, Ind.—Revival beginning October 14, to continue indefinitely. Meetings will be held in the Church of God chapel on East Street, one block south of the school house. Brother W. F. Chappel of Mount Sterling, Ky., will be our evangelist. A. J. Haste, pastor.

LOUISIANA

Mount Pleasant, La.—Meeting, beginning October 20 to last indefinitely. This meeting will be held near Old Hasdre P. O., near R. H. Owens' home. J. B. Weir and A. J. Miller are expected. R. H. Owens.

MICHIGAN

Waidman, Mich.—Revival, beginning October 16 to continue indefinitely. Bro. Clyde Thompson and others are expected.
Elmer Coleman.

Greenville, Mich.—Revival to begin October 20. All the isolated saints and surrounding congregations are invited to cooperate with us. E. A. Austin.

WASHINGTON

Clarkston, Wash.—Revival, beginning November 5, to continue throughout the month. The date of the winter assembly will be November 21-30. S. H. Eddings, Evangelist.

FROM THE FIELD

ARKANSAS

Fayetteville, Ark.—I am doing what I can for the Lord. The 12th of July I went to Rich Hill, Mo. They had the big tent stretched and all things ready. The 13th we began meeting in Jesus' name. It continued three Sundays. Some few got saved, some sanctified. God wonderfully blessed. Everything was in perfect harmony, not a discord in the meeting. The last Sunday eight followed the Lord in baptism. In the evening we met at the big tent and observed the ordinances of feet-washing and the Lord's Supper.

I came home and preached at a few places until the 8th of September. Then I started east through the mountains. I stopped near St. Paul, Ark., and preached three times to a hungry congregation. Then I came to this place, Parthenion, Ark. I shall begin meeting tonight. I need your prayers. Your brother in the one body, saved and sanctified, J. W. Hall.

CANADA

Nelson, B. C., Canada., September 20.—It has been some time since I have written from the land of the "Maple leaf," where I am laboring. It has been one year in July since I left the dear A. B. T. S. to go out into the great harvest-field of the Master; to leave my dear schoolmates behind and try out the realities of the things we studied about in school. One year ago the 4th of August I came to Nelson to begin my work for the Master. When I came here there were nine in all who were saved and standing for the church of God. They did not have regular services, but were holding prayer-meetings at the home of Bro. J. W. Fox. For some time it seemed hard to get a place to rent for public meetings, but God in his own good time opened up the way. God has been wonderfully good to us in every way. I have had the privilege of seeing many precious souls surrender their hearts and lives to God. Now we have a congregation of twenty who are alive for God. Several of the young people feel the call of the Master for service, and it is hoped that in the near future consecrated lives from this place will be in training for God. Two would go this year if the way were clear for them to go.

I have held three baptismal services this summer, as the Lord is adding the members to his church. Others have been saved in our meetings who have moved to other parts.

Last Wednesday evening we observed the ordinances of the Lord Jesus and truly he made it very precious and sacred to all who took part.

We have young people's meeting every Friday evening, in which different ones take part; and I must say I am proud of them, for they work hard to make the meetings both interesting and profitable. We have no drones in the hive, but every one is a worker.

We have no permanent building of our own yet, so have been holding our meetings in a hall on Main Street. If the Lord continues to save souls as he has, we hope to have a place of our own within the near future.

Last Sunday night a Roman Catholic gave his heart to God and a few weeks previously a man who was once an officer in the Salvation Army in Europe but backslid came back to God and is rejoicing in his return to Father's house; also another promising young man came seeking the way of the cross. A bright young girl the same evening found the Savior precious to her heart. God is surely blessing. I praise him for all the blessings which he is continually bestowing upon me.

We ask an interest in your prayers that God's cause may ever prosper at this place, and that soul-winners may go forth from Nelson to be a blessing in other parts of the globe. Yours in the Master's service, Victor A. Lindgren.

Box 586.

INDIANA

Akron, Ind.—The Yellow Lake (Claypool) camp-meeting was well attended, and we felt that it was a success for God. Most of the northern Indiana ministers were present and preached. A divine-healing service was held each day and many claimed healing. Quite a number were saved and otherwise benefited. The trustees of the camp-ground resigned and the entire board was reorganized so as better to distribute the work rather than place the burden on a few. The following trustees were elected: Emory Ferree, R. N. Gast, Smith Higgins, L. B. Mendel, David Leininger, Herman Swick, Oliver Leininger, A. T. Rowe, P. B. Turner, Jas. Settlemyer, W. C. Gray, and Elva Bragg. Smith Higgins was elected chairman, R. N. Gast treasurer, L. B. Mendel vice-chairman, and A. T. Rowe, secretary. The expenses of the camp-meeting proper and of the ministers were well taken care of, leaving a balance in the camp-ground treasury.

We have since held week-end services at all of our congregations, closing with ordinance-meeting. Brother Haldeman and his wife have gone to the Anderson Bible Training-School and Brother Goods to Minnesota, leaving us short of workers, but we shall do our best.

Through our tent-meetings in Mexico a work has been established, a hall secured, and there will be services there every Wednesday night and probably one Sunday night each month. We have visited Huntington, Fort Wayne, and other congregations, and are much encouraged with the work all along the line.

A. T. Rowe.

KENTUCKY

Ashland, Ky., September 27.—I take this opportunity of again reporting through the good old Trumpet God's goodness to me. Since the Anderson camp-meeting I have been very busy for the Lord. In July I held a tent-meeting at Ronceverte, W. Va. Some sought the Lord and the meeting was well attended. Much good, we trust, was accomplished. We found Bro. I. P. Hamrick, a faithful man of God, doing his best to build up the work of God in those parts. He is worthy of the support of the church in that section. I trust that they will stand by him with their means.

From there I went to the State camp-meeting at Elwood, Md., and joined Bro. A. G. Riddle. God gave us a very precious meeting. May God bless the faithful pastor, Sister Emma Coulbourne. She is a faithful minister that can be depended on to stand for the straight, clean way.

I was at the Oak Hill camp-meeting two days and nights. I found Brother Fleenor in a wonderful meeting and the people were enjoying his fine sermons. Many of the State preachers were there and Brother Fleenor's sermons to the ministers were a great help to us all.

I next went to the State camp-meeting at Emlenton, Pa. It was a pleasure to meet and be with the very precious ministers and saints there. As has already been reported, it was a great meeting. I think it was one of the best camp-meetings I have ever been in. Many were saved and sanctified and the sick were healed. There was great rejoicing from time to time as waves of eternal glory swept over the camp of happy saints. I was pleased with the sweet spirit of unity that prevailed throughout the meeting. I enjoyed being with Brother Kramer and his family, also Brother and Sister Joiner. May God bless them on their mission-field. They can count on me helping to support our missionaries.

I thank the Pennsylvania brethren for their hearty invitation to come back to their camp-meeting next year.

Bro. R. G. Crowell has resigned as pastor at Ashland and the church wanted me to take the oversight of the work here, and I have consented to do so.

I will start a revival here October 1 to continue indefinitely. We are expecting a glorious meeting. Pray for us that we do a clean work. My address is 1726 E. Central Ave., Ashland, Ky. Yours in Christ, J. W. Lykins.

Olympia, Ky., Sept. 28.—The Lord has been blessing in saving lost souls. And the saints have been benefited by the dear Lord pouring out his blessing upon them. My labors have been mostly in Bath, Montgomery, and Powell Counties. The work in these counties is growing rapidly, especially in Bath and Montgomery.

Powell is mostly a new field and is ripe for harvest. I am pastor at Pokeville, which is on the Midland Trail near Salt Lick, where there is a congregation of about thirty-five saints. There is good interest there. The entire community seems to be stirred for God. In almost every meeting some one comes to the altar. They have a glorious prayer-meeting and Sunday-school. The average attendance of the Sunday-school is seventy-five and is steadily increasing.

I held meetings at Chestnut Grove and Johnson Station. Souls were saved in both meetings and the saints were much edified and built up.

I have held three meetings in Powell County this summer, one at Morris Creek, and two at Bowen. These are new fields and a good interest was manifested at both places. If some one could go to these places in company with a good sing-

er, much good could be accomplished.

I am going to do all I can to get the truth to a lost and dying world. If any one should desire my service, he can write me at Olympia, Ky. Yours for the furtherance of the gospel,

Arthur M. Howard.

LOUISIANA

Monroe, La., October 1.—Leaving Mobile, Ala., on August 9, where I had put in most of my time during the past twelve months, I came to the Louisiana State camp-meeting, near Oak Grove, making stops at Richton, Miss., and Laurel, where I preached a few times. The meeting was well under way when I arrived, and was a good meeting. After its close, by request of Dr. C. W. Smith, of Oak Grove, who is one of our ministers, I preached two nights on the Courthouse Square on the subject of The Church in Prophecy and Revelation. August 25 to September 3 I assisted Bros. I. J. Fair and R. H. Owens in the Pioneer meeting.

Accompanying Brother Owens to his home, I assisted in a meeting at Liberty Schoolhouse, near Mount Pleasant. This was a successful meeting. A few were saved. Another meeting is to begin there October 20. My next meeting was held at Watson Schoolhouse, some distance south of Monroe. After the judgments of the Lord had been pouring forth like liquid fire for a full week, hearts were melted by the Holy Spirit's love and power, and a goodly number came to the altar with weeping and prayed through to victory. One brother and his wife, both at the altar, asked each other's forgiveness. One old lady over seventy years of age, who was first a Baptist, then a Methodist, but who had not been moved to repentance, lo, these many years, got saved. Ten happy souls were immersed in water.

My brethren, this gospel is still the power of God unto salvation to all who believe. Business depression and short crops require consecration to the suffering-line in the South if this gospel is to go on. Those whom the Lord has blessed with this world's goods should certainly contribute liberally to the Church Extension Fund. There are many urgent calls and hungry souls crying for the bread of life. It is plain enough to me that the Holy Ghost is leading me into new and untried fields.

My next revival begins October 2, two miles south of Rayville, La., where Bro. J. O. Mayo has been going on Sundays for a time and a good interest has been awakened. I am very much in need of a brother and sister, both good singers, who are capable of adapting themselves to all conditions, city, town, and country. They must be consecrated to endure hardness, and come well recommended. Those desiring me to hold meetings this winter in the Gulf States write me at 55 Kalb St., Atlanta, Ga., at once for engagements. Give full particulars in first letter. Your sanctified brother, J. E. Forrest.

MICHIGAN

Belding, Mich., September 20.—The Spirit of God has been hovering over the little city of Belding during a two weeks' revival, conducted by our dear sister, Nina Wheelock, of Kalamazoo. The Lord plainly showed some of the congregation here that he would be pleased for us to have Sister Wheelock as our evangelist, and then he wonderfully fulfilled the promise to those who obey.

Sixteen souls were saved, many were sanctified, and several were healed. One lame man left his crutches on the chapel wall, as a mute testimonial to the power of our Physician. We are rejoicing in the assurance that these meetings have been a real success for the establishment of the saints in Belding, and we hope the Lord will send Sister Wheelock back to us again in his own good time, for another battle against the enemy. We learned to love her very dearly during her short stay with us.

We expect, the Lord willing, to complete our chapel-building this fall, and be ready to go into the winter fully equipped for service in the army of our King.

Iris Armstrong, Pastor.

MISSISSIPPI

Paden, Miss., September 29.—I am glad to report that I am still busy for the Lord. Brother Best having held my home meeting the middle of July, he and I went to Red Sulphur, Tenn., for a week's meeting. There are some good saints at this place. Two were baptized that had taken a stand for the truth in a previous meeting.

I next attended the Birmingham camp-meeting, which was a grand meeting. I then visited my parents at Vaiden, Miss. While in this section I had the privilege of being in a meeting at Kosciusko with Bro. H. Breazeale. Brother Breazeale was the minister that brought the truth to me. I especially love him for bringing me the truth. In this meeting three were saved and two baptized.

From Vaiden I came home and held a meeting with my congregation. One was saved. The ordinances were observed, which was a new experience for some of the saints.

Bro. J. E. Garrison and I have just closed a good meeting at Myrtle, Miss. It was conducted in the M. E. church. Some were saved, some came home to Zion, four were baptized, and many friends were won to the truth. Brother Garrison surely preaches the truth and is especially gifted in winning God's scattered people back to the true church.

We are now at Darden, eight miles from Myrtle. This is a new place, but the prospects are good for a meeting. I go from this place to Aberdeen, Miss., a place where the truth in its fulness has not been preached. A sister there is calling for the full gospel.

Brethren and sisters, pray for the work in northern Mississippi. If there are any isolated saints in this part that need my help I am at your service. Your brother all on the altar for the truth and lost souls, Grady Montague.

MISSOURI

Mountain Grove, Mo., September 26.—The past year has been one of many battles and victories. On account of my financial condition, I worked with my hands last winter and through the early spring. Then in the months of April and June I visited a few congregations without pastors and held a few short meetings. Then in July I held a three weeks' meeting in Ozark Co., Mo., at New Hope Schoolhouse. This was one of the best meetings I had been in for some time. There were a few saved in this meeting. Four were baptized and others will be later. This meeting was well attended. People came for miles and I received many calls for meetings at other places near by.

I then came home (Mountain Grove) to help prepare for our camp-meeting. This meeting was another victory for the Lord. I also had the privilege of being at the last part of the Kansas City camp-meeting. I was glad to meet a number of ministers and saints that I had never met before. My next meeting was near Tarkio, Mo. No one was saved in this meeting, but the few saints that attended the meeting were encouraged. I also had a few meetings in Tarkio. The saints in that part of Missouri want a gospel tent. Any one having a good second-hand tent for sale write to L. J. Plumb, Fairfax, Mo.

On my way home I stopped at Fort Scott, Kans. Here I found Sister Gentry doing what she can for the cause of God in that city. I have many calls for meetings and need your prayers. Your brother in Christ, W. H. Moore.

Stahl, Mo., September 30.—God gave us some precious meetings at Oxford and Wolf Bayou, Ark. I arrived home August 10. Our camp-meeting was real good. God's power was present to save, sanctify, and heal. God did a good work among the young people. August 24 I left home for other meetings. I came to Kansas City, Mo., and was there one day and two nights, which we enjoyed very much. The Lord truly blessed in the meetings in a special way.

From there I came, August 26, to Laredo, Mo., and began a tent-meeting which lasted four weeks. The truth won a good footing there. Sister Opal Shoop is pastor there. Sister Viola Kemp, of Kansas City, was with us in the last meeting. She directed the song service. She did splendid work.

From Laredo I came here to Novinger, Mo. I began here in this effort September 25. God is blessing. I was here last year in meeting and the saints thought best that I return for the meeting this fall. I shall, the Lord willing, begin a revival at Reger, Mo., October 15. I have held meetings at Reger two years in succession. But after much prayer it was thought best for me to hold the meeting this year. This has been my best year yet in this great work. The good old gospel suits me. I see no place to quit until He says, "Enough, come home." Your brother,

F. J. Light.

NORWAY

Heskestad, Norway, August 27.—God is blessing the efforts that are put forth in this vicinity, and the saints are strengthened in the faith and are sinking deeper down in the will of God, obeying his word and holding his ordinances, and the flock is increasing, not by leaps and bounds, but by steady grade. All glory to God.

We have for a considerable time thought of having a baptismal service, but as the State Church has a strong grip on the people, even among those who have torn away from it, on account of ingrown traditions, we had to go rather carefully in getting this truth of adult baptism before the people. Besides, there is a law that forbids any minister to baptize any that belong to the Lutheran State Church and that law can bring a fine up to 500 krowns even, on the one who does the baptizing.

But the saints here have their eyes open to this truth and many of them have a vision of the church and are intending to get baptized.

About a month ago something happened that brought the doctrine of baptism up as never before. A superintendent of a state institution who was on vacation in this part of the country visited our meetings and, of course, attacked our view on baptism, and declared he could prove from the Bible that infant baptism is Biblical. After the services I suggested to him that we have a debate on Baptism and he consented. And our subjects were announced together, but the services were held in two separate houses of worship. He spoke on: first, the attitude of the Bible towards infant baptism; second, how old infant baptism was; third, the mode of baptism. I dealt with the subject as follows: first, why adult baptism is Biblical and infant baptism unbiblical; second, why immersion and not sprinkling or pouring is the right mode of baptism; third, why it is necessary to be baptized as a believer even though one was baptized as a child. The announcement caused quite a stir in the community and the people surely came and filled the houses to the utmost capacity. And the result of the meetings was more than we had anticipated.

Last Sunday, the 20th of August, was a memorial day, and will continue to be such because then we had a baptismal service and twelve were buried with the Lord in baptism, and others will follow later. On account of its being well advertised and the great stir in the districts round about, a large crowd came to the services, more than the house was able to accommodate. After the first service, refreshments were served at reasonable prices, then we gathered by the shore of a beautiful mountain lake, where a short speech was delivered to a crowd of about four hundred people who had come to witness the first public baptismal service that had been held in this part of the country. Some had threatened to disturb the meeting and had come from far off for that purpose, but the Spirit of God hovered over us and a conviction settled on the people and quietness and respect prevailed during the whole service. All glory to God.

Some of the saints who were baptized were sorely tested and persecuted by their own people, but nothing did move them, and they count reproaches for Christ, not as a cross, but as a privilege.

The newspapers commented on the baptismal service rather scornfully, but we know the whole thing will work together for good, and the truth got a deeper hold on the people who are serving the Lord than did the views of man.

Calls are coming in for meetings and the way is opening up and the Lord has his hands on brethren in the flock who are sound in the faith and clear in judgment, who feed the flock in my absence. And unity and love prevail among the saints, who have meeting twice a week and Sunday-school in our own meeting-house that we have named "The Ark." Yours in the one body,

Hj. O. Hansen.

OKLAHOMA

Oklahoma City, Okla.—Another annual Oklahoma State camp-meeting has passed and has left in the hearts and minds of those who attended a sweet remembrance of ten days spent at Father's table in a grand family reunion in which over two hundred assembled from all parts of the State and several from outside with about forty gospel workers and ministers.

Bro. E. G. Masters was the principal speaker and he gave a series of especially interesting and instructive talks to the ministerial body. Several important subjects were discussed and harmony prevailed throughout these meetings. Bro. H. C. Kramer, from Africa, was with us a few days, and his very interesting talks were much appreciated. God wonderfully used Brother Wright in leading and injecting inspiration and enthusiasm into the singing. Brother Woolman was also used of the Lord and rejoiced in his deliverance from fanatical bondage and strife, but he inspired love and sympathy for those yet in bondage. Several other brethren and sisters were blessed in giving the word, and were much appreciated. Brother Glennon was especially used in conducting the young people's meetings. Many young people were saved, and the revival started at the camp-meeting continued in the local congregation while the pastor, E. G. Masters, was absent in attendance at the Kansas City meeting.

While the attendance has been larger at other times, and possibly more were saved, yet there never was a sweeter spirit of harmony, unity, and cooperation manifested. Many expressed themselves as feeling the work in Oklahoma had better prospects for the future than ever before.

The sewing-circle realized from the sale of goods $125 for the missionary cause. All expenses were well met, notwithstanding the hard times. Many were healed of their diseases and testified definitely to the power of God. There were several baptismal services at the pool near the chapel and over two hundred partook in the ordinance service.

One very interesting feature on a rainy day was introduced by Brother Boucher, pastor of the Bristow congregation, when he asked his congregation to stand and sing. This was followed by some other congregation singing and was kept up until every congregation represented had sung. Some congregations were represented by only one person, but he came forward with his song. The service as a whole was very interesting and a precedent was set to be worked out regularly at our camp-meetings.

D. L. Porterfield.

2915 S. Harvey.

OHIO

Cleveland, Ohio., September 19.—I left my home on August 17 and visited the Greenville (Tenn.) camp-meeting for the last three days. This meeting, which was conducted by Bro. H. French Wilson and his wife, J. Lee Collins, and others, has already been reported as the best camp-meeting ever held there. It was enjoyed by all the saints of God and many unsaved ones.

I started from Greenville on my way to Akron, Ohio, in company with Brother and Sister Wilson and others. We stopped over at Newport, Tenn., for one service. This is a new work which is being looked after by a good faithful man of God, Bro. J. P. Free. From there we came to Bluefield, W. Va., where I enjoyed one service with the saints. The work there is progressing wonderfully under the pastoral care of H. French Wilson and his wife.

From there I went to Akron, Ohio, where I found one of the most spiritual congregations I have met for some time. There were three or four saved and sanctified in the first service I held at that place. The work at Akron is under the care of Bro. Earnest E. Shaw. I think he is to be commended for his good, clean, spiritual work. His congregation all speak well of Brother Shaw and his faithful wife.

I had the privilege of visiting the colored congregation at Akron, and preached a sermon for them which they seemed to enjoy. They manifested their spirituality in a very definite manner.

I am now in Cleveland, where I find the church on the forward move under the care of Bro. John L. Williams and his wife, and Bro. C. O. Dodge.

From here I will visit the congregations at Springfield and Columbus, Ohio. I expect to visit a few of the congregations in the State of West Virginia on my way home. Yours in Christ,

Whitetop, Va. Isaac Blevins.

SYRIA

Beirut, Syria, August 30.—We are doing nothing sensational, but by very hard work and diligent application, we are making some progress and adding a little as we go. It is almost impossible to remain in Beirut during the hot season. We were sick through much of June. We spent the month of July in Brummana, Mount Lebanon. This is the home town of Zahia Aswad, and we enjoyed the warm hospitality of her mother during our stay there. Sister Zahia and I returned by automobile to Beirut each Sunday and continued the regular services in the Mission. Also we held weekly meetings in Brummana which resulted in the salvation of four young ladies.

When it was learned that these girls were converted in our meetings, the priests became enraged, and it seemed the whole place was thrown into an uproar. Threats were made to intimidate them, and hellish schemes devised to turn them back, even by parents. Nothing in this country stirs the devil so much as for some one to break away from the old established religions. Thereafter they are looked upon as the very refuse and are often treated as outcasts by their relatives and former church associates. Thank God, there are those who have the courage to stand, though it means some persecution.

On August 1 I left Beirut by automobile for Jebail, a town about thirty miles north along the seashore on the road to Tripoli. Dr. Hadidiau and his wife live here. There are over three thousand Armenian orphans in Jebail, and a large hospital for Armenian refugees is under the care of Dr. Hadidiau. Sister Hadidiau was my Armenian translator in Beirut before they moved to Jebail. I remained in their home one night, which was a time of spiritual refreshing.

Jebail is a very ancient place. It was from the quarries at Jebail that much of the finest stone for Solomon's temple at Jerusalem was taken. Also from here King Hiram shipped the cedars for the temple by way of Joppa. The tomb of King Hiram is located here. This was the sea-port of Baalbeck in the days when idolatry was

at its zenith in this country. Recently the French have undertaken extensive excavation work, and many valuable treasures have been unearthed. It is very interesting to visit the underground tombs. There is a large tower and fort near the seashore that date from the time of the Crusaders. On August 2, I visited all places of interest about the place.

On the same evening I went to Barbara, a town eight miles farther north. This is the home of Bro. Najebe Berbari, who has been laboring in this district for more than two years. I remained two days and held services in Brother Berbari's home. Also in company with Brother Berbari we held one service in the home of Dr. Michael at Monsiff. All these meetings were well attended, and deep interest was manifested. At Barbara the Greek Orthodox priest attended all the services. He seems to be a devout Christian. He told me that he is in constant conflict with the other priests because he does not believe in mass, nor the image-worship, nor in praying to the Virgin, etc. He is fully convinced that the church of God is the Bible church, and that our doctrine and practise is Scriptural. May God give him courage to take his stand for the truth.

On August 8, Zahia, my wife, and I left Beirut by automobile for Safita, a town of 3,500 people, 112 miles north of Beirut. Bro. Ibrihim Shehda Maloof and I had opened the work here last April. I had held meetings here twice before. We remained in Safita three days, holding both day and night services. Zahia and my wife held women's meetings while Brother Maloof and I preached to the men. There are some here whose hearts are being opened to the truth. From Safita we crossed the mountains to Kaffroon, a distance of about twenty miles. Here we remained six days, holding meetings both day and night. During our stay at Kaffroon, we preached in six different villages. Brother Maloof and I had preached in all but one of these villages last April. The seed, then sown, had taken root in many hearts, and the meetings this time were very fruitful. The new village not visited before was Aune. We reached it about dark in the evening. As our custom is in going to new places, we first went to the Pasha's home. He kindly gave us supper, then went through the village announcing the meeting. By eight o'clock several hundred people had gathered on the housetops surrounding the Pasha's home. As his house was on a higher elevation than the rest, we preached from his roof to the people. At the close of the service, about fifty people gathered in the Pasha's house, and we preached another sermon before retiring. In the morning I had a new experience. Very early the people began to gather. When we inquired the reason, the Pasha told us that they had come to join the church of God, and he said, "I want to put down my name first, for we are tired of these dead religions." Then, of course, we had to take much time and pains to teach them that the only way to become members of the church of God is by obtaining salvation, and that all names are written in heaven instead of in a book down here.

Kaffroon is the home of Antonious Boody. He is a devout native preacher of considerable ability, and is doing a very commendable work in this district. Our visit there this time was the means of him taking a decided stand with us in the work. God bless him and use him much in the spread of the gospel.

We returned to Beirut August 19. Brother Boody came down from Kaffroon, and on last Sunday, August 27, he and Brother Yoseph Abda were buried in Christian baptism. This was a very solemn service.

Tomorrow Sister Zahia, my wife, and I leave for Nazareth, Palestine, where we shall hold meetings through the month of September. Mr. Amile Abdo, of Nazareth, has prepared a place for meeting and opened his home to us. We are praying the Lord to help us plant a church of God in the boyhood home of Jesus. Continue to pray for us. H. M. Riggle.

TEXAS

Wiergate, Tex., September 20.—We are glad again to report through the columns of the Trumpet that the Lord is crowning our efforts with success. August 30 marked the beginning here of a successful revival, which continued fourteen days. The meeting was conducted by the following ministers: Bro. David Scott, of Bayou Goula, La.; Bro. E. C. Armstrong, of Jasper, Tex.; and our pastor, Bro. Jones Inman. Brother Scott was our evangelist, and was wonderfully used of the Lord in delivering the messages of truth. His blackboard illustrations were very interesting and helpful, and were highly appreciated by the church. We truly thank God for such men as Brother Scott.

Nine souls were saved during this meeting. Some were the heads of families and had never professed to be Christians. On September 10, seven followed the Lord in the solemn ordinance of baptism. A very appropriate discourse on the subject Water Baptism was rendered by Brother Scott at the water-side.

The meeting closed with several at the altar. The people at this place are interested, and some are becoming dissatisfied with sectarian bondage. We solicit your prayers for the work here, that souls may be led to Christ. Much honor and glory are due to God for sending us such a worthy pastor. May the God of heaven crown his labors with abundant success. Yours in Christ,

Clyda C. Bryant, Reporter.

VIRGINIA

Lewisetta, Va., September 21.—We had the privilege of attending the Maryland camp-meeting, which was a real feast. It was considered the best meeting ever held on the ground. Large crowds were in attendance daily.

We began a revival near Vienna, Va., Sunday, September 9, which lasted over two Sundays. This meeting was held in a beautiful grove of oaks at the top of a hill on the farm owned by Bro. N. S. Clem. God was with us in each service, and quite a goodly number were saved and some were sanctified. Bro. H. D. Freeman was with us and preached Thursday evening. His theme was The Holy Ghost, and souls came to the altar seeking this blessed Comforter. We very much appreciated Brother Freeman's visit and help.

We believe the little church there was much encouraged and drawn closer together. We never met saints who were happier than this little band "down in the hills of Virginia." May our God bless them for their kindness and liberality to us. We learned to love them very much and the parting gave us pain, but we hope to meet again. This is one of Bro. T. M. Bowie's congregations and he is much loved by them. Brother Bowie desires very much to secure a good housekeeper—one who is saved, and who can care for the house and for his invalid wife and two children, ages twelve and fifteen. This is a good home for the right person. If any of our readers desire such a home or know of any one who does, will you kindly write T. M. Bowie, Fairfax, Va., at once?

We are now at home doing all we can to get the precious truth to eternity-bound souls. Pray much for us. Yours for the lost, Mrs. Mattie C. Forbush.

WEST VIRGINIA

Charleston, W. Va., Sept. 29.—We reached Charleston, where we have accepted the pastorate of the church, the 15th of September, and found the church eagerly awaiting our arrival. We are now located at 110 Glenwood Ave., and enjoy ourselves much. There is a good-sized congregation of spiritual saints here, and our meetings are exceedingly good. Every service reminds us very much of an old-time camp-meeting. Last night about fifty of the congregation gave us a shower of good things to sustain natural life, and we had singing and prayer until our hearts were contented.

God has a number of ministers in these parts, and there is plenty for all to do. We are expecting to begin a revival about the middle of November. We also expect to have a ministerial assembly during the holidays. We want all ministers of the State (and any from other States who feel disposed to come) to begin now to arrange to attend. Let the different congregations see that their ministers are supplied with means to bear their expenses to and from the meeting. Let me hear from you as soon as you read this announcement. Remember us in prayer. Your servant in Christ,

W. A. Sutherland.

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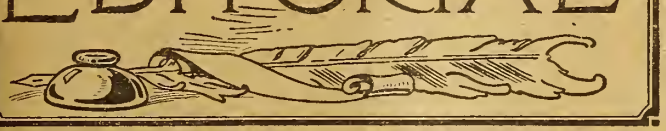
For the salvation of sinners, entire sanctification of believers, divine healing of the body, and the unity of all true Christians in "the faith once delivered to the saints."

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EDITORIAL



The Spirit of Evangelism

We are pleased to note the rising tide of evangelism among us as a people. A few years ago a large proportion of the ministers were engaged in evangelistic work to the neglect, in many instances, of proper pastoral care and oversight of the local congregations. Seeing the folly of raising up new congregations only to have them starved out or else fall a prey to the wolves, most of the ministers finally decided to stand by the work already begun and see that it became thoroughly established. This policy, which was doubtless wise at the time, converted most of the ministers into settled pastors.

Now the tide is turning. The spirit of evangelism is beginning to express itself again in no uncertain terms. Ministers who are naturally evangelists instead of pastors are beginning to feel an irresistible urge toward the evangelistic field. We rejoice in this. It is the sign of fresh life and activity as well as the reexpression of an inherent conviction that this work is a reformation of God with a vital message for the world. So far we have seen no disposition to abandon the congregations to their fate. That every local assembly must be cared for by some one is a lesson that has now been learned, we believe, still the conviction is growing rapidly that if this movement is to accomplish its purpose under God we must do more than hold our own: *we must move forward.*

Character of Evangelistic Effort

Time, we are told, makes changes. It makes no change in the fundamental character of the gospel itself, but circumstances often do alter the particular form or method of its successful presentation.

When the congregations were left without pastors almost any minister calling himself an evangelist could come in occasionally and hold a series of meetings that would be appreciated and measurably successful; but today, when both congregation and outside attendants are accustomed to the regular preaching of good pastors, the visiting minister must be something more than a care-free runabout; he must be an evangelistic specialist. His presentation of the message must be powerful, soul-gripping, and appealing—beyond the ability of the average pastor; otherwise his special meetings will probably prove to be specially disappointing. This limitation, the natural result of progress, will restrict the number of evangelists, but after all it is better for the cause that special evangelistic efforts should be attempted only by those who are properly qualified for that work.

Support of Evangelists

One of the most serious problems at the present time is the adequate financial support of evangelists. Formerly when local pastors were few the traveling ministers obtained most of the ready money given by the congregations. Now the situation has changed entirely. In most instances congregations are now supporting their pastors. This is generally true where they have adopted some definite financial system, such as the budget plan, for caring for the work. The exceptions are confined principally to these congregations which for some reason or other still cling to the old catch-as-catch-can method of grappling with a slippery financial problem. But we are learning. The situation in this respect is gradually improving.

But the support of evangelists is a different proposition. According to our information there is no evangelist among us today whose support for the year equals the sum received by many local pastors during the same period of time. Yet all who have had experience in both lines of work know that the high-pressure evangelist has the most strenuous task of all. Why is this? In our opinion it is because the churches have not properly considered the true character and demands of the evangelist's work.

Evangelistic efforts in the churches must now be conducted principally on the special campaign order. This style of high-pressure evangelism is of the most exacting, nerve-racking kind. Few men have a physical constitution strong enough to stand the constant strain for any great length of time. Such a campaign must be followed by at least a few days of rest or change at home with his family. But when such necessary deductions from his time are considered it is evident that the evangelist can not conduct more than six or eight campaigns in a whole year and attend the camp-meetings and conventions that he is supposed to attend. Hence his support for the year is practically limited to those particular campaigns.

Now for a comparison. Comparisons are sometimes risky, we know, especially when definite figures are employed, on account of varying social and economic condi-

tions throughout the country. But we shall venture the comparison, however, trusting the reader to look beyond the figures given to the principle involved in the case.

Here is a city church which gives its pastor forty dollars a week—$2,080 for the year. Whether this sum is high or not depends on the circumstances of the particular case, on the type of service rendered, local living-conditions, and the financial standing and ability of the members themselves. If *they* give it, so as to enable the pastor and his family to live on a plane consistent with their own, nobody else has a right to find fault. Some churches give more than this; others less—depending somewhat on their opinion of what the pastor is worth, their own financial ability, and the degree of liberality or covetousness among them. But this forty-dollar church invites a well-known evangelistic specialist to conduct for them a most intensive campaign for three weeks, and at the close they give him the same allowance as their pastor—forty dollars a week. Why do they not consider that that minister can conduct at the most only eight such campaigns in a whole year, at which rate he would receive only $960, as against $2,080 for the pastor?

There is another phase of this matter that should be considered also. The true, God-sent minister can not consistently always select meeting-places where he will be sure of even that forty dollars a week. He must sometimes go to places where congregations are small and struggling and where it is practically certain that he will receive but little income.

This is the situation that to our knowledge has been one of the prime factors in driving many good evangelists from the field, forcing them into secular business or to attempting pastoral work where the income, whether large or small, was at least regular and dependable.

Where and what is the remedy? Let established congregations put the weekly-wage idea out of their minds when it comes to the successful, dependable evangelist of proved worth, and make up for him an offering that will cut him loose for active service wherever the Lord may lead next.. This is one of the best forms of church extension, anyhow. In this way strong congregations can help the weaker ones, or help to raise up a work where no congregation exists at present. It is not difficult to do this in large evangelistic campaigns in which hundreds of people are ministered to, for if the matter is properly presented to them they will gladly respond and a large offering that means much to the tired evangelist will require little or no sacrifice on the part of so many people. This can be done successfully provided no finance committee is permitted to get in the way of the people's willing offerings. But when once the public learns that some committee has blocked the way of their gifts reaching the one for whom they were intended, the reaction will come and the same people will in the future withhold a large part or all of their offerings from the local church itself.

One of our able evangelists was holding a meeting in a certain place. Crowds were attending, souls were being saved, and the Lord was blessing abundantly. In the midst of this success the evangelist announced that the meetings would close, as circumstances at home demanded his presence at once. A man in the audience asked for the floor, and he stated that he knew the reason why the preacher was leaving; that it was a debt of ——— hundred dollars falling due, arrangements for which would have to be made without delay. The speaker declared that the meeting must not close, and to this the audience agreed. He then proposed that they raise that sum of money at once, and in fifteen minutes it was done and the continuation of the meeting announced. Result: Many more souls saved within the next few days and an evangelist sent home happy and prepared to enter another meeting where financial prospects were not so bright. The man who took the lead in this matter related the story to the writer, and he added. "My method got the needed money for the evangelist all right; but I thought some of the saints would drop dead."

In our opinion "some of the saints" everywhere will do well to get a broader vision of the work and of its needs. Some one is responsible for tying the hands of many of our best evangelists. —F. G. S.

It Brought the Jew to Christ

BY EMMA KUEHNY

Not long ago I read a little story which very forcibly impressed upon my mind and heart the great responsibility that rests upon us as professed followers of Christ.

A Jew, a business man, once came to a minister of the gospel expressing his desire to be instructed in the way of salvation. This gave the minister quite a surprize, but he at once told the Jew that he was glad for the privilege of granting his request. Also he inquired what caused the Jew to have this uncommon desire, upon which the Jew related the following experience:

He said that for a long time he could see no marked difference between the lives of professed Christians and those of the Jews, and thus he thought that Christianity could offer him nothing better than that which he already possessed. But not long before this conversation he asked a young lady in his employ to tell another person something that was not altogether true. He said it was only a "little business lie," and he had never thought that there was any harm in telling such things; nor had he ever found any one, even professed Christians, who refused to do so under similar circumstances.

But this young lady plainly yet kindly told him that as she was a Christian she could not comply with his request. This made him angry, and he asked another young lady, also a professed Christian, to do so, who obeyed without any remonstrance or hesitation.

In the quiet evening hour while reviewing the happenings of the day, the words of the young lady who had refused to do his bidding came to his mind. As he reflected, his anger subsided, and he could not help but wonder where she obtained the courage to do what she knew was right even under such circumstances. Finally he decided to call at her home and inquire further into the matter.

He found her seated by her mother, but as he entered she arose, fully expecting to be discharged from his employ. What was her surprize when he asked her whether it was Christ that gave her power to do right even amid the temptation she had that day. A joyous light came into her eyes as she told him what Christ is to his people and what he does for them if they trust and obey him. The result of this interview was that the Jew came to the minister with the request we first mentioned.

Oh, how necessary it is, if we wish to be successful soul-winners, that we live up to our profession and avoid all appearance of evil! for we never can tell whom we may be influencing by our words and our actions.

May God help each of us to be as true and courageous and full of faith as this young lady was in the testing-time.

OBSERVATIONS OF OUR TIMES

Protestantism's Weakest Spot

"If you would point to the weakest spot in the Protestant church you would put your finger on the army of twenty-seven million children and youth in our own land who are growing up in spiritual illiteracy and sixteen million other American Protestant children whose religious instruction is limited to a brief half hour once a week, often sandwitched in between a delayed preaching service and the American Sunday dinner. Let it be burned into the minds of our church leaders that *a church which can not save its own children can never save the world.*"—*Interchurch World Movement Survey.*

The Motion-Picture Industry Fights Church Films

It may be a little early to say that church films are a success and that any church that stands for high spiritual experience can now find and show them properly and profitably to the people of the congregation. It may be too much to say that. But, as we noticed in Observations not long ago, the Christian Herald is not only waging a fight for clean films, but has organized a company for the purpose of manufacturing religious films for church uses. Several attempts have been made previous to this to film the Bible. A company in California a year or so ago was formed to film the whole Bible and prospectuses were sent out, advance notices, etc., to call attention to its value.

But apparently it has been an up-hill business to get religious subjects filmed. The regular film-producers are out for money. There is not a particle of question on this point. Morals and religion count for little as far as they are concerned. Religious films, moral plays, can not be made so thrilling as a regular comedy, burlesque, or play. There always will be something in the moral picture that the other has not, or rather, there will always be something lacking in the moral picture that the other has. Hence the regular film-producers have kept clear of Bible pictures.

Nevertheless moving-pictures have so tremendous an influence, good or bad, that good men have not been content to let it go without protest that the business must be allowed to remain in the hands of men who are nothing or little for morals or religion. First, an effort was made to get the producers to clean up the movies themselves. They were bombarded from every side, pulpit and press, until at last they met and issued a pronouncement that from then on they would be good. But the same impure stuff kept coming through. Then the producers elected Will Hays as manager over the whole works. But after a year or so Mr. Hays has not made, it seems, any appreciable difference in the character of the films, so other agencies have gone to work on the matter.

As we said, the Christian Herald has now entered the fight in dead earnest. And the movies are threatening to fight back.

The fight takes on two forms. First, the movie people make a hullabaloo about fogies and fanatics, bigots and bosses, who are trying to take all the joy out of life. This is getting common. The liquor crowd do the same thing. Any one who wants a clean town is, in their nomenclature, a bigot, a fanatic, a long-faced, hare-brained, narrow-minded reformer, who has not only never had a good time himself but who thinks it his duty to deprive everybody else of a good time.

Nothing can be farther from the truth. The best people have the best time. Pure joys are the sweetest and most lasting. Stolen waters are sweet, of very infinitesimal length of time and bitter a long, long time. Religious people, converted and sanctified people, have more joy and pleasure than the other crowd do. This applies to social entertainment as well as spiritual joys.

Second, the producers threaten, it is said, to retaliate in two ways against churches showing films. In the first place they are planning to present bills in the Legislatures of many of the States, the purpose of which is to regulate or restrict or tax churches which show moving-pictures. The second way is to refuse to rent their films to churches, so that the churches can not get them. This latter plan would be a God-send, indeed. In fact, it would be better for the churches to do with the movie films as Col. H. R. Nelson did with the liquor men. Colonel Nelson was owner and editor of the Kansas City Star years ago. He carried liquor-advertisements as all other newspapers did at that time. During a political campaign in Missouri the Star championed a man for Governor who was notoriously honest and fearless, and the booze crowd feared and fought him. At last a delegation of booze men and brewers waited on Colonel Nelson and quietly informed him that if he continued to champion the hated candidate for Governor they would withdraw all their advertizing from the Star and he, Nelson, would suffer great loss. Nelson met the challenge. "Gentlemen," he said, "your contracts are cancelled. Go down and get the money due you on the cancelled part."

The churches that use films should treat the producers the same, tell them they do not want their rusty pictures.

The Christian Herald Motion-Picture Bureau is probably the product of Dr. Charles M. Sheldon, the editor of the Christian Herald, whose fight for clean pictures, clean politics, clean industry, and a clean church is well known. This Bureau has obtained the non-theatrical rights in the United States and Canada for one of the greatest Biblical pictures ever filmed. It cost $3,000,000, more than three thousand people appear in it, and nothing, it is said, is contained in it but what is reverent and pure. There are now ten thousand churches furnished with moving-picture equipment, hence there is already a chance to make serious inroads into the movie business.

It remains to be seen, of course, whether the church films will be a success. No one questions the value of pictures in education. The eye takes in more than the ear. It would take a long time to form a picture of a lion merely by a word description, but a picture shows it in an instant. Probably in some places the moving-

picture can be used to show Bible pictures, missionary subjects and scenes, etc., to advantage and profit. That the churches can compete in amusements and entertainments of a worldly nature is very doubtful, and it would be very unwise to do so if it could.

The pulling-power of the ordinary movie is the thrill of forbidden things, the subtle appeal to sex impulses, the depicting the most exciting things of life. A church can never exhibit such pictures, unless it is a backslidden one, of which, alas, there are many.

Roger W. Babson on Labor

Roger W. Babson is recognized as an authority on economics and industrial statistics. He says:

I am convinced it will be the labor situation which will bring to an end our present period of prosperity and throw the nation ultimately into chaos. The solving of the labor situation is wholly a question of religion. The wage-worker will never be satisfied with higher wages and shorter hours, any more than you and I are satisfied with more profits and a bigger house. Things never did satisfy any one and never will. Satisfaction and contentment are matters of religion. Communities and industries, where right motives are paramount, have no serious labor problems. When both employer and wage-earner honestly believe that we are here in this world to serve others, the labor problem will be solved—but not till then. We employers should learn to give up, and labor should wake up. However, neither of us will do it except as we are actuated by religious motives. Both groups are largely actuated by selfish motives at the present time.

A brother wrote in recently taking issue with an Observation on labor. It is not pertinent to the object of Observations to discuss industrial questions except so far as they concern the kingdom and church of God. And just as Mr. Babson says, "both groups are largely actuated by selfish motives." One man said that if an outsider took the place of a man on strike he was a thief, he had stolen another man's job. There is little of reason or justice in such a position. If a man does not like something about his job and quits because he does not like something about it, what wrong is there if some other man, who maybe is in need of means, takes his work? The Constitution of the United States is based on the idea that men are free, and can we find any better basis than that? Jesus Christ was the first great teacher that exalted the individual. He says one soul is worth more than all the world is. Individual liberty, then, is essential to development.

Let us apply the idea. Suppose a group of men in a union determine to strike, quit work, all of them. Now, if all the idle men are thieves who take the strikers' work, where is liberty? Any one can see in a moment that if the individual must move *only* as a body of men say he shall, liberty is gone at once. A man must have liberty both to quit work or begin work any time he wants to.

Socialism says, "Let every man have the full rewards of his labor." That sounds good and reasonable, and at first thought easy of application. But when brought down to a practical application the difficulties appear. For instance, who is going to determine what the full rewards of a man's labor are? If the man himself does it, he may think that twenty-five dollars a day would be about right. Maybe his neighbor working at the same job would think $5 would be right. Some one would have to equalize it, because men have different viewpoints on the subject. Again, how would the rest of the citizens view, say twenty dollars a day, for the wages of these two workmen? Might they not consider it too high? In other words, some one, even in a Socialistic State, would have to decide such things. What assurance have we that they could do it any better than it is done now? Russia is trying it. Who wants it in America?

Christianity exalts the individual and that civilization is best which allows the individual to grow into the best he can, by giving him the right kind of education, safeguarding his liberties, and giving him protection for the fruits of his labors. If a group of men say, "Quit work," or say to others, "You stay out of this job," and all must obey, where is human liberty? In other words let union men stick to the union and use it as a means to better human conditions and relationships. So far as it does this, unionism will prosper. But let not the union nor the union man hamper the liberties of others; for as sure as they do they will be opposed and branded as selfish. No thing has a right to existence that does not make service its watchword and that does not take the welfare of all into consideration.

We repeat what we have said before, that the kingdom of God is not union nor non-union but it is "righteousness, peace, and joy in the Holy Ghost," and has for its mission the bringing of salvation and joy into all men's lives. And if Jesus' doctrine of love and burden-bearing could be accepted by all, then labor-and-capital fights would be over. As Mr. Babson says, religion is the cure.

Y. M. C. A. and Y. W. C. A. Night- and Day-Schools

If any young man or woman does not procure an education in these days, it will not be because there are not enough opportunities to go to school cheap. It is really marvelous the variety and activity of the agencies working to bring educational advantages to those who have need of them.

A newspaper item before me tells of the Y. W. C. A. classes that open soon and which will give instruction in business, stenography, book-keeping, filing, and office management, business law, commercial art, advertising, vocal and instrumental music. Another department will give instruction in first aid to the injured, nursing, sick-room hygiene, cooking and dietetics, physiology and anatomy.

More than this, a millinery class will take up dress-making, selection of materials, hat-making, and special instruction in how to "make over" old materials.

Besides these there are "brush up" classes in reading, grammar, arithmetic, and foreign languages. —R. L. B.

The Tables of Grace and Glory

The incorruptible wood may be an emblem of grace, the gold an emblem of glory. God's table on earth is the table of his grace. His table in the heavenly world is the table of his glory. If we are guests at the table of grace, we shall be entertained at the table of glory. Grace is glory begun. Glory is grace perfected. Grace is the earnest of our inheritance. Glory is the possession of the estate. By grace we are prepared for glory. When the work of grace is completed, we shall hear the welcome, "Come up higher." By faith we sit at the table of grace. At the table of glory faith will be changed to sight. Both tables are furnished with the same provision. Christ the true Bread of Life is the spiritual food of the believer on earth; and in heaven we shall eat the same Divine celestial Bread." —*R. Newton.*

Heavenly Things or Things Above

BY H. M. RIGGLE

"How shall ye believe, if I tell you of heavenly things?" (John 3:12). "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth" (Col. 3:1, 2).



H. M. Riggle

Sin sinks man to hell. Salvation elevates him to the plane of heaven. Christianity helps us to look up. It sets high ideals before us. It starts us up-grade, and higher and higher, in the scale of moral being we are enabled to ascend. The pursuit of things above elevates character. The soul is endowed with vast powers, and capable of the highest destiny.

What Are Heavenly Things?

Where was Christ directing our attention when he spoke of heavenly things? Paul's language clearly locates them. He shows that things above are entirely distinct from "things on the earth"; and 'the things above' he says are "where Christ sitteth on the right hand of God." In another place the same apostle says, "We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." This earth is not our eternal home. Everything about is temporary and transitory. Heaven is eternal; and our citizenship is in heaven. Yes, we have in heaven "a better and enduring substance." This is why the Master told us to lay up our treasures in heaven, and "where your treasure is, there will your heart be also." If we get our hearts' affections fully set on things in heaven, then it will be easy "to mind heavenly things." Heaven should be the objective point of our thoughts and hopes.

Heavenly Things Defined

Of course, this comprehends heaven itself with all that it contains. God is there, and he is the object of our love. Christ is there, and he is the center of attraction. Then to seek those things that are above is to have a deep desire to love God more fully and supremely, to become more and more like Christ, to possess his character and life. Paul said, "For me to live is Christ." That means to demonstrate his character and life in our walk here below; to receive his rich grace and gifts and to be able to exhibit them; to have our hearts full of his love, power, joy, peace, anointing, and holiness. Heaven contains the satisfying fountain of glory. Earthly wells can not satisfy our thirst. It means to possess a living hope, which hope is 'laid up for you in glory.' It denotes the blessed enjoyment of God, and means to take delight in him, to take pleasure in having his approval upon our every thought, word, and act, to seek the blessed endowment of the Holy Spirit's power, be crowned with the anointing, for active service.

Our Duty

This is expressed in the word "seek." The Apostle said that we are to "*seek* those things that are above." Earnestly seek them, and prayerfully search after them. And this must be constant. It implies that we are homeward bound, and the nearer we approach our destiny the stronger becomes the attractions heavenward. We are living above the tide. We are able to outride every storm. Like the eagle we soar above the clouds of discouragement, and bask in the transplendent sunlight of eternal glory. Now there is good reason for seeking the things above. Our eternal home is there. The things of heaven are alone suited for the soul's needs. We are to set our affections upon these. This is affection rightly placed, and such affection daily wings our souls heavenward.

The True Christian Life Expressed

In John 3:12 and Phil. 3:19, we read of "earthly things." These are certainly used in contradistinction to "heavenly things" or "things above." Everything we have in the economy of divine grace comes from above. The whole plan of redemption, the love that prompted it, and the power that effects it, is all from above. Christ is the Gift of heaven. Regeneration is being "born from above." Mere disgust with, and renouncing of, "things on the earth" will not save, nor lift us above them. It takes the power and influence of heavenly things to accomplish this. Christ, "the Lord from heaven," must become our life. From his exalted throne, through the Holy Spirit, he administers conviction, pardon, regeneration, holiness, and the gifts and graces of God. So it is true that our life in Christ is from above.

This Brings Out the Higher Aspirations of the Soul

To "mind earthly things" is to keep the soul on a very low spiritual plane; but to "mind heavenly things" is to elevate our souls, and is termed "spiritual mindedness." Let God's thoughts occupy our minds. We should meditate on things above. Really what a man thinks determines what he is. And to keep our thoughts on heaven will produce a heavenly life on earth. Of course, thoughts can only flow from the inner experience of a new spiritual life and a pure heart. But this gives us high aims. Oh, what objects for lofty aspiration! Our hearts should turn to God in love and appreciation as flowers turn to the sun. Thus the soul ascends to heaven and realizes its desire. We aspire to the highest good and seek to attain the very highest life in God, all for his glory. This is contemplation of the sublime. O brethren, this is the exercise in which we should constantly engage. This is the happiness in which we should always participate.

The Excellence of Things Above

Those who seek them and find them are entirely satisfied. There is nothing on earth that will satisfy; but the Lord "satisfieth the longing soul, and filleth the hungry soul with goodness." Things above are not only satisfying, but are absolutely certain. There is no disappointment. They are suitable to all our cravings, and are perpetual and everlasting. They are spiritual and godly, because they are holy and pure. Oh, the joy of anticipation! "He that overcometh," said Jesus, "to him will I give to sit with me in my throne." When Melanchthon was dying his nurse enquired, "Is there anything else you want?" He answered, "Nothing but heaven." And with these words he took the wings of the morning and flew to realms beyond. It is the Christian's hope some day to possess those things "which are above, where Christ sitteth on the right hand of God."

What Is the Door Into the Church?

"I Am the Door: by Me if Any Man Enter in, He Shall Be Saved"

BY S. R. MC ELMURRY

There are different ideas regarding the mode of induction into the church. Some claim that water baptism is the door into the church. The voting process is held by others. But the Scriptures plainly teach that salvation is the mode of induction into the church. We enter the church at the time of our conversion. "By one Spirit are we all baptized into one body" (1 Cor. 12:13). "Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47). The Lord's adding process is done by his saving process. You become a member when he saves you. We learn by reading John 10:9 that Christ is the door of the church. "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." Christ's being the Savior is what makes him the door of the church.

If salvation is the mode of induction into the church and Christ is the door, then what must we do to obtain membership? Do as you would to obtain salvation. What must we do to obtain salvation? We must repent and believe in God. De we repent before we believe? Yes. "Repent ye, and believe the gospel" (Mark 1:15). Some hold to the belief that faith comes before repentance. We believe that there is a God, a Jesus Christ, and a Holy Spirit. Without this belief we could not repent. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Most of the people living in gospel-enlightened lands believe in the existence of a God. Millions have died believing in the divinity of Christ and the efficacy of his blood to save, without making any effort to repent. To believe in Christ as a personal Savior is more than a historical faith. That faith by which "with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10) comes after we have repented. The first or historical faith comes through educational influence and is an inactive, dead faith. The latter comes by letting our "requests be made known unto God" (Phil. 4:6), and is an active, live faith. By repentance and faith we pass from spiritual death unto spiritual life, or, from the kingdom of Satan into the kingdom of God. Spiritual death reigns in the kingdom of Satan, and in order to get passage from the devil's domain we must be awakened to a realization of our need of a change from this awful condition to that of a better.

Without this awakening it is impossible to repent. The prodigal son "came to himself" before he had any thought of returning to his father. All Christians have seen themselves as awful sinners before making any attempt to be reconciled to God. After the need of a Savior has been seen, a desire and decision must be reached before we can repent and come to God. The prodigal reached this desire and decision. "I will arise and go to my father," said he. The Philippian jailer had the desire and decision. He "came trembling, and fell down before Paul and Silas, . . . and said, Sirs, what must I do to be saved?" Those who heard Peter preach on the day of Pentecost were pricked in their hearts, and said unto Peter and to the rest of the apostles, "Men and brethren, what shall we do?" They became anxious about their spiritual welfare.

When the need of becoming a Christian has been seen, and a desire and decision have been reached to become one, and sorrow for the wrongs committed has been felt, the next thing in order is the confession and forsaking of sin. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13). All wrongs should be confessed to God. If the wrongs committed did not affect any one except God, you are under no obligations to confess to any one save God. If the wrongs affected one or more of your fellow men you are under obligations to confess to them the wrong and ask forgiveness. If the penitent has stolen from any one, he should make restitution to that person. "If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, . . . he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live" (Ezek. 33:15, 16). In restitution a willing mind is acceptable to God. If it is impossible to restore where fraud has been practised, God takes the will for the deed. The penitent must be honest in his dealings with God, or the results will not be satisfactory. "He that covereth his sins shall not prosper."

We must have a forgiving spirit. No one can hold hatred against another and be right with God. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15). Others may have wronged us, but no ill feeling can be entertained toward them, if we retain God's approval. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

At this juncture we are ready to solicit the pardoning hand of God. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psa. 34:18). "And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). These promises look good to the one seeking the forgiveness of sins. Knowing that he has met the requirements of God's Word in the forsaking of his sins, he can now believe on the Lord Jesus Christ for the saving of his soul. He prays, and as his prayer reaches the throne of grace accompanied with the belief that God hears his petition, the answer comes back, "Thy faith hath saved thee; go in peace." He is now a member of God's family. He is a member of the church of God. His name has been enrolled on the church-record in heaven. He did not join, but became a member by a new birth. He came through Christ, the door, and salvation was the mode of induction.

If God opens the door, enter it. Don't let any power on earth keep you back. Never miss an opportunity for service. It is a great honor to be a coworker with God.

—D. L. Moody.

The Heart of the Father and the Heart of the Prodigal

A Sermon to Non-Christians in Japan

BY AXCHIE A. BOLITHO, TOKYO, JAPAN

Text: Luke 15:11-32. We shudder at the sins of the prodigal. He had every opportunity to make life worth the living, to be a blessing to himself and a joy to his father; but he deliberately wasted all in a manner of life that robbed him of whatever high ideals he might have had, that destroyed all self-respect; that even threatened life itself. In that far country he indulged in sins of every sort. Without fear of God or love for his father, nothing in that fast life seemed very evil to him. Drunkenness and gambling, the midnight carousal with evil companions, the company of wicked women, all, without doubt, seemed very gay to him. Every law of God he broke in spirit, if not in letter. But these acts were not the beginning of his crimes. His debauchery and shame had their origin in an attitude of heart which was well developed before he ever left his father's house. His sin was against love.



Axchie A. Bolitho

The father spent his days and nights in planning for his sons. The property he accumulated was for them. All his tenderest affections were bestowed upon them. All his thought was for their welfare. But the prodigal had his own plans for the future. He would get away from his father, then he would have a good time! He would see life and show what a young man of his abilities can do when he has his own way, and is not restrained by any foolish notions of old age. The companionship and affection of his father meant nothing to him. He hated the words of loving counsel and reproof that were meant to save him from destruction; his father was too old fashioned for the day in which he lived. But he wanted his father's goods. He could not do without them. His father he did not want; his father's love was of no value to him, but his father's good things—oh, yes, he must have them. Life in the far country could not be enjoyable without means for having a good time.

What a picture of the human heart! All of God's good things are eagerly sought for; all his blessings are daily accepted, without a word of thanks; nay, more often with complaints. But God himself is not wanted. Some one has said that this story of a kind and loving heavenly Father is so beautiful that it ought to be true if it is not. Men ought to want it to be true. They should be sadly disappointed if anything should arise to cast a shadow of doubt upon it. But just the opposite is the fact. If men can find any foolish theory that seems to account for the existence of the universe and man leaving God out of it, how they rejoice in their discovery! How proudly they name it science! Why is this? It is only because men do not want God. They must have gods of some sort, of course, but a holy God who hates lying and drunkenness, deceit and malice, and all the sins men love is not to their liking. Hence they make gods of their own who allow them to do as they please.

Sin is primarily a thing of the heart, and when working out in hatred or treachery or adultery or murder is only expressing the real condition of the soul. There is no such thing as a good heart when the life is evil. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark 7:21, 22).

Men want their sins; they love them and very seldom willingly give them up until their evil fruits become unbearable. Only when sin's chains begin to gall them as they did the prodigal do they seek deliverance. Then, perhaps, they begin to seek God. But not for himself. Ah, no! For happiness, for peace, for deliverance from the bondage of sin; for heaven after death, perhaps, but never for himself. Often has the opinion been expressed, and more often acted upon, that if it were possible to live in peace without God until just before death, it would be very well to do so, and then seek God on the death-bed, so as to be sure of heaven (if there is such a place) at last. Oh, what blindness of heart! What a shame! To live for self, work for self, make no denial or sacrifice; have one's own way and serve one's own pleasure one's whole life long; trample on God's love and insult him to the face; count the shed blood of his only Son as nothing, and then at the end, to come begging God for safety and deliverance from the absolutely just punishments due the breaking of divine law, and from all the results that a life of sin most surely lays upon the victim. Men may treat those gods that are no gods in this manner; but remember, if we treat the God of heaven thus we are trampling on a Father's heart. And to continue thus to reject his mighty love is to commit the unpardonable sin and in the end to feel how terrible the wrath of an offended and insulted Deity may be. Men may make a mere convenience of the gods of their own creation, but the God of heaven, though he is of tender mercy and of great long-suffering compassion, must at last mete out justice to the offender.

This then is the grossest of all sins; to trample on love—to care nothing for love's heartaches, to scorn its tears and mock at its efforts to stop us in our headlong career to perdition. Some years ago I stood beside a mother whose only son had just run away from home. I trust I may never again need to listen to such groans and sobs as broke from that mother's heart. But did the son care? Not at all. With one word of love he could have bound up all her wounds; with one kindly act he could have healed all her hurt, and made that broken heart sing for joy. But not he! He was bent on having a good time, on seeing life; no matter that he broke his mother's heart.

But does God really care so much? Listen to what Christ himself says of God's care: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); and again, "Christ also hath loved us, and hath given himself for us an offering and a sacrifice" (Eph. 5:2). "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (1 John 4:10). Now for whom would you or I give ourselves or our children; for whom would we willingly suffer? For our own families or our own countries, perhaps, but not for any one else—surely not for our enemies, unless the love of Christ should move us. "But God commendeth his love toward us, in that, while we were yet sinners, . . . enemies, we were reconciled to God by the death of his Son" (Rom. 5:8, 10).

This brings us to the reason for Christ. The human beings created by God and loved by him have rebelled against him. They are in the far country—rebellion has brought untold misery and wretchedness to themselves as well as damage to the cause of God. And the result of their sin when it is finished will be to bring to the rebel world complete destruction. The only way the world can be saved is to win it from its sin back again to God. If man can be made to love God, he may be saved from his misery and sin and sorrow both here and hereafter. But man has forgotten that there is a God—what then can be done for him? God could do one of two things (1) Let man go to the destruction he has richly earned for himself; or (2) appear among men and make some great sacrifice for man that would win man's love away from evil back to God. This is exactly what God did through the incarnation of Jesus Christ. He came to show the world that God cares; that your ingratitude and mine has broken, not only the laws of God, but also his mighty Father heart. Men think lightly of their lies, their drinking, their hatred and reveling with wicked companions, and more lightly still of that pride and stubbornness of heart that is the root of all these sins. But these are the things that caused the death of the Son of God.

We are told that our Savior lived only six hours upon the cross, and that the soldiers were amazed that he had died so quickly. One of them to make sure that he was really dead thrust a spear into his heart; and there flowed out first blood, and then clear water. For a long time this mystery was unexplained and many thought it a fable. But within recent years it has been discovered that when grief or sorrow breaks the heart, as has happened under the observation of eminent physicians, exactly this happens. The blood within the outer walls of the heart turns to water and causes death. It was not vain words that Christ spoke, then, when he entered Gethsemane's garden that dark night saying, "My soul is exceedingly sorrowful even unto death." Not the brutality of the Roman soldiers, not Pilate's scourging, not the nails in hands and feet, not the thorns upon the brow; none of these, nor all of them together caused the death of the majestic Son of God. It was sin that broke his heart—not his own, but yours and mine. That cup filled to the full with the guilt of the human race; that cup which, if he would save us, he must needs drink to the dregs; that it was which wrung from him that sweat of blood in the garden and that awful and mysterious cry upon the cross, "My God, my God, why hast thou forsaken me?" And remember! it was all a willing sacrifice; the sacrifice of righteous love—love that gave itself, suffered and bled and died to make the sinner righteous that he might safely be forgiven. What must the heart be like that can cast aside such love as this? No wonder the rocks rent asunder and the earth quaked and the sun hid its face in a pall of darkness when "Christ the great Creator died for man, the creature's sin." If this were but human love, it were enough to win our everlasting gratitude. But it was God—the great Creator of heaven and earth, who has thus condescended to us; our Heavenly Father whom we have neglected and scorned, whose very existence we have denied; not only because of ignorance, but far more because our hearts did not want him to be real. What can we do but as the prodigal did when he came to himself?

All went well in the far country until trouble came. Then when money and friends were gone and the prodigal was starving he began to think of his father. No love for his father prompted those thoughts. It was his own misery made him remember the happy days at home. "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" Now everything seems different. Those actions which he had called by soft names at first, now take on their true significance. He says, 'I will say, Father, I have sinned against heaven and in thy sight.' Here is the point. Few there are who are ready to confess that they have sinned; to make an open and free acknowledgment that they have broken the laws and the heart of their Father, God. But how could the father have rejoiced over the son had he come home with excuses and explanations upon his lips?

Slowly and with fear and trembling the prodigal nears his father's house. Will he be accepted? Can his father endure his presence? All these years the prodigal has forgotten the father—perhaps the father has long ago forgotten him. But little does the son know that father's heart. The weary years have only intensified the father's longing for his son. Now he sees him coming down the road, a forlorn and weary creature. But the father scarce sees the rags and tatters. It is his long-lost son returning! Joy gives wings to his feet and he rushes to meet him, throws his arms about him, and implants the kiss of forgiveness upon his cheek. "A hired servant!" No indeed! 'Bring the best robe,' he shouts, 'and the shoes and a ring, and make a feast and let us all rejoice and be glad. For my son was lost and is found again—he was dead and is alive.'

Dear friend, would you prove the truth of a loving

"I KNOW THY WORKS"

"I KNOW thy works," says he whose flaming eye
Transpiercing long millenniums beholds
Vast unborn millions as they live and die;
While all the intervening time infolds
No mystery, nor secret plan, nor thought,
Nor action that the inmost self has wrought.

"I know thy works"—no human eye may see
Love's burning zeal consumed, nor seraph's ear
May catch the mute heart's wondrous melody;
But he who strung life's sweetest harp will hear
The chords of holy song that ever ring
In loyal hearts—a song no tongue could sing.

"I know thy works"—deep solitude nor night
Could guard the tongueless secret given them,
That fatal hour, when evil over right
Prevailed; and when your spirit failed to stem
The turbid tide o'er which the true arise,
Undaunted, strong, uplifted t'ward the skies.

"I know thy works"—the empty hands that lift
In eloquence, the burdened hearts that sigh,
The hungry mouths that wail need not uplift
Their accusations 'gainst your greed on high;
For ere oppression's cruel heel imposed
Its painful print, the purpose was disclosed.

"I know thy works"—though judgment waits till past
Are seedtime's precious moments, and life's year
With all its opportunities at last
Has ended in a winter cold and drear;
Till when the final sickle-thrust has brought the yield
Of blasted sheaves from life's once verdant field.

—O. F. Linn.

heavenly Father? Is your heart longing for just such comfort and satisfaction as came to the prodigal in his father's house? Are you sick of the fruits of sin? Or do you fear what sin may do to you in the future? You may well be afraid. Are you ashamed of your ingratitude, and do you long for a consciousness of rightness? Then arise tonight and come home to your Father. Confess your ingratitude and sin—ask forgiveness for the sake of that sacrifice God made for you. Trust in the blood of Christ that was shed for you, and find all that heart can wish in the joy of knowing God, your Father, and his Son Jesus Christ, your Savior.

Is the Bible the Word of God?

BY F. C BLORE

Is God the author of the book we call the Bible? This question Christians have had to answer from the earliest times. The line of study or the science devoted to proving that the Bible is the Word of God is generally called apologetics, and is in history divided into three periods, viz., the early age, extending from the first to the sixth century; the middle age, from the seventh century to the Sixteenth Century Reformation; the modern age, from the Lutheran Reformation to the present time.



F. C. Blore

In the early age, Christian apologists met in conflict chiefly with Jews and pagans. The apostles themselves were apologists; their work was the proving that Jesus is the Messiah. Their arguments were drawn from the Old Testament Scriptures and will be found in the New.

At the beginning of the middle age, Mohammed, with his pretentious claims, arose. From this time defenders of the faith of Christ had to meet Jew and Mohammedan.

In the modern age, Christian apologists have been called upon to defend their claims against, not only Jew and Mohammedan, but also against the attacks of the deist, the rationalist, and the infidel of the later centuries. As a consequence, the modern age has developed a wealth of evidence to the divine authority of the Christian Scriptures.

Great Development of Proof

After the first pulsations of divine life seen in the Lutheran Reformation there came a time of great corruption in the Protestant as well as in the Catholic world, and men lost faith in Christianity. In France the God of heaven, the God of the Bible, was declared dethroned, and worship was offered to the goddess of reason. In England arose that wave of deism and in Germany that of rationalism which swept many brilliant minds before them. It was a controversial period. In it flourished such men as Herbert, Hobbs, Blount, Voltaire, and Rosseau, arguing strongly for the divinity and all-sufficiency of natural religion. The writings of these men called forth a torrent of replies, works that have left us treasures by which to vindicate, through logical argument, the divine authority of our Bible.

Before the close of the eighteenth century these opposers had been silenced as far as real danger was concerned, and the development of Christian Evidence practically ceased.

The question Christian Evidence is required to answer is: "Is the religion of Jesus Christ, as exhibited in the New Testament, a revelation from God, and consequently possessed of a sovereign right to universal faith and obedience?" To make the subject more clear we express, negatively, that the question is not as to whether the gospel of Jesus Christ is better than some other mode of religion, which, though inferior, would still secure some of the most essential and substantial benefits for which religion is desirable, but is it *the* exclusive religion?

The present-day student of apologetics, when he undertakes to prove Christianity, meets with a great difficulty. That difficulty, however, does not consist in the producing of proof, but in the selecting and arranging the evidence he wishes to use from the mass of material that he has at his command.

Four Lines of Proof

The evidences of Christianity are usually divided into four main lines of proof: (1) External proof, or that method of vindication founded upon the authenticity and credibility of the Scriptures and upon miracles and prophecy. (2) Internal proof, dealing with the perfection in harmony, perfection of morals, of doctrine, etc., of the Bible. (3) Experimental, or testimony from its effects upon the individual human heart and soul. (4) Collateral, or evidence and testimony from Christianity's wonderful spread and its effects upon peoples and nations wherever it goes.

First we shall consider the External evidence:

The authenticity and credibility of the apostolic writings is proved in the same manner as we prove the authenticity and credibility of any other book or collection of books. Authenticity here involves the question, "Did the apostles to whom the works are attributed write those books?" Credibility asks, "Are those books deserving of implicit reliance as to matters of historical detail, so that we may receive any narrative as unquestionably true, because contained in those writings?"

In my library I have a poem entitled Paradise Lost; it bears the name of Milton. How do we know that it was composed by Milton? The answer is simple: It has ever been accredited to Milton since the seventeenth century. Writers of each succeeding age have quoted from it and credited Milton as its author. Its language is that of the days of the Stuarts. The mind and character of Milton characterize it. Milton, moreover, lived in revolutionary times when prominent men had many enemies, and although Paradise Lost redounded greatly to Milton's praise, yet we find no one disputing Milton's title as author of this famous poem; all united in acknowledging him as the writer of Paradise Lost. This poem, written 250 years ago is regarded so assuredly as authentic that he who should arise and declare it spurious, forged, etc., would immediately be suspected of idiocy or mental derangement.

This method of reasoning stands accepted for any work; therefore we legitimately apply it to the test of the Christian Scriptures. Are they authentic?

Proof from Outside Sources

Our common version, the King James, dates back to the year 1611. Printed copies in England date back to the middle of the fifteenth century. Manuscripts are extant dating from the fourth century. That all the books of the Bible were in existence prior to that time we know

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Gospel Work in the Home of an Anarchist

BY GESINA MEIER

It was a cold, stormy, winter morning, shortly after the execution of the Haymarket Riot anarchists. After calling at several homes, I rapped at the door of a small cottage. A little girl opened the door and I entered the room, finding a mother and five little children. The mother with the help of the older children was trying to earn a livelihood putting cane-seats in chairs.

The husband and father was an anarchist, and of little account to his family, spending most of his time with fellow anarchists. The mother was persuaded to allow the children to come to our industrial school, but was sure that their father would never consent to their entering the Sunday-school, as he was opposed to all teachings about God.

The children made rapid progress, and often by their eager faces inspired me as I taught lessons of Jesus and his love. But this happy experience was to have a sad interruption. One day the father got hold of a Bible text which the children had taken home from the industrial school, and that threatened to be the end of Christian work in that family. I need not tell how much I missed the dear little faces, nor how I constantly asked the Master to open the way for me to reenter that home. The children came to me secretly and begged me to go to their father and ask him to let them come back. Among other things, they said that in the anarchist school which he made them attend, they were compelled to blaspheme God, and say all manner of vile things about the Savior and against the rulers of our own and other countries.

After some days I again found myself inside the little cottage. Mr. D— was at home with the smaller children. I told him how pleased I had been with the progress of the older daughters and how much I missed them. He seemed pleased with my praise of the girls, but said, "There is no use talking to me; those are my sentiments," pointing as he uttered these words to a picture of the executed anarchists, "and I want my children to be taught the same doctrine, and live, and, if necessary, die for it."

Vain as the effort seemed, we prayed that we might be led to say something that would induce this man to give the longed-for permission, and after repeated refusals we finally left the house with the promise, "They shall come."

So they came again to the industrial school and, after a time, to the Sunday-school.

I visited the home as often as other duties permitted, was always gladly welcomed by the mother, and even the father became more and more willing to listen to what the missionary said about God's wondrous love to a lost world, although he would always bring his arguments against the truth.

One day, after several years, one of the little girls came in great haste to me, saying, "Come, quick; papa is dying; he wants to see you." I lost no time responding to this call, and was soon at the house. There lay the man who had boasted of strength and power, utterly defeated, wasted to a skeleton, a soul drifting into eternity without hope in Christ.

As I stood by his bed I heard him repeating these words, "Yes, she told me the truth; they were false friends, they have all forsaken me. I know she will come to me if she hears I am in trouble." How I prayed for wisdom from on high to lead this lost soul to the Savio At last he opened his eyes and recognized me, and sai in broken sentences, "You have come—I knew you wou come—I am suffering terribly—I am lost. You told r the truth."

I told him again the sweet old story that Jesus h come to seek and save that which was lost, and oth precious promises. Then with his hand in mine, I kn and prayed, he repeating earnestly every sentence in t petition, and the prayer was heard and graciously a swered. Pardon brought peace and joy. His last wor to wife and children were, "Oh, do not live as I ha lived. Go to church and Sunday-school, learn of God a live for him."

The children continued to attend our Sunday-scho and church services. At the age of thirteen the youn est was converted and baptized, and is living a consiste Christian life. She has since completed the high-scho course and graduated with honor. The others were, als converted and baptized, and the eldest one is doing acti Christian work; she assists me in house-to-house visiti one afternoon each week, and has been used of God lead lost souls to him. Another of these girls is n a happy Christian mother.

I recently received a letter from her in which, aft expressing her interest in the things of the kingdom, s says, "I am so glad that we were brought under Christi influence when we were young. I suppose you rememb all about it. The Lord used you as an instrument; m he give you strength to work for him day by day."

Said another, "Just to think if you had not come our home and got us into your school, we would have ke on going to the anarchist school and I might have beco an Emma Goldman."

The thought has come to us so often the past weel that if some earnest, loving Christian had visited t homes of Emma Goldman and Leon Czolgosz when th were young and had succeeded in drawing them und Christian teaching and influence, instead of their bei branded as evil-doers, each might have become a pow for good.

There are thousands of homes in our land as sadly need of such gospel work as was the one whose story have told; and thousands where patient continuance well-doing would bring like precious results.

Footnote.—The young sister referred to in the above as t active Christian worker who assisted the missionary, is t wife of Bro. E. C. Mills, who at present is pastor of a congreg tion of the church of God at Cocolalla, Idaho. The writer this footnote is, at the time of writing, conducting a revi with this congregation and is being entertained in Broth Mills' home. After having the privilege of seeing how gr iously God is using Sister Mills, I became deeply moved wi the above true story of a faithful missionary's work and r earnest desire is that God may use it to his glory in encouragi our hearts to renewed earnestness and zeal in reaching c for sinners and that our efforts, put forth in weakness, may our patient continuance in well-doing result in the rescuing souls which may appear hopelessly lost.

Gesina Meier was a Baptist missionary, working among t Germans in the city of Chicago. A. J. Stuart

"When we pray for any virtue, we should cultivate t virtue as well as pray for it."

No man is born into the world whose work is not bo with him. —*Lowell.*

All the Way

Broken-hearted, lonely, and far from home I daily sought a favorite retreat near an old stump in the wildwood at the home of a friend of whom I was a guest, and here I poured out my deep grief into the ears of my heavenly Father.

I was just entering upon my ministerial career, for which I had joyfully sacrificed every earthly ambition. My sincerest efforts for God had been misinterpreted; even my friends had apparently misjudged me, and added to these sorrows came the accusations and discouragements of Satan, cruel beyond expression, until spiritually, physically, and mentally I found myself almost hopeless.

In the midst of all this sorrow when Satan was doing his utmost to overthrow my faith in God, I was reminded of the gentle way in which the Great Shepherd had sought me and tenderly led me home when I was far from his fold, and how sincerely and reverently I had promised him to go "all the way!" "Master, I will follow thee whithersoever thou goest," became a vow most sacred to my heart.

Forth from the flames of the heated furnace came the inspiration for the lines of the hymn All the Way.

—*Clara M. Brooks.*

No. 247. All the Way.

LOYALTY.

C. M. BROOKS. CLARA M. BROOKS.

1. Within my heart were fond am - bi-tion, Vain pride and hopes of worldly fame;
2. He led me thro' the verdant val-leys, Where flowers bloomed by waters fair;
3. And then the furnace door was o-pened: With - in its fier-y walls enclosed,
4. I stood all read-y for his serv-ice, With gold re-fined and dross re-moved;

But still remained a place so va - cant, Un - filled by highest earthly aim.
The sunbeams' glory showered o'er me, And fra - grant odors filled the air.
The Son of God was still he-side me, Up - on his hos- om I re-posed.
The flames had left my soul un-in-jured, But they my faithfulness had proved.

Then Jesus reached his hand to help me—"Come, seek my love," I heard him say;
Then thro' the shadowed vale I followed, Where entered not a bril-liant ray:
When in my heart he saw re-flect-ed His im-age pure—as bright as day—
In dis-mal night or brightest noonday, If thou wilt near me ev - er stay,

I quick - ly left the world he-hind me, To fol - low Je - sus all the way.
I felt his touch, tho' could not see him, Then whispered soft-ly, "All the way."
He led me forth with joy a-hound-ing; A - gain I whispered, "All the way."
Where'er thou leadest me, O Sav - ior, I'll meek - ly fol - low all the way.

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Do You Know the Scriptures?

BY EMIL KREUTZ

Paul writes thus to Timothy, "And from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.' "Let the word of Christ dwell in you richly in all wisdom."

John 3:16 is perhaps the most popular and best known verse in the Bible, and yet in a congregation of about fifty persons who were asked if they knew what John 3:16 is, only four or five hands were raised; and this was in a neighborhood where the full gospel had been preached at times for the last twenty years or more. This to me disclosed the fact that people generally are not as familiar with the scriptures as they ought to be and that the people do not read and study their Bibles enough.

We need to teach the Word more. In the early part of this reformation people were advised and asked to bring their Bibles with them when they came to the meetings. It was not an uncommon thing to see nearly all who came bringing their Bibles with them. They would read and study the Word together. I believe this was a good thing and that it ought to be encouraged today.

Jesus tells the Jews: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). I like the Swedish rendering of this word "search," which is "*ransaka.*" When we ransack a thing we dig into and get out of it what it contains. That is what we all ought to do with the Scriptures—get the real meaning of its teachings. It is said of the Bereans that they were more noble than the people of Thessalonica "in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few" (Acts 17:10-12). This was a wise and noble thing to do.

If we can get the people to read and study the Scriptures with a sincere and unbiased mind, it will be easy to convince them of the truth therein.

We are commanded to "try the spirits whether they are of God," and "if they speak not according to this word, it is because there is no light in them." There is no better spiritual try-square than the Holy Scriptures. We should not believe every doctrine that comes along. We should know for ourselves what the Word of God teaches and not just take the preacher's word for it. Even though he be a man of God, he might err and need correction sometimes.

The only vice that can not be forgiven is hypocrisy. The repentance of a hypocrite is itself hypocrisy.

—*Hazlitt.*

THE DEEPER LIFE

On the Mount with God

Moses would never have been the lawgiver he was had he not remained there on the mount, in sight of the glory and in communion with his God. The disciples would never have wrought as they did, had they not tarried in Jerusalem. Eminent preachers and teachers would never have thrilled and won hearts to Christ as they have, had they not gained their power in long seasons of prayer and communion with God. Spiritual endowment is always the measure of success in work for Christ. Preachers fail and teachers fail because they are so little on the mount with God. The want of Christian workers everywhere is a revelation of the Divine glory. From this, power springs. God can use us only as we become equipped by vision of, and communion with, him. We can tell only as we know. We know only as we are taught of God. Have we been on the mount, under the cloud? Have we seen the glory and heard the voice? What is our message from God to men?

—*J. E. Twitchell.*

The Christian's Rest

BY G. Q. COPLIN

The world today is in a state of unrest. Social problems and labor conditions are agitating the minds of the masses. Just what the future holds for us we may not know, and perhaps it is best that we do not know. The worldling is not only disturbed over social and financial conditions, but his mind is also troubled about the future welfare of his soul. There is something for which his soul yearns. Perhaps he has tried to live a moral life, but even this does not satisfy. Jesus says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). "There remaineth therefore a rest to the people of God."

Through faith in Jesus we enter into this rest. This is our spiritual inheritance. Here we cast all our cares upon him and cease from our work as God did from his.

What a blessed privilege to rest in Jesus while the world without is agitated and unsettled! We fear not what the future may bring, for like Paul we are persuaded that nothing can separate us from the love of God, and he who has God's love has all. But I fear that many of God's dear children do not enjoy this soul-rest as they should. They sometimes allow themselves to worry over the future until their peace of mind is almost completely destroyed. Some suffer from doubts and accusations of the enemy. They entertain fears that perhaps they are not right with God and lose sight of the means by which this rest is obtained. Instead of believing in God with all their hearts they are doubting his promises. We read in a certain place, "For we which have believed do enter into rest." You can enter this land of rest by faith alone. Though you were to repent of your sins a hundred times, though you were to agonize before the Lord with weeping and with fasting, this without faith would not bring rest and assurance to your soul. Whenever we have met the conditions of God's Word we must believe his promises and trust all with him. This brings us into our resting-place. Thank God for true soul-rest!

Here we rest on his promise to keep us in the hour of temptation. We rest on his promise for divine guidance. We rest on his promise to supply all our needs. We rest on his promise to preserve us unto his heavenly kingdom.

This is the rest which Christ, the Shiloh, offers to a burdened, restless world. This is that of which Isaiah wrote when he said, "His rest shall be glorious" (Isa. 11:10). Would you enjoy this rest? You may have it if you will believe the promises of God.

The Incense of Prayer

BY NORA M. THOMAS

Prayer is a devotional expression of the heart and, like a rising incense, ascends to the throne of grace, imploring mercy, seeking help, or giving vent to the praise and thanksgiving of the soul. It may be spoken in audible tones, or may be a whisper, a gentle breathing of the desire of the heart or but a fervent thought sent out in petition to him who is "able to do exceedingly abundantly above all that we ask or think."

It is in prayer that we have communion with God. The life of the soul is sustained by it. Through prayer we can receive from God all that we need for both soul and body.

In Jas. 5:16 we read, "The effectual fervent prayer of a righteous man availeth much." It does not matter so much whether our prayers are long or short just so they are fervent. There are times when a short prayer is more appropriate and effectual than a prayer of length. We have an example of a fervent prayer in a few words from the thief on the cross, "Lord, remember me when thou comest into thy kingdom" (Luke 23:42). Jesus heard and answered that prayer. "God be merciful to me a sinner" (Luke 18:13) was the publican's short, fervent prayer when he realized his wretched condition, and the Lord forgave him.

We see, then, that prayer, in order to be effectual, must be the sincere desire of the heart. We must pray in faith, believing that God hears and answers. If our prayers are free from doubts, we know that they reach the throne and will bring the answer. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

What a blessed privilege is prayer! Through prayer we can cast all our burdens on the Lord and tell him our every need. It is precious to wait before the Lord in prayer.

"When the cares of life are pressing
I will pray;
When with evil powers I'm wrestling
I will pray;
Ever always night or day,
Victory's had no other way,
Help will reach you if you say,
I will pray."

Between the humble and contrite heart and the majesty of heaven there are no barriers. The only password is prayer. —*H. Ballou.*

Go Through the Hard Places

BY AGNES E. TUTTLE

Almost any one can serve God when everything goes smoothly. As the saying is, "A dead fish can float down-stream, but it takes a live one to go up-stream," so when reverses come our way they show of what material we are made. Do not be afraid to go through the hard places.

One of the hardest things to go through is being misrepresented and misunderstood by our brethren. A year's sickness with constant pain can more easily be borne than this. Pesecution from the world is sometimes hard to bear, but to be misunderstood by those whom we love in the Lord is harder by far. God can give grace for even this. My dear brother or sister, if you are passing through some of these hard places in life, *go through.* You will be drawn closer to God and will be better able to help others if you go victoriously through these hard places. As soon as one forges ahead and moves out into active service for God he is sure to be criticized, misrepresented, misquoted, or misunderstood by some one. How can we expect to maintain the favor of all? Sometimes we are even misunderstood by those who are over us in the ministry, and this is indeed hard to bear. But God's will is that we maintain our individuality with Him.

Since leaving the congregation at Anderson, Ind., I have passed through the hardest places in my Christian life. But as I look back now over the two years past and see how God has helped me over those hard places, I can not cease praising him. My heart longs to shout aloud to others who are passing through similar trials, "Go through the hard places, go through, go through." Though your heart may be nigh breaking and though it seem that every God-given talent in you lies dormant through circumstances over which you have no control, do not give up. Some day you will look back over these dark days and find that they were God's schooling for you, and you will prize the lessons learned. Draw near to God. He is even more interested than you are; and if you faithfully go through the hard places, your soul will come out richer and more fragrant with the graces of God.

"EXAMINE YOURSELVES"

Do I Obey Straightway?

When Jesus said to Peter and Andrew, "Follow me, and I will make you fishers of men," "they *straightway* left their nets and followed him." Is that the kind of obedience I render to the Master? Do I obey straightway?

When the Lord impresses me to visit some one to help them or encourage them in God, do I go straightway? When I feel burdened to write encouragement or exhortation to some one, do I go about it immediately or do I wait to perform such services when I have no other duties to engage my attention? Had Peter and Andrew waited to follow Jesus until they should be done fishing, perhaps Jesus would have been gone to another village, and their opportunity to be with him would have been past. May not my opportunities to follow the Master in service be gone also if I wait long to obey him? When I realize God wants me to pray either publicly or privately, or when he would have me testify for him, do I obey straightway? Would not God be better pleased with me if I were more prompt to obey him?

When I feel the Lord directing me to do some specific work for him, do I go about it immediately or do I keep on doing the things the Lord has called me to leave, or, what is worse, dally away the time at things of little consequence?

The disciples I read of in Matt. 4:19-22 obeyed the Lord immediately, and he made them fishers of men. May I not suppose that if I were more ready to obey him, he would, in some measure at least, make me a fisher of men also? —*Anna Koglin.*

Spiritual Diseases and Their Symptoms

Article III—Rheumatism

BY MARY J. HELPHINGSTINE

Rheumatism is characterized by many symptoms; there are also many types of this affliction. One general characteristic, however, is that it usually attacks the joints, causing them to draw together, refusing to straighten without difficulty and great pain. Bad weather, too, makes the poor rheumatic wish he could find a land of perpetual sunshine.

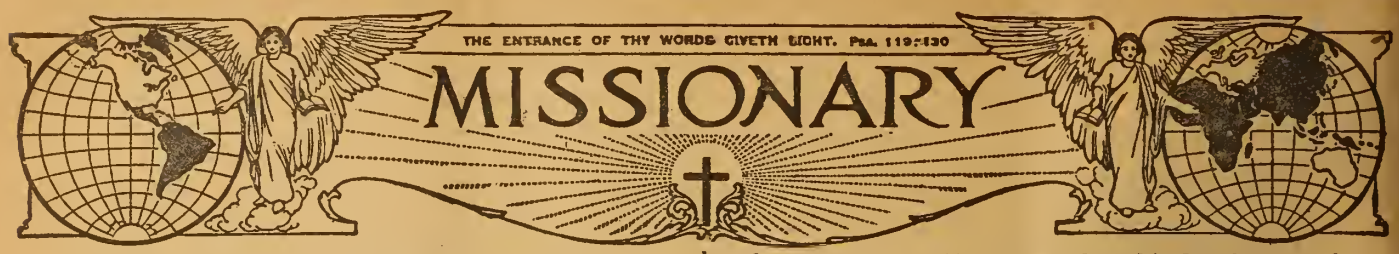
Spiritual rheumatism, therefore, renders it very difficult for a Christian to walk, that is, to make any progress whatsoever in the Christian life. He can not even move, sometimes, without great pain and distress. Spiritual rheumatism seems to affect the hands, too, in particular, rendering the individual unable to manipulate with regard to his pocket-book.

Oh, is that the way it affects one? Yes, that is one way, at least, and a serious way, too. It is more likely to affect older people than young, but even a young person may sometimes develop a serious case of it.

In this particular place of the church of God as a movement represented by the Gospel Trumpet, unfortunately there developed at one time (and even yet in some localities some remain), a great many spiritual rheumatics; and this is how it came about. In their zeal for the spread and establishment of the particular phases of truth upon which God had given us especial understanding, many of our ministers, like the apostle Paul, simply cut every shore-line and went to preaching without the slightest hint of any source of supply for their needs save the promises of almighty God. When necessary they even worked with their hands—did any way possible that they might carry to others the message which God had laid upon their hearts.

Now, this is certainly commendable in them and it proves of what sterling material the beginners of this great movement were made. But this was not the only result produced by their financial methods, or, rather, lack of financial methods, some of which results were really harmful. For, taking issue with a "hireling" ministry, such as preach alone for "filthy lucre," in their righteous indignation at such a system in the name of Christian service, many went too far to the other extreme, thus failing to teach their converts the real Bible standard on the line of the support of the ministry and of gospel giving in general. Seeing that, on his missionary journeys, Paul did not require *of the heathen* a stipulation of wages, they very unwittingly set up for a Christian and enlightened people this same standard of non-support for the ministry. But for this lack of discretion and wise discrimination, no one indeed came to be the greater sufferers than they themselves. Some were able

(Continued on page 15)



Summoned to the Courts of Glory

On October 10 a message flashed over the wires in India and through the waters of the deep blue sea, bearing to us the sad news of the death of our beloved brother in Christ, John A. D. Khan, of Calcutta, India.

Our hearts were filled with deepest grief and sorrow as the message was received informing us of his death from pneumonia, on October 8, but the accompanying words that he passed away "most peacefully" brought comfort and consolation.

He leaves a wife and seven children, and a host of friends in various parts of the world. His eldest son, Arelius D. Khan, has recently entered Selwin College, Cambridge, England.

Brother Khan was only about forty-four years of age, yet he had devoted his entire time to gospel work for twenty-two years, preaching the gospel in its fulness. And with tongue and pen he was a fearless, faithful, and earnest messenger for the Lord.

As to nationality he was a British Indian, reared in the Mohammedan faith until after he entered college. When he was quite young his father died and he went to live with his uncle.

CABLEGRAM

Calcutta, Oct. 10, 1922.

We regret to report the death of John A. D. Khan. Pneumonia. October 8. Most peacefully. Please pray for us in the present crisis. Heinly.

He was an undergraduate of Calcutta University and learned to speak and write the following languages: Bengali, Hindustani, English, and Malayalam.

His keen intelligence and rare talents lifted him above the ordinary student. And while in the university when only a lad of about seventeen years of age he strove to be at the head of his classes. However, a student next door to him was his closest rival for class honors. They were both earnest and untiring in their efforts and would often study until the late hours of the night. Sometimes when the lessons were hard and the contest severe, and the hour late, Brother Khan would put out his light and in the darkness continue quietly to rehearse his lessons, and when his rival had extinguished his light and was sound asleep, Brother Khan would light his lamp and pursue his studies. Thus by hard study and persistent effort he made his way through school. Having been brought up in the Mohammedan faith, he was taught to detest Christianity and to hate Christians.

Some very striking incidents occurred during his college life. A few blocks from where he roomed there was a mission school where the gospel was preached and instruction given in the Bible. In order to get a better knowledge of English, many of the native students attended the Sunday service in order to get better knowledge of English. Among them were some Mohammedan students. Brother Khan stirred up some of his friends to help persecute every Mohammedan student in attendance. Sometimes the persecutions were severe.

One day in the literature class his heathen professor read from the 5th chapter of Matthew several verses from Christ's Sermon on the Mount. When he had concluded his reading Brother Khan, not knowing the name of the book nor the author, spoke forth his praise of both the words and author by using many expressive adjectives, and wished to know the name of the author of such wonderful and inspiring words and where he could procure the book. The professor upbraided him for having advanced so far in school and yet being ignorant concerning the book and the author of those words. It was with much chagrin and humility that he received the information that Christ was the author of the words and that the name of the book was the New Testament. Furthermore he was advised to procure one of the books and study it, and was informed that it could be procured at the mission. To add to his humiliation he had praised the words above anything else he had heard or read in literature, and extoled the author above all others, the very one he had been taught to hate with the most intense hatred.

This was the turning-point in his religious career. At the first opportunity he and his roommate went to the mission, not with the intention of accepting Christ or his teachings, but there they had a better chance to learn to read English, and acquaint themselves with the Bible from a literary standpoint.

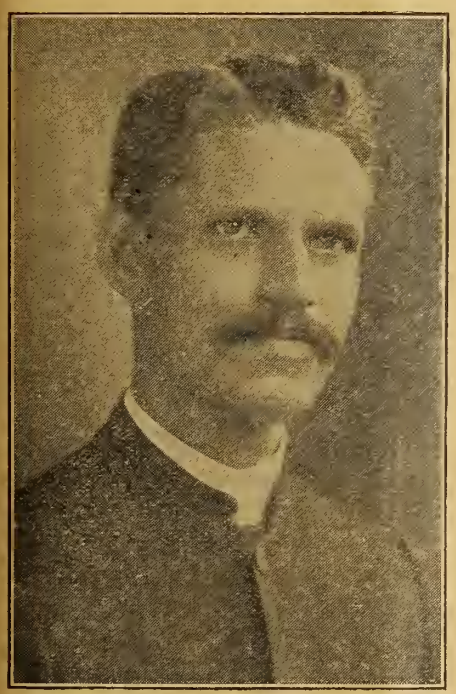
As their former visits were for the purpose of persecuting others, now they were ashamed to be seen going there themselves. They went by the way of the back street, and upon their arrival their courage failed, and they passed by, and for a time walked back and forth by the place. Some Mohammedan students inside seeing them, went out expecting to be persecuted for being found there, but were surprized to find their persecutors desirous of entering for the purpose of attending the class. From that time he became a regular attendant and a Bible-reader and soon an earnest searcher of the Scriptures.

Some months later, the superintendent of the mission seeing that he was under conviction asked him to remain after the service, and soon he yielded himself to the Lord and believed for the forgiveness of his sins.

His conversion wrought a wonderful change in his life. Like Saul of Tarsus after his visit to Damascus, he was now to receive persecutions instead of being the persecutor. The faith of Mohammedanism had faded away as his soul was filled with the love of Jesus. Soon after he was baptized the Mohammedan persecution was so strong that his former friends forsook him and when they could not persuade him to give up his faith in Christ, the opposition became extremely bitter, but to no avail.

They then ceased their efforts to turn him from the Christian faith. And a year later one of them asked him if there was anything about his religion that would prevent poison from hurting him. He quoted Mark 16:18: "And if they drink any deadly thing, it shall not hurt them." This person then confessed that, a year previous to that time, after trying every way possible to turn him from his faith without success, they decided to poison him; and that, they therefore, placed rank poison in his pea soup, and when it had no effect upon him, fear came upon them and they were afraid to pursue their efforts further.

Some time after his conversion representatives of two religious denominations asked him to join their church. He was astonished to learn that more than one church existed, and asked which one was the right one. They each thought theirs was as good as any. But he told them that he had read in the Bible of only one church, and if one of theirs was that church then that was the one he would join. He declined to join either one until he read more on the subject in his Bible. Later he told them that he found only one church mentioned in the Bible, and that was the church of God, for which Jesus gave his life; and that he also found that he became a member of that church by a spiritual birth when he got saved, and said he had decided to stay in it, and not to join any other.



John A. D. Khan

As time passed he grew in grace and in the knowledge of the truth and the Lord made choice of him to preach the gospel. Later he saw an advertisement of the Gospel Trumpet and a tract entitled, The Church of God, What It Is and What It Is Not. He sent for a copy of each and upon reading them found the teaching the same as he had learned from reading his Bible.

In the year 1903 he came to America and was ordained as minister and evangelist of the church of God, and preached the gospel in camp-meetings and in congregations from the Atlantic to the Pacific, and from Canada to Mexico. In 1904, I had the pleasure of accompanying him, together with Brother and Sister Bailey and Sister Nichols, through Europe, Africa, Egypt, and the Holy Land, to India in missionary work. I also accompanied him in 1909 and 1910 to Central America, South America, and the West Indies.

Brother Khan was an able minister of the gospel and could expound the Word of God with clearness, and was able to edify even those who had for many years been preaching the gospel. Many souls have been saved through his efforts, which doubtless are now as stars in his crown; also the sick have been healed in answer to his prayers.

Several years ago he wrote the book India's Millions, and for several years published a paper similar to the Gospel Trumpet, in the native language.

His life has been one of faithful and untiring efforts to rescue the perishing and expound the truths of the Bible. By his death the ministry realize that a stalwart soldier has been called from their ranks, and his family keenly feel the loss of a true companion and father.

The church everywhere he was known join with the family in their sorrow, and will uphold them by their prayers.

E. E. Byrum.

Spiritual Diseases and Their Symptoms

(Continued from page 13)

to struggle through it, others filled an untimely grave trying to preach and make a living too, while others simply were forced out of the ministry, not wanting to meet that scripture at the judgment-bar of God which says that 'if any man provide not for his own, especially they of his own household, he is worse than an infidel.'

Finally our brethren began to get awake to the real cause of the situation and to look for a remedy. They began to see that the particular kind of food they had been handing out on the line of giving, also the lack of exercise in this particular, was rapidly producing, or had actually produced, an enormous amount of spiritual rheumatics. The remedy they saw lay, first, in a radical change of diet, and, secondly, in an abundance of exercise.

But to suddenly change this sort of diet was by no means a small matter, for many people absolutely refused any other than that seasoned exactly the same as they had received at the beginning. Moreover, exercise was too painful, they simply would not do it, at least not much of it. Nevertheless, God and the Scriptures, when properly interpreted, being on the side of the brethren, they succeeded at last, after much labor and patient teaching, to get before the majority of the church a system of *regular* giving. But all this was too late to save some of the poor rheumatics, they being afflicted beyond recovery.

Just before a good spiritual rain (when a special effort is made to launch some financial undertaking) oh, how these poor rheumatics suffer! The bare mention of any exercise whatsoever almost kills them with pain. And how they do find fault with the preachers and the missionaries and the Gospel Trumpet and everything else that requires any such things of them!

Now, poor soul, poor rheumatic soul, I mean, come, look at things as they are. What you need is a willingness to take whatever diet God sees is best for you and an abundance—I may say *an abundance* of exercise in giving. Give and give and give! Give every time you get a chance to give and all that you possibly can give; and keep on giving and giving. Moreover, get down and thank God that you have something to give, and ask him to prosper you so that you can give more, and then *give* it. Get into the giving-game, so to speak; it is wonderful! In a short time you will be surprized how rapidly your rheumatism is disappearing, and soon it will be gone entirely. What freedom and happiness you will then find in the service of God where now you have only painful days and nights of suffering! But, mark you, my friend, unless you do get rid of this fatal disease, some day you, too, will be among those whom we shall be called to mourn as spiritually *dead*.



Her Awakening

Chapter 2

BY MABEL HALE

The next morning after the children had come Frank had said, "Carrie, I wish you would write the children's mother and tell her how Billie stood the trip, and how they are both feeling. She will be very anxious till she hears."

Carrie had done so, and in answer had come a letter addressed to Alice, but which Carrie must read to her. It was full of love and tender, motherly advise. It told how lonely she was without them, and urged them to be good children and give no bother. It was not at all the kind of a letter that the "other woman" Carrie had been imagining would have written. The mother of Alice and Billie was a loving, thoughtful, true-hearted woman. Carrie remembered with a strange pang that if she had been otherwise all the children would not have been left to her.

Alice was always at the door to welcome her father home, and when Billie was able they both ran down the walk to meet him, and he would gather them into his arms with every expression of delight and love. It was evident that they were just as dear to him as Carrie's child. This did not make Carrie jealous. She was not that kind of a woman. But it did make her remorseful. When he so loved his children he should be with them. They had the same right, yes, fivefold the right to his love, that Alma had. How their lives were bungled! She learned also that Billie was not the baby. There was another little boy who was not yet three. When Frank came courting her he had at home a baby younger than Alma was now. Could anything come into their lives that would send Frank out from her and their baby, making love to and winning another? If it had been possible for him to cast off Billie's mother and her baby, could she hope that he would through everything be true to her? What kind of a man had she married anyway, that could leave his own children and marry another woman while their mother was living? It was this doubting of Frank that made her most miserable.

With her awakening to what she had done, or had been a party in doing, came a desire to make amends as far as she could. If it were not for Alma she could go away, and after a while he could divorce her, and perhaps go back where he belonged, with his children and their mother. But she had no right to rob Alma of her father.

At least she could send the children home, when they must go, with all the pretty things that she could get together. (Carrie loved pretty things, and it was their absence in the children's clothing that had first startled her.) So she set to work sewing, skimping herself that she might send them back with plenty of nice clothes.

The letters that came to Alice from her mother were a constant source of sorrow to Carrie. Not that they contained any reproach or complaint. It was the complete absence of these that hurt. At first there had been only a motherly anxiety at their absence and longing for their return. But as the weeks lengthened into months and yet the specialist would not release Billie from treatment, the mother became fearful that they were not intending to send the children back to her, and every letter was more insistent. At last they showed that she was nearly frantic. How different her attitude was from that of their father those two years he did not see them.

All the idea that the mother of the children had been to blame was banished from Carrie's mind, and in its stead was that growing distrust of Frank's sincerity. All the joy, happiness, and hope was being swept away from her. What a terrible thing that divorce was beginning to be!

There were many things she wanted to know about the mother of Billie and Alice. Why had Frank cast her off? Why was it that he could leave her and the children? Who was to blame? She felt now that she had a right to know, and she broke the silence between herself and Frank on the subject and asked him to tell her. But his answer was not satisfactory. They had been so very young when they were married, nothing but boy and girl. They had thought they were in love, but as the cares of life came upon them, and they had come soon and heavy, they had found that their love had not been sufficient for the strain. It had been impossible for Frank to give up all the pleasures of youth, and the mother of his children had expected him to settle down like an old man. There had been contentions and strife until they had concluded to give the battle up. Like children they had decided not to play together any more. At least this was the idea that Carrie received. Frank brought no serious charge against the mother of his children. Because she, a girl of little more than twenty, could not bear all the responsibility that a family of five little ones would bring, without becoming fretful, and peevish, he had cast her aside, had left her to bear the burden alone. He had thought that he loved her! Did Frank know what love was? Frank's explanations coupled with Alice's prattle brought a picture before her mind of that other woman. Hands roughened with hard work; face that should have been young and pretty, seamed with care and toil; eyes that should have been full of light and love, heavy with weeping and sorrow and loneliness. If she, Carrie, should become worn out and fretful, would she also be cast aside?

Little Billie was rapidly coming to perfect health again; not entirely perfect, for that could never be. One little bright eye was gone, but the other had been saved, and as nearly perfect a substitute placed for the absent one as could be made. There was soon to be no excuse why he and Alice should not be sent back to their mother, and Carrie was hastening to have ready all those pretty things that she wished to send home with them.

All day long she had been sewing for the children. She was just finishing a frilly little skirt for Alice, and when Frank came in she held it up for him to see.

He glanced at it, but saw also that supper was not on the table. He was tired and hungry, and the day had not gone pleasantly for him, so he was in no mood to appreciate the pretty garment.

"Yes, it is pretty," he said absently, "but where is my supper? You should have had it ready. I am hungry, having eaten only a cold lunch since breakfast." His indifference hurt her, and his curt tone, she did not know his trying day, cut deep. She had been working for his child, and she thought it only right that he should show appreciation of her efforts. Before all the doubtful thoughts of him had entered into her heart she would have looked for an excuse for his manner, but now anger and disgust raged in her bosom as she rose to set his supper on the table. Such had been the change that her awakening had brought to Carrie.

At last the day came that Billie and Alice should return to their mother. With keen pleasure Carrie packed the garments she had provided for them, thinking how pleased their mother would be with them. Their mother! How her heart ached for Billie's mother! It was hard to give them up, they were such adorable children. That first evening after they were gone, Carrie had taken Alma in her lap and sat down in the little parlor off from the room where Alice and Billie had slept. Frank had said, "Let us go to the porch."

"Why," she had asked, "should we go there, for it is more pleasant here?"

"I can not stand those empty beds," he had answered with a sigh. Obediently she went with him, and while he sat with his evening paper she pondered deeper and sadder thoughts than she had ever imagined.

"If Frank cares so much for his children, why did he leave them? What sort of a man is he anyway?" Then she mused on the joy of Billie's mother that night as she held him in her arms. Back came her thoughts to the lonely, restless man at her side. "How can two people love children as these two love theirs, and there be no love between the parents? If I were out of the way, perhaps —. But I am here, I and my baby."

"If while her husband liveth she be married to another," rang in her mind, "Or he that marrieth her that is divorced?" What was her standing and Frank's before God, she wondered. What was to be done? What could be done? Was there anyway to remedy it? "I knew before I married him, and I am as guilty as he," she groaned in spirit.

I wish I could bring this story to a happy ending, but there is none. They who break the laws of God must suffer. Carrie Barret was awake, but only to sorrow and regret. Frank had shirked one great responsibility in order to find happiness, and he found only ashes. May their sorrow warn another to shun the path that leads to vain regret.

Are We Like the Leaning Tower?

BY OPAL FERN SWICK

At Pisa, Italy, is one of the curiosities of that nation. It is thought by some that the foundation of the Leaning Tower settled during its construction. In the upper stories, efforts have been made to counteract this; but in spite of the efforts, it still leans.

Have we, like the Tower, rather settled back into things which should be followed by a question-mark? In spite of our latest efforts, does our tower still lean? Let us look for faulty work in the construction. God, our loving Father, has a cure for all ills.

HOME PROBLEMS

Mr. Anderson:
Dear Brother:

I am a mother of five children. My husband treats me well as far as I can see, but still I have a feeling (have had it for several years) that something is wrong with my husband. I feel pretty good when he is in the house, but as soon as he has gone to his work, I hold imaginary conversations with him, and in these talks he is so unreasonable I all but hate him. I know these thoughts are quite wrong, in a way, and when he comes home he often asks me why I act so strangely towards him. Seemingly I can not dismiss these thoughts. I am not losing my mind nor am I in the menopause. Can you explain my condition, and show me a way out of it?

A Constant Reader.

Perhaps your suggested analysis of yourself is correct —mind all right, and not in menopause—so we will accept your hypothesis, and try to find another cause. In my opinion you have simply fallen into a "very bad habit" of allowing your imaginations to rule over your better judgment. In my correspondence and intersourse with hundreds of men and women in nearly all the common walks of life—mental defectives, moral outcasts, of all ages, and those having real complex troubles—I have learned much of the actions and pranks of the human mind, the powerful effects it has over the physical body. I find that many allow a sad or dissatisfied impression, fact, or supposition to linger in their mind longer than they should. By thus giving room for thoughts of unchastity, imagined wrongs done against them, worries about things over which they have no initiative or control, they set in motion a train of thoughts which are not only destructive to happiness in their inner life, their home, but which are extremely harmful in that they are wearing paths which form habits hard to break and dangerous to keep. When things go wrong as they do almost every day, some people allow their minds and feelings to run off to the dark, damp, dismal basement. When other people cross their will, or speak hurtful about them, away goes their minds and feelings to the cellar, where things are indeed very dark and discouraging. Generally, when a companion begins to do such, the other companion, believing he must be sick, will try to coax him up-stairs, into a better atmosphere, but when the one so doing keeps it up very long, generally he is left to pout it out in whatever way he pleases. I know of a case in which the wife went to such extremes as to go out-of-doors perhaps in the night barefoot, or out in the rain, etc. One night her husband went to sleep and let her go. She told me that that was the most unkind act of all, but it had a right effect. She said to herself, "I must quit this thing at once or I am a ruined woman. I must get and keep a better picture before my mind or I will be a mental and physical wreck." She came to herself.

Honestly, have we not all read that maxim, "As he thinketh in his heart so is he"? There is a psychological gravitation as real as the one discovered by Sir Isaac Newton years ago, and it is almost, if not absolutely, impossible for the soul of man to ascend upward when his mind is going downward day by day. In other words, it is impossible for the body and soul to live in the attic while the mind lives in the cellar. How can the mind that is feeding continually upon husks, sadness, imagined oppositions, meanness, fussing, nagging, etc., ever expect to be fat and flourishing? Habits of this kind create an abnormal condition in which white looks black and

joy appears as sadness, and the person grows morbid and looks and acts as if haunted by some terrible nightmare—as if expectant of awful calamity. And thus poverty comes to the body, mind, and soul, and brings with it gloom, sorrow, more imaginations, and unrest. If we were to listen to and give place in our minds to suggestions of Satan, created suggestions arising in our minds, etc., we would see nothing but faults in our companions, our brethren, and by and by we would lose confidence also in, and loathe our very selves.

The remedy would be that we dismiss from our thoughts as quickly as they come all such base intruders. Do not allow thoughts to linger which are sad, distrustful, or bad. Dismiss from our minds every temptation, or disposition to nag, mistrust, or believe anything based upon supposition, and not known to be just. Cultivate and invite thoughts of good will toward all; charity toward our companions, compassion toward our brother or sister in his or her weaknesses, and forgiveness toward our enemies. By doing thus, we shall slowly get out of bad habits (if we have formed them) and our hearts, minds, and souls will mount up with wings as eagles mount upward, and life will become happier, homes will be benefited, and the world blessed because of our work.



Cultivate the Voice

BY ANNA KOGLIN

A pleasant voice is a valuable asset to any one, and every young person would do well to give some attention to the cultivation of a good speaking voice. The one who can thrill audiences with his song may well be happy, but a good speaking voice is to be more highly prized, for we use our voices in speaking oftener than in singing.

A harsh or shrill tone is irritating to a sensitive ear. Very often a person is not welcome in the sick-room or at the home of a nervous person for no other reason than that he talks in too boisterous or shrill a tone. A certain nurse for whom a brilliant career was prophesied because of her record at the hospital, was to her surprize and the surprize of her friends, discharged from her first case and soon afterward from her second. When a friend inquired the reasons for her dismissal, the physicians whose respective patients she had cared for, answered, "Why, that voice of hers is enough to drive a patient crazy." She was a failure in what she had chosen as her life-work because of her voice.

We are told that virtually nothing can be done to improve the natural quality of the voice, but nearly everything can be done to prevent the formation of those habits that will eventually destroy the natural quality. To a very large extent we learn by imitation, and it is by imitating voices that are poorly used that such habits are formed. Study your voice and avoid any mannerisms or habits that would give it an unpleasant quality. You should always bear in mind that unnecessary tension of any of the muscles directly or indirectly connected with speech is sure to hurt the voice. Nearly all instruction, therefore, in voice-culture is more or less negative. It says, "don't strain, don't squeeze, don't push, but just let go." He who would have a good voice must carry around with him constantly the conception that the tone must flow easily without effort and without constraint. An old Italian voice-teacher used to say, "There must be firmness without strain, relaxation without flabbiness." Remember to speak with a minimum of tension, and the result will very soon show itself in the habit of voice.

Some one has said that the greatest essential of a good singer is love, that no one can sing well who does not love. And this might also be said of the speaking voice. Hatred, selfishness, malice, impatience, all give an unpleasant quality to the voice, while kindliness and a love for our fellow men will make the tones rich and mellow as nothing else will do.

A good voice will make friends for the possessor and give him greater opportunities to be a help and blessing to others.

Which Do You Choose?

BY WINIFRED HUMBLE

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Eph. 5:15, 16).

Surely it seems as if the young people of today have more temptations to meet, more things to draw their minds away from Christ, than ever before. How many pitfalls, how many lurking snares, the devil places in our pathway! Then how much we, who are to be the men and women of tomorrow, need to take this commandment home to our hearts and put it into practise!

We are almost compelled by the spirit of the age to give much thought and attention every day to an enormous number of things which we could very well get along without. You say, "Why, there never have been such days of progress and advancement along every line as these days are, never such days of rush, of movement, of effort. Why do you call them evil days?" It is not because of the progress and advancement, but because of the fact that people are leaving God behind, that these are evil days.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God" (2 Tim. 3:1-4). Does not this scripture apply to our day? Especially is the greed for worldly riches fastening itself more and more upon the world. 'In the last days men shall be covetous.' How true this is! The spirit of the age is a mad rush after worldly riches. Today a person is being measured by what he is worth in this world's goods.

With such an atmosphere daily surrounding us and drawing upon us, what strength of character it takes for us to go against the spirit of the age, instead of being

borne along with it! Oh, how noble is the young Christian man or woman who will pull against the current! You may think this impossible, but with God all things are possible, and if we take him into our hearts and lives, we can by his help live to glorify him on the earth. He said in his Sermon on the Mount, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." What a blessed promise! Again, in Phil. 4:19 we read, "But my God shall supply all your need." Of course, the Lord has not promised to supply all of our wants, for he knows that it would be our loss, because he said, "Hardly shall they that have riches enter into the kingdom of heaven!" They are satisfied with rushing after worldly things and are uninterested in spiritual things.

I do not say that we should be slothful and indifferent to work, but let us seek *first* the kingdom of God. If we do this, we shall have hearts full of love and charity, and "charity never faileth." With charity in our hearts we can use our money, our talents, whatever we possess in the earth. But without charity we can do nothing, for Paul says, "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing."

Jesus said that whosoever should give a cup of cold water in his name should not lose his reward. Think of that! Just a cup of cold water, if it is given out of a heart full of love for Christ, will receive a reward. Yes, we shall be rewarded according to the deeds done in the body. As we live so shall we die. Can you say with Paul, "For me to live is Christ, and to die is gain"; or do you say, "For me to live is worldly riches"? If this is your motto, then you will have to dwell with the lost throughout the countless ages of eternity.

Just how is the Lord going to reward his children on the last great day? Besides all the pleasure which his service affords us in this world, on that day he will say to us, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." What a blessed reward!

If it were necessary for me to live in poverty all my life in order to be true to Christ, I would choose to do so rather than to obtain worldly riches.



"What a Word is This!"

Including Sunday-School Lesson for November 5—Luke 4:31—5:39

BY E. F. ADCOCK

There is power in the spoken word—power to wound, and power to heal; power to destroy, and power to save. Solomon tells us "the words of a talebearer are as wounds"; he also says "the words of the wise are as goads." James but strengthens this idea when he says the tongue is a "*world* of iniquity." But when Jesus went into the synagog and cast out the demon from the man possessed the people were amazed, and they exclaimed, "What a word is this! for with authority and power he commandeth the unclean spirits, and they come out."

A New Method of Exorcism

Ever since that fateful day in Eden satanic beings have never ceased to harass mankind. But in occasional instances this evil seems to assume a greatly aggravated form. If we talk of devil-possession many scoff at our ignorance or superstition, but can we not pass by the arguments pro and con and safely accept what the Bible states as a fact, since they have not disproved it? It was not the fact that the man was "possessed" that amazed the Jews. Nor was the casting-out of the demon a cause for such great surprize. Devils had been cast out before. Just as belief in devil-possession may be traced in almost every nation, so parallel with that belief was alleged power to deliver the afflicted one widespread. The means of exorcism, according to M'Clintock and Strong, varied "from the bloody human sacrifices down to the fumes of brimstone, etc." Some considered the power of exorcism a divine gift; some thought it a gift "acquired by investigation into the nature of demons and the qualities of natural production, as herbs, stones, etc., and of drugs compounded of them, by the use of certain forms of adjurations, invocations, ceremonies, and other observances." Josephus declares that Solomon acquired the power of casting out demons and that he bequeathed to later generations certain formulas for that purpose. Thus this same Jewish writer explains the manner of cure of one of these exorcist's, to which he was an eye-witness: "He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the demoniac, after which he drew out the demon through his nostrils; and when the man fell down immediately, he abjured him to return into him no more, making still mention of Solomon, and reciting the incantations which he composed. And when Eleazar [the exorcist] would persuade and demonstrate to the spectators that he had such power, he set a little way off a cup or bason full of water, and commanded the demon, as he went out of the man, to overturn it."

That there were exorcists Jesus acknowledged, else what did he mean when he said, "If I by Beelzebub cast out devils, by whom do your disciples cast them out?" The thing then that surprized the Jews was this "word" of "authority and power." But had they only known, here was no mystery. Had not Jesus met the devil in personal combat with unqualified victory? Jesus is King of kings and Lord of lords, and all heaven, earth, and the infernal regions beyond are subject to his command. Was it a great thing then for him to say to a paltry denizen of the pit, "Come out of him"?

Still Further Potency of That "Word"

In liberating men enthralled by Satan, Jesus did not always treat the case as one of devil-possession. Are not many of the diseases of mankind the direct imposition of the devil? Jesus came to liberate those who were thus held captive. How potent was that "word" of his in

liberating physical sufferers! He who delivered the demon-possessed rendered bodies free from satanic blight. But the wonderful part is yet to be mentioned. Oh, it is wonderful, glorious that our Lord delivers from the ravages of disease and the foul possession of demons! What grander work could he accomplish? For answer let us notice the case of the palsied man. Helpless, forlorn, bound by Satan's chain of disease and suffering, what hope *could* there be for him? Yet borne by arms of faith this man literally "forced" his way into the "kingdon of heaven." He came seeking physical relief. But the Master saw a greater need. And then and there he uttered the greater "word" of authority and power: "Man, thy *sins* are *forgiven* thee." This was a new "word." Other men might have a degree of success in exorcism or healing, but this "word" not only excelled them in authority and power, it mastered a thing they were helplessly resigned to—sin. "Who can forgive sins, but God alone?" asked the scribes and Pharisees, and their argument was sound, but misapplied. It was God-man who uttered that declaration of soul-freedom; hence his word of authority and power. This was and is the great need of man:something that will bring deliverance from sin and condemnation.

A Delegated Authority and Power

When we consider those three years of Jesus' earthly ministry, we fain would sigh for his return—but that is a superficial way of viewing the matter. That Jesus "spoke" untold good to this world while here we admit, and that there is great need for more of such it would be folly to deny; but in spite of Christ's going away there is a remedy provided. What did Jesus mean when he told us all power in heaven and in earth is given us? What did he mean when he said for us to go into all the world and preach to every creature whatsoever he commanded us, and promised that signs would follow? What did he mean when he said, "Ye are my witnesses"? If his "word" could deliver from sin, sickness, and Satan when uttered while he was incarnate, is it less powerful since he has fully set in operation his plan of redemption? Our nations need laws, they need moral teaching, hygienic measures are needed, etc.; but such needs are bounties compared with the need of that word of authority delegated to man—to *you*—which conquers that trinity of hell-born evils—sin, sickness, and satanic influence that dethrone the man.



The Hard Things

BY CARRIE E. STRASSER

We as human beings estimate the hardness of a task according to our ability to succeed in doing such. There are some things too hard for man to do, but the question is asked, "Is there anything too hard for the Lord?" No, he can as easily do hard things as easy ones. There is no difference with him. The difference lies with us. Things we consider hard for us we think of as being hard for him. It was just as easy for him to give Abraham and Sarah a son in their old age as it would have been when they were younger. Through their believing he worked the miracle. We are serving the same God.

We see the woman who came to Jesus weeping because of her heavy load of sins—humbly washing his feet with her tears and wiping them with the hair of her head. How burdened indeed was she! There was no one who could give her relief until she came to Jesus. Then, because of the proper attitude of her heart, how easy it was for him to say, "Her sins, which are many, are forgiven." What joy, what gladness!

There are those today who would like to know their sins are forgiven as did the woman, but do not want to come as she did. They would like to reform or change themselves somewhat so they would not appear to him as such a guilty sinner if it were possible, but since it is too hard for them to do they stay away. Jesus wants us to come to him as that good old hymn says:

"Just as I am! without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God! I come, I come!"

The most guilty sinner is not too hard for him, neither is there any ailment or disease too hard for his matchless power.

At one time there was a man who had been blind from his birth. Jesus had compassion on him and healed him. He could then see as others do. How thankful he must have been! When the Pharisees were questioning this miracle he went on to tell them that "since the world began was it not heard that any man opened the eyes of one that was born blind." How could those Pharisees doubt Jesus when such a thing as opening the eyes of the blind was done before them, they themselves knowing it was too hard for man to do? Yet they doubted.

There are many who desire to be healed, but their case seems so hard. Dear suffering one, there is no case too hard for the Lord. He is able, ready, and willing. Let us trust him more.

TESTIMONIES TO DIVINE HEALING

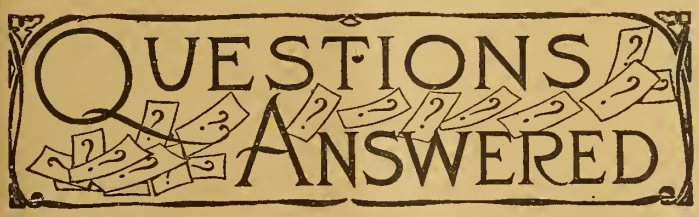
Healed Instantly of Stomach Trouble

Herrin, Ill.—On June 7, 1921, I was instantly healed of stomach trouble. For about twelve years I could hardly ever eat a meal that I could digest. I tried doctors, their medicine, and also different kinds of patient medicines, but never obtained very much relief, so I began to pray for the Lord to heal me. It seemed that I grew worse for a few days. Even the water I drank would sour on my stomach. But I only prayed that much harder. One day I was praying here alone in my home. I felt led to go to a sister's home and ask her to anoint me with oil. So I went. She anointed me, and while we were praying I felt the healing power of God go through my stomach. Praise his name forever! I got so hungry after we prayed that I could hardly

wait to get home so I could eat supper. Before I was healed I did not have much appetite for anything. But that evening I enjoyed my supper and ever since that day I can eat anything I want. I feel like a different person and weigh more than I ever weighed in life. Oh, how I do thank and praise the blessed Lord for what he has done for me! How I thank him for his great promises that never fail! A great many people do not believe in divine healing, but I thank God I know it is real.

The Lord healed me of the influenza before I was healed of stomach trouble. Psa. 118:8 says, "It is better to trust in the Lord than to put confidence in man." I have tried it and it proved to be true. How I thank God for the faith he has given me to trust him! I am so glad he hears the prayers and cries of the righteous. I want to live each day so close to God that people can see and know that I am a true child of God, that through my influence I may be a blessing and help in leading lost souls to Jesus. A sister in Christ,

Mrs. Mary Pease.



Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

Is the spirit and the soul the same? If not, please explain what each one is. Heb. 4:12 speaks of dividing asunder of soul and spirit, also 1 Thess. 5:23 speaks of soul and spirit. Please explain.

There are differences of opinion in regard to the matter, some hold that man is a two-fold, and others that he is a three-fold creature. So much of man's nature is yet unknown to himself that perhaps no one can speak with full authority in regard to some things. In interpreting the language of the Scripture, however, we are not forced to assume that because it uses the terms "soul" and "spirit" it therefore means that the soul and spirit are two distinct entities. Many times in the Scripture man is spoken of as being composed of two parts. The material and the spiritual are often contrasted without any suggestion of there being a third element. Jesus clearly distinguishes these in Matt. 10:28. Speaking of man elsewhere, he speaks of his soul, heart, and mind (Matt. 22:37; Mark 12:30, 33). It is evident here that he means that part of man which is distinct from the physical and does not signify that there are three different immaterial parts. In Acts 4:32 we read that the disciples were of one heart and one soul. This language, like that in the other text mentioned, merely repeats for the sake of emphasis. The same is probably true in the texts about which you ask. Man is a two-fold being, this we know. If he is a three-fold being, the third part would be the life-principle. But that we should make such a distinction as is sometimes made, making man three-fold, is very doubtful.

Please explain 1 Cor. 7:5.

This text teaches that the husband and wife should yield to each other what is due in the married relation. It is a repudiation of the doctrine sometimes taught that husband and wife should live together without those relations which are normal to the married state.

Is the charity spoken of in 1 Cor. 13 obtained when one is saved or when he is sanctified?

The love of God is shed abroad in the heart of every true child of God as soon as he becomes a son. Our love is made perfect by the Holy Spirit in entire sanctification. But no one who has not the love of God is his child.

Will you please give some light on Matt. 19:10-12?

Jesus had just been talking about marriage and divorce, and had laid down the principle that divorce under the new covenant should be permitted only on grounds of fornication, and that remarriage after divorce for any other cause made the person so remarrying guilty of adultery. His disciples then expressed the view that if the restrictions on separation and remarriage were to be so close it would be better not to marry. Jesus told them in effect that to some people marriage is necessary. He mentions three classes to whom it is not necessary: First, those who are naturally defective; second, those who are defective through surgery; third, those who deny themselves of marriage for the kingdom of heaven's sake that they may expend all their efforts upon the kingdom of God. They not being under the physical necessity of marriage remain single, believing they will be able to be of greater service to the kingdom single than they would be married. By saying, "He that is able to receive it, let him receive it," he means "he that is able to understand it let him do so."

Please explain Luke 6:30.

The text reads: "Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again." There are many things in the Bible stated in universal language where the implication places a limit upon their meaning. The asking that is meant here, it is implied, is asking because of a real need, not simply from desire or covetousness. To such we are to give according to our ability. If any one takes from us to supply a real need, as a need for food, we should submit to suffering the loss. We need to exercise good judgment in the interpretation of the Scriptures, and in their application to every-day life. Verse 31, the Golden Rule, is the principle which Christ is expressing in verse 30 in different language.

Can we be healed and saved by the prayers of others and not know that any one is praying for us?

We can be healed in this way, and many have been, but we can not be saved in this way, because salvation is conditioned on repentance and faith, and no matter how many prayers are offered for us, if we do not repent and believe, forsaking our sins, we can not be saved. Healing may be granted through the faith of others, but salvation must come through our own faith, though our faith may be assisted by the prayers and faith of others.

Please explain Exod. 7:3 and 9:12. How did God harden Pharaoh's heart?

God is said to have hardened Pharaoh's heart. Pharaoh is said to have hardened his own heart (Exod. 8:15, 32, and 9:34). Augustine explains it thus: "God does not harden men by infusing malice into them, but by not imparting mercy to them." Again: "God does not work this hardness of heart in man, but he may be said to harden him whom he refuses to soften, to blind him whom he refuses to enlighten, and to repel him whom he refuses to call."

God never influences any one to do evil. If he did he would be guilty of wrong-doing. In a sense God hardens the heart of every impenitent sinner. Grace resisted, light rejected, warnings neglected, duty shunned, God's drawings spurned, all lead to hardening of the heart. God in his goodness gives the opportunity which, meant to be for good but misused by the sinner, ends in evil. Pharaoh refused to submit to and obey God. God foreknew he would act thus and took advantage of it for the working-out of his purpose. God did not predetermine that he should act so nor at any time willed that he should do evil, but he used his perverse and self-willed disposition to work out a good purpose for Israel and for the world. Yet Pharaoh was wholly responsible for his own conduct, for he was under no divine compulsion in anything he did. —C. W. N.

Is the Bible the Word of God?

(Continued from page 9)

from the writings of the church fathers. In their works can be found, text here and text there, the entire Bible as we have it today, and they attribute the Scriptures to the writers whose names are now attached to the several books. The other facts cited concerning Paradise Lost can also be readily and satisfactorily applied to the Scriptures. The language and style of the New Testament harmonize perfectly with the known characters of the reputed writers. In the writings accredited to Peter, we see Peter; in Paul's epistles, Paul is seen; John, the loving disciple, is heard speaking in terms of love.

But although authentic, are these writings credible? Is what these men wrote that in which we can place implicit faith? This is a most important question.

The credibility of the Bible is proved just as we prove that of any other history. Suppose some new author should arise and publish a life of the late Theodore Roosevelt. Would that history be permitted to go unchallenged, even by the author's friends, if its statements were untrue? If the author's friends would attack his falsehoods, how much more would his enemies? Applying this to the writings of the apostles, no one contradicted their statements, not even their enemies, persons to whom it would have been a great advantage to prove the statements false. Added to this we have the sterling characters of the writers; their willingness to give up their lives for the things they declared they had seen and knew to be true. The books, too, form a corroboration one of the other—they were written by different persons, for different purposes, yet each supports the other in the things whereof they testify. Their credibility can not be questioned.

The miracles wrought by the authors of the New Testament Scriptures are a divine attestation of the divine authority of the revelation those Scriptures contain, for it is very evident that God would not support a lie nor liars.

Their prophecies, too, knowledge of future events which they could not have had except from an omniscient being, came to pass, and they predicted in detail. Even the names of persons and such like minor points are stated in some instances; for example, the prophecies concerning Christ, things that could be known only to God.

Proof from the Book Itself and from Experience

Next, we shall consider the internal evidence of the divine authority of our Bible. This is of no small consideration

It is a mark of ignorance even to endeavor to place by the side of the books of the Bible any other collection and attempt to show that the same beautiful simplicity and harmony exist. Extending over a period of about sixteen hundred years, written by herdsmen, kings, shepherds, lawyers, and fishermen, where can its equal be found for unity and simplicity? Not a contradiction within its pages. The secret of its unity and harmony is that it proceeded from one mind—God revealed it; he is its author. And its doctrines and morals! Where can their like be found? And, again, where can the book be found that is so adapted to the needs of humanity as is the Bible?

We now come to that which is probably the most convincing argument for the divine origin of the Bible, that of personal experience. Socrates, Aristotle, Plato were men of the golden age of Greece, leaders of that era deemed the brightest in the history of philosophy. Yet these great minds failed to give to hungry humanity that which the humble fisherman from Galilee's shores sowed broadcast throughout the world. The gospel of Jesus Christ, that system revealed only in our Bible, transforms men's lives; it does for mankind what these the greatest of earth's philosophers would have done but could not. This experimental evidence, testifying to the divine origin of the Christian Scriptures, is not to be gainsaid. Man's intellect is but human; it needed the divine to accomplish the salvation of man and a revelation of the divine to tell him how that salvation might be accomplished.

Proof from What the Book Accomplishes

Of the four lines of proof, we yet have the collateral evidences. Accomplishing wherever it goes that which no other book has done for even one nation, nor for even one individual. The Holy Scriptures prove their divine authority by the aggregate of what they leave in their path.

Before the last of the chosen Twelve had passed from the earth, so rapidly had the gospel spread and so effective had been its message that the whole of the then-known world harbored the camps of Christ's followers. And within three hundred years from the time of the crucifixion on Calvary we have the pagan power that had borne sway over the world since the days of Cain crumbling, and in its place we find the word of the Carpenter of Nazareth exalted. If we ask more for testimony to the divine authority of our Bible we need but trace its history wherever it has gone. Whether among the ancient barbarians that roamed northern and western Europe, or among the cannibals of the southern seas, it has effected that which the highest of philosophies have ever aimed at but never accomplished—the regeneration of men and nations.

Upon such unquestionable evidence as these four lines of argument present, we base our faith, and believe that our Bible is the Word of God.

Let us do our duty to our shop or our kitchen, the market, the street, the office, the school, the home, just as faithfully as if we stood in the front rank of some great battle, and we knew that victory for mankind depended on our bravery, strength, and skill. When we do that the humblest of us will be serving in that great army which achieves the welfare of the world.

—*Theo. Parker.*

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.



Bro. G. E. Sample began a revival at Punxsutawney, Pa., October 15. The meeting will probably continue three weeks.

It is reported that Bro. Gust D. Stavros is meeting with much success in Greece, as is also Bro. John Ayianoghlou in Port Said, Egpyt.

God is blessing in the tabernacle-revival at Bristow, Okla., conducted by C. C. Mansfield, G. E. Wright, and the pastor, M. B. Boucher, and the other local ministry. About thirty have been saved already.

The brethren near Bluefield, W. Va., recently completed their house of worship. Bros. J. D. Carver and J. A. Perry were present at the dedication and preached for the occasion. This was followed by a revival, which was largely attended. People attended from miles away. Three were converted, and a number requested prayer. Bro. H. F. Wilson also was present at the meeting a few times, and assisted in preaching the word.

Bro. Harry Tyler conducted a revival at Lindsey, Cal., recently. Sister Rachel Lord assisted with her beautiful solos; and Sister Vera Corlew directed the singing the first week of the meeting, after which she left for her second year's work at the Anderson Bible Training-School. The meeting continued four weeks. A few were saved and several were gathered out of the confusion of false theories. Sister Effie Lavell has taken temporary oversight of the flock there.

The church in Los Angeles has sold their former meeting-house to the colored people who had moved into the community where it is located. They feel that the Lord especially directed in the purchase of another piece of property, in a desirable district, with both the house of worship and a parsonage on it. While the church-building is too small for their use, they will get along with it until spring by using the parsonage for Sunday-school classrooms. The present building will probably be moved farther back on the lot and a new auditorium built on the front.

The first revival in the new chapel at Bloomington, Ill., began October 12 to continue to December 3, with Bro. R. Caudill, of Indian Fields, Ky., as evangelist. Thanksgiving Day there will be an all-day meeting and dedicatory service. All saints in and surrounding Bloomington are requested to be present.

100 PER CENT CONGREGATIONS

Columbia City, Ind., Mamie S. Surfus.
Athens, Pa., Ray E. Martin.
Topeka, Ind., S. F. Bathauer.
Shelton Chapel (near Greeneville, Tenn.), G. E. Cutshall, R. D. 13.
New Springfield, O., Elizabeth Bush.

The church in Los Angeles, Cal., is often favored with visits from our Eastern brethren. Recently Bro. Nick Zazanis spent two Sundays with them; on one of these days he baptized in the ocean two Greek converts. Since then Bro. D. Meyer and also Bro. A. L. Byers and family have visited the congregation while passing through the city.

Bro. A. G. Lovell writes that he just closed a tent-meeting north of Goodland, Kans. A good crowd was in attendance which manifested splendid interest. Thirteen were at the altar. Brother and Sister R. C. Smith helped in this meeting. Their next meeting is at McDonald in the opera-house. Brother Lovell says, "We want to stay busy in the work this winter."

The church at Joliet, Ill., are building a house of worship on the corner of Jasper Street and Raynor Avenue. The brethren there have not had a meeting-place of their own before, but have prayed and planned for one for several years. It is to be finished with brick veneer, with an eight-foot cement-block basement. Size 36 x 50. They expect to seat at least two hundred people. "It makes our hearts rejoice to see the building go up," writes the pastor, John Kane. Their meetings are well attended, especially the Wednesday-night prayer-meetings. They expect to have a revival in their new building this winter.

Sister Sylvia Klemme writes that a revival is to begin at Oakwood, Okla., October 15.

The sad news has come to us that Bro. Andrew James Byers, of Springfield, Ohio, departed this life September 28. He was 71 years old at the time of his death. Brother Byers gave his heart to God and was truly converted in 1876. He possessed a deep love for God and his cause. About twenty years ago he entered the ministry, and ever since has labored as evangelist of the church of God, and was successful in helping many souls find salvation. No time was he happier than when in the pulpit pleading for souls to turn to Jesus. He preached his last sermon on Sunday evening, September 24, at the church of God chapel on Belair Avenue, Springfield, where he pleaded with men and women to remember their God. On Wednesday evening of the same week he gave his last public testimony at the mid week prayer-meeting, testifying that he was ready to go, which the Lord heard and accepted, suddenly taking him on Thursday while he was doing a little work. He leaves to mourn, besides his broken hearted and loving companion, one son, Chas. E. Byers, pastor of the church of God in Springfield, and four daughters. Brother Fleenor preached the funeral sermon, taking for his text Psa. 8: 4.



Mrs. N. H. Byrum's father, Mr. L. R. Coston is spending the winter with his daughter.

Velma Coburn is Editorial stenographer since Josephine Wallace left the Office.

Inez McCollum returned from Kansas City a few days ago and has resumed work in the Sales Department.

Orlen Gritzmacher, one of the students, is working half-days and on Mondays in the Composing Room.

Bertha Lee has returned from Fin-

lay, Ill., to take the place of Anna Wolf in the Old People's Home. Sister Wolf is attending the A. B. T. S.

School Notes

School is now in full swing and students and faculty are settling down to the regular routine-work of the year.

At this writing 152 students have enrolled. With few exceptions these are giving full time to school work.

Former students may be interested in knowing that social gatherings are allowed now only on Monday evenings.

H. C. Clausen's first-year Music Class is so large that he has planned to have an extra class in the afternoon.

Alice Blevins, a student from Kansas, has been confined to her room for a number of days on account of sickness.

Clarence A. Bradshaw, a new student from Oklahoma, has taken oversight of the work at Ovid, which was begun about two years ago by Bro. J. S. Ludwig.

Lillian Anderson is taking Mona Moors' place as Secretary to J. A. Morrison. Eva Carvel, of Kansas, took this work up but after a few weeks was called home.

Study-hours are observed from 1:00 to 2:15 in the afternoon and from 7:00 to 9:30 in the evening. During these hours students are required to remain in their rooms to study.

Both the boys' and girls' Gymnasium Classes are so large this year that it has become necessary to divide each into two sections. Donald Achor has charge of the boys and Elizabeth Jackson has charge of the girls.

J. T. Wilson is teaching the class in Pastoral Theology this year, relieving J. A. Morrison, who has taken added responsibilities in connection with the work being opened up in surrounding communities.

On Monday evening, October 9th, the students met in the lobby and dining-room in their regular get-acquainted meeting. Each person wore a badge bearing his name and the name of the State from which he came. Light refreshments were served after which different brethren gave short addresses.

The School is starting off splendidly so far as spirituality is concerned. The chapel exercises are permeated with an atmosphere of devotion. This is much appreciated by the Faculty and will be appreciated by the church. God helping, the School shall be kept running along spiritual lines.

CHURCH NOTICES

If any of God's ministers will come to Hiltan, Ky., to preach, I will take care of them while here, and give them what other help I can.

Mary A. Nantz.

As I have been in pastoral work at this place for three years it seems pleasing to the Holy Spirit that I resign. Bro. A. D. Seaton has the oversight of the work at present and I am open for revivals or pastoral work. Those desiring my help please write me at once, as I want to keep busy and only have a few meetings engaged. If reference is wanted I can give it. Address me Box 27, North McAlester Sta., Oklahoma. W. E. Irvine.

Notes on the Campaign
To Pennsylvanians

J. Grant Anderson writes: "The Gospel Trumpet subscription campaign in our home State is moving along with wonderful success. Many have written me in answer to my personal appeal, sending lists of subscriptions. It would take me a long time to write and thank each of these and send receipts for the subscriptions, so please, dear Pennsylvanians, accept this note as an appreciated acknowledgement of what you are doing.

"Pennsylvania always goes 100 per cent in every thing she undertakes. So let us continue the subscription work till our congregations are up 100 per cent and till hundreds of new subscribers are on the list.

Your Brother true blue,

J. Grant Anderson."

To the Brethren of Michigan

A few lines in regard to the State camp-ground at Grand Junction should be of interest to you, as you contribute to the work here. The camp-meeting this year was a success. An old-time revival is now being planned for the near future (date not yet set). Repair-work has commenced on the grounds. Fifty gallons of white paint have been ordered and paid for. A new lodging-house with good rooms is needed, also willing hands to build it and put on paint. Some more money to buy material with is also needed. There are five Sundays in October. Just send in your fifth Sunday's offering and see what we can do. The farm has been rented to a reliable brother and everything is on the increase. Address communications and send money to L. A. Noble, Grand Junction, Mich., R. 2.

Reynolds A. Hoag.

Minister Wanted

I have an urgent call to other fields of labor, but can not go unless the Lord sends some worthy pastor to care for the little flock here. I had planned to divide my time the coming year between the congregation here and the one at Rockford, Ill., as there is a meeting-house and small congregation at each place, and they are only twenty-six miles apart. Any one feeling led to come please write to me at Box 448, Genoa, Ill. P. O. Purcell.

Arkansas Assembly

The State assembly meeting will be held at Little Rock, Ark., December 11-15. Meeting-place on corner 15th and Jones Streets, house number 1504.

Those coming on Rock Island Railroad take Highland street-car from station and get off at Jones Street and go two blocks south. From Union Station take any car and transfer at 5th and Main to Highland or South Highland.

Every minister in the State is urged to attend this meeting. For further information write L. C. Cash, 1504 Jones St., Little Rock, Ark.

Elmer Hurst.

PRAYER REQUESTS

I ask the united prayers of God's people for the healing of diseased stomach. Nathan B. Thompson.

I have been in poor health since March. Please pray for my recovery.

—W.

I request prayer for the healing of my mother, who has been ill for some time. Miss B. Helfin.

My baby is afflicted and seems to be dwindling away. Please pray for its recovery. Mrs. Myrtle Keys.

Pray for my healing. I am an invalid, but not bedridden.

A Sister in Christ.

Please pray that I may be healed of heart and kidney trouble and high blood-pressure.

Mrs. Charlotte R. Mims.

I ask prayer for the healing of my eye. One of my eyes is already gone and the doctors think they can not do anything for the afflicted one. If God's people will pray for me I believe I shall be healed. S. J. Guyn.

My little boy has sores on his body. I request prayer for his healing.
H. W. Halbritter.

TESTIMONIAL

TRUST MAKES THINGS EASIER

"The following is an extract from a letter I recently received from a young man who came out into the light a short time ago. I think it is good for a new convert, so I am asking to have it published in the Trumpet. Some things can be accomplished if we are true to God, even if we are upon a bed of affliction. This was accomplished by my stay at a hospital.—J. H. M."

Lockport, N. Y.

Patience and trust in God makes things much easier. Things have been so much easier for me since I have become more spiritual. A faith in the miracle-working power of God makes a wonderful difference. Everything is serene and peaceful in your heart because you know that God is looking out for you. So much of our worry and troubles we can put on God's shoulders. If Jesus carried the sins of the whole world, God, certainly, can take care of our troubles. The greater faith we have the easier everything is. If all sick would only realize what a help God is to them, they would not go without him for one minute. There is so much indifference toward God.

The Sunday-school class is getting along fine, and some of the fellows are taking quite an interest. I am hoping to build up a good class this winter. I am taking five copies of the Gospel Trumpet, one Swedish, and am hoping to get some Greek Trumpets. I may be able to build up an interest in God's true church by God's help.
Fred M. Follett.

SOME REASONS WHY I AM THANKFUL TO GOD

Butler, N. J.—I am thankful to God because he has done so much for me. He showed me my real sinfulness, how vile I was and my utter wretchedness and how far removed from himself, heaven, and all that was good, pure, and holy. He also showed me that I too could be clean and free from sinful practises. Upon my realizing this to be true, I began to call upon God with all my heart. I stopped the evil things, forsook my associates, and like one of old, began "reading the little book for myself." The vain, foolish things soon lost their fascination for me, and I found myself reading the Book of books. Tobacco, strong drink, morphine, card-playing, and other forms of sinful practises with the desire passed away when I resolved to give my heart to God. My body and will-power, weakened by years of indulgence in these things, was in a sorry state when Jesus knocked at the door of my heart. But God graciously heard and answered the cry of the one down in the depths, and now after nearly twenty years have gone by, I can say he has kept me by his power; not once have I voluntarily yielded to the allurements of Satan or the world.

I thank God for a Christian wife, who when I first began to call upon God would tenderly encourage and assist me in my up-hill battle. At that time my work started at 4 P. M., but she used to call me at 3 P. M. and we would go to the barn and pray for my salvation until 4 P. M. While I worked, she prayed. Soon God rewarded our efforts. I was gloriously saved from sin. Now all seemed so sweet and pleasant, as though the devil were dead. Life seemed "one grand sweet song," but I soon found that in spite of all the seasons of real joy there was "a foe in the temple not subject to God." At last after much praying and weeping, without getting anything from God, almost exhausted with my struggles I gave up almost in despair. With the tears streaming down my face, I said, "Lord that is all that I can do." At once the Spirit of God witnessed to my heart that he had cleansed it. Oh, I was so happy! Such peace filled my soul! These words rang through my soul, "Now it shall be God first in my life, labor, money, and all. My brother shall come next, and if there is anything left that will be my portion." I surely got a good look at God, his service, and his people. I also got a good look at self. How I abhorred it! And when it raised its ugly, hateful head in self-pity, it seemed doubly hateful. I proved that if one makes an intelligent consecration of his all to God, he is sure to receive a satisfactory experience.

As soon as possible I became baptized by a real man of God. Again God showed his pleasure. How much these little acts of obedience mean to our God! His dear, great heart of love is always yearning to bestow blessings upon us, but only through our obedience to his word can he do it. If those who call this ordinance a "non-essential" will but enter into it in the spirit of Him who ordained and commanded it, they will soon change their views of it.

I am a firm believer in the simplicity of the gospel. Being a great sufferer from sin and its effect, and being extremely ignorant of the care of the body, and with a body nearly wrecked, I heard that God could and would heal as well as save. I prayed earnestly for some time, but the answer was not sent, and I got desperately in earnest. My wife taught me what she knew about fasting, so I read in Matt. 6: 16, 17, 18, that Jesus taught his disciples that when they fasted they should anoint the head and wash the face. I obeyed it to the letter, and received the desire of my heart. What else could be expected? He healed me perfectly. Afterward when I spoke to a saint of God about my experience in fasting he said it was but a custom of those days. I am sure there is nothing in the oil or the water, but there is much in childlike simplicity and trust. Instead of my being a wanderer over the face of the earth aimlessly taking trips of thousands of miles and constantly seeing green fields just ahead, thank God he has at last got the best of my restless, roving heart and has brought me into green fields, not imaginary, but real, where there is rest and satisfaction for all who desire it. To see and understand what God has done for me I need only to turn back a few pages of the past, and 'look unto the rock whence I was hewn, and to the hole of the pit whence I was digged' (Isa. 51:1). I thank God now that I am among the clean, and can enjoy fellowship with the best people on earth.

I thank God for saving me from the death of a sinner in the fever-laden camps of the Army. Around me could often be seen the funeral carriage of one of the noble young men, and I would ask myself, "I wonder if I will be the next to be carried to 'man's long home'?"

I thank God I am an optimist concerning the work of God here at this place. I do not expect the work to go down nor come to naught, as some have foolishly predicted. The words, "Thy sun shall no more go down" are still applicable in this age. God's work is moving on and does not fall if I should fall nor stand because I stand, but will go on even if I am a true child of God, or a traitorous Judas. I thank God for good neighbors.

I thank God for my position. When everything seemed to be against me, and when work was scarce, I asked God to give me a position that I could fill; and while I prayed earnestly, for some reason best known to Him who doeth all things well, my petition was not granted. Then I began to pray more earnestly with fasting, and not a few tears and promises. He gave me the very work I was best able to do. I can truly say that "prayer changes things."

I thank God for our little boy. My greatest desire is to be a real Christian and set such an example that he will be safe in following it. I know he, like all little people, is great to mimic, doing everything he sees older ones do. So I desire to be at my best that his future may be different from what mine was. By the help and grace of the Savior my hand shall never lead him from the paths of purity into the low, base things of sin. I desire so to train him up that when he is left behind he can say, "Father did his best for me."

I often sit and think of the days of long ago, of the friends with whom I used to be so much, and see what a difference in our lives here on earth, and in the recompense in the world to come, and all because of the simple act of choosing to be a Christian. One one-time noble fellow has been for many years an incurable, hopeless lunatic in a large insane asylum. Another committed suicide with poison. Another in trying to avoid being caught by officers of the law for crime committed, while under the influence of liquor fell in the snow, and soon froze to death; and his body partly devoured by wild animals, was found the next year. Another effected his death with a razor. Another was beheaded by a train. Another is paralyzed, yet in sin. Another family of strong, happy boys was nearly wiped out by sin and disease. Another close friend lost his head in the War by the explosion of a shell. Another drowned when a bridge went down in a raging torrent; and many more could be named. The sad part is, they were all unsaved when death claimed them. In all my early associates I can not recall a single instance of one of them being saved. Why God manifested such an amazing love toward me, or why I was the only one of all saved—these are some of the mysterious problems that I can not solve. Now in the face of all these facts can I truthfully be called foolish or simple because I am thankful? How could I be otherwise?

Abram Brandow.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (2 Cor. 9:6).

FAITH

"Have faith in God"

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

Investments require faith. All the big businesses now existing had small beginnings and faith was prominent as an asset. And faith went in before profits came out.

Is the kingdom of God worth investing in? How much faith have we in its growth and in its success? Is the program of Jesus practical and worth pushing?

Have we each one enough faith in the Gospel Trumpet to believe it will be worth $2.00 to some one we can send it to? Is it worth a little effort on our part to get it into every home of the members of the church of God?

Somebody had faith enough to invest in the gospel and brought it to us; let us invest something so that others may be saved.

THE BIG CAMPAIGN

BY FRED BRUFFETT

The big Gospel Trumpet Campaign is now on. I have called it a *big* campaign because I believe it is entitled to the name. The bigness of it lays not so much in the subscription goal we may reach (although I want to see that as big as possible), but in the value of the Gospel Trumpet itself. If this can be realized, we shall at once see the great importance of the work before us.

To show its bigness, and why this campaign is vital, and must succeed, I will give four reasons.

1. The subscription price of the Trumpet has been lowered to $2 a year. This is less than the paper costs at present. The list *must* go up or the publishing work will go in debt or curtail its business. Which shall it be?

A debt is undesirable, a curtailing of business is a loss to the church both in the practical results attained and in the psychological effect it would have. Let it be said, then, that we face but one way—the goal of an increased subscription list.

2. The Trumpet is God's paper, just as much so as the men behind it are God's men. It bears a distinctive message of truth destined to reach the whole world. Shall it fail in its mission for want of support? If it does it registers a failure of the men and the church that backs it. During the War the French adopted the slogan "They shall not pass," backed it up by an indomitable will and heroic sacrifice, and won. Shall we not, in this campaign, adopt the slogan, "It shall not fail," and put enough red-blooded effort behind it to succeed?

3. It is the eye of the church. With a work so universal in its scope and nature it is a necessity that there be a medium of exchange, and a sort of clearing-house for thought and action. Past history of religious bodies of people proves that when they lost their centralizing agency, and began to develop more general and independent schools of thought, they were soon rent with schisms and division. If we would succeed we must pull together, *universally*, and the Trumpet shows us how.

Fellow minister, you can not prosper without it. Gospel worker, you need it. Laymen, you need it. Then let us see that the church has it 100 per cent.

4. It is the big preacher, delivering its many and various messages each week, covering the entire needs of the people. It observes the times, preaches doctrine, deals with experience, answers questions, visits the family circle, is a friend to the young people, is a strong missionary advocate, records miracles of healing, is a news-agent for the church, and fills the pulpit for preachers. It feeds the saint, convicts the sinner, challenges division, and leads the way to Bible unity. We can not do without it.

Our objective in this big campaign is to place the Trumpet in the home of every member of the church, and in as many new homes

IF

If—you really love a cause won't you work zealously for it?

If—you are enthusiastic over a matter, won't others catch that enthusiasm?

If—you don't help to spread the truth, who will be responsible for the neglect?

If—you want to do something that will bring big rewards in the advancing of the cause of holiness, do you know of any better way than increasing the circulation of the Gospel Trumpet?

If—you haven't told your neighbor about the Trumpet, how do you know he does not want to take it?

as possible. I believe I am safe in predicting that if we go 100 per cent in the first part of our objective, the big press at Anderson will continue contributing its many thousands of Gospel Trumpets unincumbered. It will not only hold its own, but there will be a great increase in its work. This is saying nothing of the thousands of new homes into which the Trumpet will go in this campaign. The opportunity of increasing and spreading our work here is beyond our expectations.

Brethren, this opportunity is here. The time to act is now. I will close this exhortation with a selected poem on

THE WAY TO WIN

"'Strike' while the iron is heated,
'Pause' and the iron's cold—
If you strike too late on a hardened plate
The weld will never hold.

"'Seek' and success will follow;
'Wait' and it passes by;
Be quick to grasp, then hold it fast
And trust for a better try.

"'Work' and the world works with you;
'Loaf' and you loaf alone;
This strenuous world's a continuous whirl;
It offers no room for the drone.

"'Life' is an undertaking;
'Death' is a silent thought,
So let life's light illume the night
With the deeds that you have wrought."

Folks who believe they can't improve, won't get beyond their own estimates. —*H. Kaufman.*

The Joys of Meeting an Old-Time Friend

BY C. C. MANSFIELD

A pleasant surprize, indeed, it is to meet an old-time friend; when one is far away from home. In a little southern Texas city the writer was waiting for an early morning train. An old familiar voice was heard. It was the voice of my "Old Friend." Those who have had like experiences alone, can appreciate the joys of such an occasion. How refreshing, indeed, it is to have one's mind carried back to early memories. Things one had permitted to slip from memory are, upon such memorable occasions, vividly recalled. It is needless to say that, as the reminiscences of nearly two decades were recalled, hours slipped away as moments.

Fortunately, I met another old-time friend whom I had known for nearly thirty years. He was not only interested in my old home town, but had acquired a universal knowledge insomuch that he could inform me of the happenings of things all over the world. I immediately perceived that he was deeply interested in spiritual things. After giving me a little information on current events he immediately plunged into spiritual things. He informed me how my brethren even in foreign lands were conducting their work. He described in detail the work Brother Hunnex is doing in China, and in a most pathetic manner told me how greatly they were in need of some one to come and help them.

How very glad, indeed, I was when he told me of my dear friend Brother May. He said, "Australia is going to hear the pure gospel, for Brother May is just the man who will stick with the job day and night till it is done." I could hardly wait to hear about all the rest of our dear missionaries, and do you know my "Old Friend" seemed to anticipate my very wish; for no sooner had I thought till he began to tell of this, that, and the other one. "Brother Riggle," said he, "is doing a wonderful work in Syria, for you know he has that knack of adapting himself to every manner of circumstance. Why! he will just eat with his fingers or sit on the floor or do almost anything just to get on the good side of those folks, and I tell you he is surely doing it too. The people there think there is no one like Brother Riggle," and I guess there is not. "The missionaries in general," said he, "are doing splendid work, but I must tell you a sad part of the missionary work. You know this has been a strenuous year for the Missionary Board. They try so hard to get enough money to support the missionaries, but do their best, it seems they can not get enough money to make ends meet. I tell you it looked for a while as though Brother Kramer and Brother Joiner would never see Africa again. I felt very sorry for them and wherever I went I told everybody about it, but those who had money did not seem to get interested and those who did not have money could not give, so it surely looked discouraging."

Just as I was thinking of the great field our dear America afforded, my "Old Friend" spoke. "The Brethren," said he, "have thought for a long time that something *must* be done for *America.* Why! whole States are barren deserts as far as the truths of this reformation are concerned. I was delighted when the brethren put that "home missionary' proposition on foot. If there ever was a thing needed, that surely was. Now, wherever I go I am telling the folks that this thing *must* go through. They are only asking for fifty thousand dollars this year and that is a very insignificant amount when we compare it with the great work to be done. That Board made every cent count last year. With what little they received they kept Brother Martin in the field and did many other things. You know Brother Martin has a pretty hard field, but he has just rolled up his sleeves and real good results are already being seen. You see, people are peculiar beings. They want everything to be done right now, and if it does not go just as fast as they think it should they get discouraged and quit giving. They have to get out of that idea, and give regularly, systematically, and keep money in the treasury so those brethren can depend on it. You know no business could prosper if they employed the hit-and-miss method and the management had nothing upon which they could depend.

"I tell you, just put that Board to a test: give them the money and I believe they will make a success. Oh, I have a great many things to tell you, but my time is limited now. However, if you wish I will call on you next week and we shall have a good time again."

I was real sorry that my friend could not stay longer. However, I gave him a warm invitation to return and I am eagerly waiting till he returns next week. I am going to persuade him to call every week this year.

My old friend—as you are eager to know—is the good old Gospel Trumpet. There is a special Subscription Campaign on just now. He will gladly come to your home once every week throughout the entire year for only two dollars. Think of it! Less than four cents a week. Just the price of an ordinary newspaper. You had better send your two dollars today and not miss a single visit.

No matter what his rank or position may be, the lover of books is the richest and the happiest of the children of men. —*Langford.*

As good almost kill a man as kill a good book; who kills a man kills a reasonable creature, God's image; but he who destroys a good book kills reason itself, kills the image of God, as it were in the eye. —*Milton.*

PULPIT and PREACHER

Will We Learn the Lesson?

First Things First in the Ministry

BY J. C. BLANEY

God has wisely constituted our being so that we are constantly developing or growing in the knowledge of things around us. We are constantly learning and unlearning. In other words, we are constantly discovering our ignorance of some things we thought we understood, and we are being forced to the conclusion by these constant discoveries of our ignorance that we must still keep on learning. We read of a certain class who are "ever learning, and never able to come to the knowledge of the truth" (2 Tim. 3:7). This class of professed believers can be found in any congregation of modern church-goers. There is such a thing as arriving at a knowledge of the truth. To be always learning and never able to get anywhere is abnormal for a Christian, and especially for ministers of the truth of God.



J. C. Blaney

Some things are harder to learn than other things. In some cases the reasons for this may not be apparent, but they are nevertheless very real. One reason may be that we are dull, or perhaps unwilling to work hard enough to succeed in learning our lesson. Frequently it is because we think the lesson not important enough to warrant the special effort required to learn so that we will not forget it. It is a great privilege for us to be chosen as ministers of Christ, and to sit at his feet and learn from him.

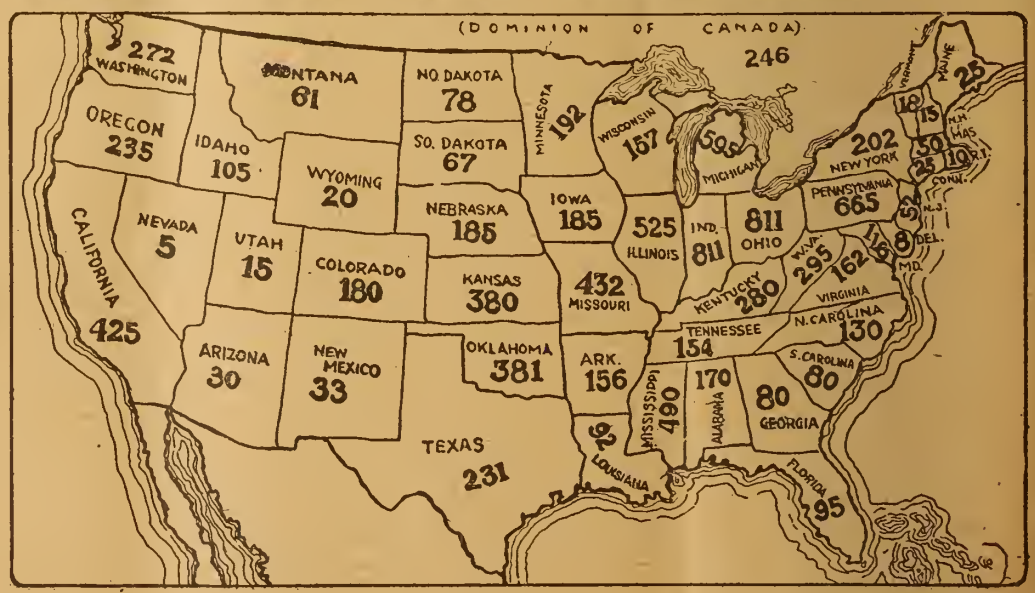
Learning First Things First

Everything has or had a beginning but God. He only is the first of all things. Every enterprise we engage in has a beginning. Every wonderful invention had a first inventor to give birth to the idea which was later developed into something startling and useful. In everything we do right we must put first things first. In everything we learn correctly and permanently, we should learn first things first. This is a matter of the greatest importance to us as ministers. Its importance is such that almost all church difficulties, failures in the ministry, and apostasy from truth, can be traced to a failure to learn our primary lessons first. I am now making a very broad and sweeping assertion, but I believe I know what I am writing about.

To fail in learning first things first always leaves a serious defect in the structure of knowledge. It is like a man building a house without first digging deep and laying the foundation on a solid basis. It would be like a man undertaking to operate an airship before he learned how to fly; or a lady hiring out as a typist, before she had learned typewriting. We all know well enough what would happen in any of the cases above mentioned. The house would not stand, the airship would go to smash, and the would-be-typist would find themselves out of a job. This is what is happening every year with professed ministers of the gospel, and what

The Subscription Campaign by States

The figures on the map indicate the new subscriptions needed from each State to make the Campaign a success. The figures below show the new subscriptions received from each State to date:



Alabama	22	Iowa	26	Nevada	2	South Dakota	20
Arizona	8	Kansas	32	New Hampshire	3	Tennessee	22
Arkansas	38	Kentucky	26	New Jersey	2	Texas	28
Canada	24	Louisiana	10	New Mexico	16	Utah	2
California	44	Maine	18	New York	42	Vermont	6
Colorado	32	Maryland	42	North Carolina	24	Virginia	24
Connecticut	6	Massachusetts	20	North Dakota	16	Washington	24
Delaware	6	Michigan	40	Ohio	100	West Virginia	56
Florida	8	Minnesota	30	Oklahoma	56	Wisconsin	46
Georgia	24	Mississippi	23	Oregon	8	Wyoming	2
Idaho	4	Missouri	52	Pennsylvania	56		
Illinois	84	Montana	2	Rhode Island	3		
Indiana	562	Nebraska	32	South Carolina	8		

is going to keep on happening until we, and every one who poses as a messenger of Jesus Christ, learn the first lesson first.

The First Lesson We Should Learn

The first lesson we as ministers should learn is the humility of serving as servants and not as masters. There are some great masters who have sometimes rendered great service, but they were still recognized as masters, who made laws, and arbitrarily enforced their wishes upon their fellow men. Their occasional acts of benevolence, or some humble acts of service, were so greatly in contrast with either acknowledged or assumed authority that it was very noticeable, and they were considered great benefactors; whereas the same acts performed by their fellow men were not noticed. They served as masters; something they condescended to do, but were not expected to do because of their exalted relation to those beneath them. Jesus was the greatest Master, who took the office of a servant during his whole earthly life; therefore his example is without a parallel among men. He said of himself, "I am among you as he that serveth" (Luke 22:24-27).

Our calling in the nature of the case makes it necessary that we be servants first, last, and all the time. We recognize with a sense of satisfaction that we are known as the "ministers of the gospel," or the "ministry." A young man feels he would like to be in the work of the ministry, and eagerly looks forward to the time when a recognition, such as ordination obtains, will be given him, and he will be among the "ministry" as in the possession of a full recognition of his calling. The same is true also of the young woman. But what does the term "minister" signify? It means one who serves. A minister of the gospel is one who hands out the message of salvation to others. He is serving at a spiritual feast, and the people whom he serves are the Master's guests. He is a guide, leading the lost who have wandered away in the dark night back to light and home. He is a shepherd who seeks for the sheep that went astray. He is a watcher over the flock of his Master-Shepherd. His responsibility is that of a servant to his Master and to his Master's possessions. How different is this to a lord, a master, or a law maker!

The lesson of humility is the first thing to learn. "Take my yoke upon you and learn of me, for I am meek and lowly in heart." Who said that? If you have learned your first lesson first, you know who said it, and I need not tell you.

The Hardest Lesson to Learn Is the Lesson of Humility

First lessons are usually hard to learn; and when the first one is of itself hard in its nature, it makes it all the harder when we get the first lesson first. "Take my yoke upon you," is getting into position to be taught. It is getting in line with the Master's mind, and coming under him as our instructor. It is getting into the harness for service and sacrifice, and submitting. "I am meek and lowly in heart," is the first lesson. Are we in position? Will we learn the lesson? Will you go out to service from the Master's schoolroom to be a servant to the Master, to the famishing souls around us, to the precious church of the Lord, "Clothed with humility?" Or will you go from the lesson-chamber with a feeling of importance, dignity, and ministerial authority; expecting to be petted, feted, praised, obeyed, and given a good fat financial remuneration? We shall see before long. "By their fruits ye shall know them," is the invariable and infallible test. By and by we shall find contented flocks of fat healthy sheep feeding in green pastures and resting beside the still waters, or we shall find scattered and starved sheep looking on with bewilderment at the dying agonies of their torn and bleeding companions: or we shall come to a dry and parched field, where once was a green pasture and a flock of sheep, to find nothing but the tracks of wolves. Will we learn the lesson?

Meeting Notices

LOUISIANA

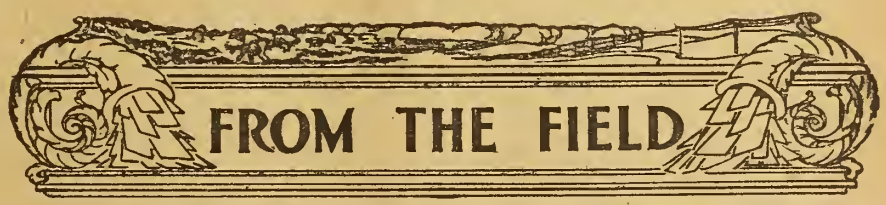
Mount Pleasant, La.—Meeting, beginning October 20 to last indefinitely. This meeting will be held near Old Hasdre P. O., near R. H. Owens' home. J. B. Weir and A. J. Miller are expected. R. H. Owens.

MICHIGAN

Greenville, Mich.—Revival to begin October 20. All the isolated saints and surrounding congregations are invited to cooperate with us. E. A. Austin.

WASHINGTON

Clarkston, Wash.—Revival, beginning November 5, to continue throughout the month. The date of the winter assembly will be November 21-30. S. H. Eddings, Evangelist.



ALABAMA

Birmingham, Ala., October 6.—September 3 my daughters, Mittie and Minnie, and I went to Brother Walker's place seven miles east of Bangor, Ala., and held a six days' meeting. The Lord blessed in preaching his word. The people seemed to enjoy the meeting. We believe prejudice was broken. One was saved. The people want me to go back there in November.

On September 15 I went to Nauvoo. There I baptized two. Bro. F. W. Tyler and I went to Phil Campbell and began meeting the 17th under a brush-arbor. The attendance was small till about the last of the meeting on account of other meetings around, but the interest was good and the Lord gave victory. As this is a new field it was a seed-sowing time and we think that a good work can be done there. Brother Tyler expects to preach there monthly.

September 24 we closed here and went about four miles to another settlement one mile from Spruce Pine and began meeting that night and held meeting till the 29th. A few here had received light on the one church. The Lord gave liberty in preaching his word and some enjoyed hearing it. We had an invitation to preach in the Methodist church-house in Spruce Pine just any time we want to. At both places people asked us to come back. I realize the people need the full gospel and honest souls are wanting it. I want to do what I can to get it to them. Pray that I keep humble. Yours for the spread of the gospel, C. E. Wellborn.

2804 Brown Blvd.

FLORIDA

Sydney, Fla., October 6.—Since my last report in the Gospel Trumpet I have been busy in the Master's service. From January 15 to February 5 I held a tent-meeting in Homestead, Fla. This meeting was well attended and God blessed in the preaching of his word. A goodly number sought the Lord at the altar, the most of whom claimed to get saved. The last Sunday of the meeting we held a very impressive baptismal service. The church at Homestead is real spiritual and is prospering in every respect. Bro. L. S. Mowery, Jr., has the oversight of the work there, and the Lord is blessing his efforts. The Lord also has his hand on Bro. J. H. Dodson for the work and he is assisting in the work there. We were glad to have Bro. A. W. Burgess, of Erie, N. Dak., and Brother Bishop, of Illinois, with us in this meeting.

I then held a tent-meeting in Princeton, Fla., Feb. 9—March 1. The full gospel had not been preached there before. The people enjoyed the truth presented and a number were saved and are making good soldiers for the Lord.

I then held six services with the saints at West Palm Beach, Fla., after which I came home for a few days' rest.

I then assisted Bro. Geo. Q. Coplin in a revival in Tampa, Fla. After this meeting I assisted Bro. G. L. Carter in a few days' meeting at Grandin, and Edgar, Fla. I then held a week's meeting in Bell Isle Schoolhouse near Panama City, Fla. This meeting was especially good. Souls were at the altar in the second service and the altar was filled with seekers from

night to night throughout the meeting.

My next meeting was at Larkin, twenty-two miles north of Homestead. This meeting was blessed of the Lord. Conviction rested heavy on the unsaved and a number were delivered from sin. At the conclusion of this meeting five were baptized.

I then held a two weeks' meeting in the city hall at Florida City. Here the Lord gave us an old-time revival. A goodly number came weeping to the altar and found pardon. Seven were baptized.

My next meeting was near Damascus, Ga. Bro. S. S. Mathis has already reported this meeting. I then went to Henry, N. C., to assist Bro. M. H. Newell in a series of meetings. We held one meeting near Henry which was wonderfully blessed of God. Quite a number were saved, sanctified, or healed. Bro. L. M. Chewning, of Camden, S. C., was with us in this meeting and rendered valuable service. We then went to Shady Grove for a meeting. But I was taken sick and was unable to do any preaching in the meeting. Brothers Newell and Chewning held the meeting with good results. As soon as I was able to travel I came home. The Lord has blessed me and I am again able to be about the Master's business.

God is prospering his work in the South and the future looks bright. Pray for us. Yours in His service,

W. O. Moon.

INDIANA

Terre Haute, Ind., October 7.—I feel a deep sense of gratitude for God's great goodness to us through the past few months. We can truly say that he has done more for us than we could even think or ask.

In the eight months that we have been here the church has bought a new tent and equipment that is valued at $600 and has financed two tent-meetings that cost near $250, but the thing we value most is the fifteen or more substantial additions to the congregation, and almost all of these are heads of families. Our greatest need just now is better accommodations in the way of a new church-building, and the enlargement of our Sunday-school is impossible with our present place. Recently the church has become greatly concerned about this need. On Sunday, October 1, we had a special service in which the needs of the work were clearly set forth, and at the close of the service we had on hands and pledged $5,535 to be paid in two years. Our aim is to have a new building ready for use within two years. We appreciate very much the spirit of unity and cooperation that is being manifested in the work here just now, and we trust it shall continue to increase. We are soon to begin a teacher-training class to prepare for the increase in our Sunday-school in the future. We have twenty-six enrolled for this class.

I am more encouraged in my labors as a minister than at any time since I have been preaching, and I am expecting still better things in the future. The greatest burden of my heart is to do a clean work that I will not be ashamed to meet at the judgment. Yours for Christ and souls,

Lawrence Brooks.

2252 Locust St.

KANSAS

Bentley, Kans., October 2.—On September 27 our tent-meeting closed, which had lasted over three weeks. This was the first tent-meeting we held here, as this is a new field.

In February a revival was held by Bro. G. E. Laughlin, Bro. A. C. Harrison, and Brother Mock, and a little band of true saints were gleaned out. Since then we have held services every Sunday evening in a hall. The attendance was good.

Believing a special effort was necessary, we launched this campaign for souls. The Lord certainly worked wonderfully in softening hearts and supplying means to finance the meeting. While a great number of souls were not saved, we are confident that much seed has been sown that will yield a bountiful harvest. Eighteen sought the Lord for pardon, two for sanctification, and several received light on the true church. Six were baptized.

Bro. O. F. Linn was the evangelist. His earnest efforts were greatly appreciated by the saints and people in general. He left the little congregation much encouraged to press on.

The last Sunday of the meeting we organized a Sunday-school with an enrolment of forty-four.

We have a band of earnest, true saints here, whom the Lord is blessing and answering their prayers.

Mary Shepherd.

KENTUCKY

Winchester, Ky., October 5.—On September 4 we joined Bro. G. M. Byrd in a revival effort at Witt Springs, Ky. The Lord blessed his word, and we never attended a better meeting in all our experience. After the first few services souls began to cry out, "What must I do?" The Spirit of God came upon the assembly and many found pardon. The meeting was conducted in a large barn that had been formerly used as a tobacco-barn, until its owner found Jesus, then it was no longer needed for that purpose. Salvation helps a man to farm right, as well as live right, and profess right. There is a splendid congregation at this place, under the care of Brother Byrd. The saints as well as friends seemed to enjoy our stay of two weeks with them, and looked well to our needs.

After our return home we were several nights with Bros. W. F. Chappel, R. C. Caudil, and John Chappel, who were then engaged in a tent-meeting at Mount Sterling, Ky. We enjoyed these services very much, and much good was done. There are bright prospects for the work in Mount Sterling. The work here in Winchester has moved forward quite a bit since our State camp-meeting. Our attendance has grown and we have won many friends.

We are expecting, the Lord willing, to assist Brother Byrd in another revival at Pleasant Valley, Ky., beginning October 14. While we are absent from Winchester the pulpit here will be filled by Bro. W. H. Thompson, of Mount Sterling, Ky., who is a faithful man of God and a good preacher. Any congregation needing help in revival work will do well to get him.

Pray for us that we always do a clean work for God. W. H. Hunt.

LOUISIANA

New Orleans, La., October 5.—After the close of the West Middlesex camp-meeting (August 25—September 3) I went to Detroit, Mich., and preached in a revival that had been started before I arrived, by the pastor, Bro. D. F. Oden. This revival was a grand success. A number of souls were added to the Lord and still others came out of sectarianism, having seen the one body, the church of God. I found the church in Detroit in a good spiritual condition. A real revival spirit seemed to have pervaded the entire church. I preached there two weeks, and on the last Sunday of the meeting ten happy souls followed their Lord's example in baptism. The ordinances of feet-washing and the Lord's Supper were observed also. This was the first time that some of them had ever participated in the sacred ordinances, and the shouts of praise to God were many. Others that were under conviction seemed to have been counting the cost when the meeting closed. Still others who were saved were almost decided to take their stand with the church of God out of sectism. May God ever bless the congregation there and keep them on fire for him.

From Detroit I went to Palmetto, La., after a short visit with my family in Birmingham, Ala. The meeting in Palmetto was a grand success also. This place is predominantly Roman Catholic, and especially among the colored people. But the attendance was good from the beginning to the end. I preached every night and sometimes during the day, mostly on doctrinal themes, and there was much interest manifested among the people, both Protestants and Catholics, white and colored. The good, hospitable, and kind-hearted white people that attended these services were very much impressed with the truth and very freely expressed their feeling and appreciation for it. A large number of white people came out in their automobiles.

I am sure that seeds of truth were sown in hearts that will some day bring forth an abundant harvest. To God be all the glory.

In all of the places that I went I preached and lectured on the different phases of missionary work, mentioning also our training-school. The saints in every place pledged their support to the Lord's work both at home and across the seas.

I am now back in New Orleans, La. I shall do my very best in this wicked city to establish the truth here. My few months' labor here is bearing fruit already, for which I am very thankful to God. We have no permanent place for worship as yet, as we have been holding services in our tent since last spring. Brethren, pray for us, and especially for me that God give me the grace and wisdom I need to do his will. Yours for the whole truth, J. D. Smoot.

MISSOURI

Rea, Mo., October 5.—I am much encouraged to work on in the vineyard of the Lord, for I know that it pays us here abundantly, and will also pay in eternity.

I located here May 20, and found a little work already begun. The Lord has been blessing our work together and the work is still on the increase. Hungry souls are wanting to know the way of the cross, also some have become readers of the Gospel Trumpet.

Last Sunday night we closed our two weeks' revival, which was a success. Sister Hilda Vail was the evangelist; also Sister Selma Dudeck, of Oregon, rendered good assistance in the meeting. The Lord

wonderfully blessed in the preaching and song services, for which we give him all the praise. Although no one was saved, yet the seed was sown and a great interest was aroused among the people. Only eternity will tell the good accomplished. We can say with Paul, that they "searched the Scriptures daily, whether those things were so."

This is a new field, but by faithful efforts and prayer a good work can be raised up here. I earnestly solicit the prayers of all the saints in behalf of the work. Yours in His service,

Alice Bilbrey.

OHIO

Toledo, Ohio, October 7.—I wish to inform the saints through the Trumpet that I am now located here for an indefinite time. I did not have this in mind when I came here, but after we had such a successful meeting the Lord began to burden some of the saints for me to stay here. They mentioned it to me. And it was not more than a day or two until God began to burden me, so after three days I got his mind in the matter, and I am in no doubt as to whether I am in his order. My wife and daughter will be here next week.

Our meeting closed last Sunday night with triumphant victory. Bro. James Tallen, from Anderson, was with us Saturday and Sunday nights. He preached Sunday night and the people drank down his message.

This meeting was held right in the heart of the city in what is known as the Central Gospel Mission. People of almost all denominations attended. We have good reason to believe that at least fifty per cent of those who attended anything like regularly will walk in the light. In fact, but two or three ever resented a thing that was preached. They are just coming right along, asking for more light.

I preached two sermons in the Evangelical Church, by invitation of the pastor. And now he has invited me to hold them a meeting. So the Lord is working in Toledo.

I commenced a meeting in the church of God chapel, where Brother Reuhle is pastor, last night. We are expecting a good meeting there. Brother Reuhle is doing a good work in his suburb congregation. They number about one hundred.

I have a number of calls at different parts of the city, and outside, too. My work will be to hold evangelistic meetings, and assist Brother and Sister Henry with the Mission work, and caring for the new ones that have come into the faith.

I shall probably be where I can hold some meetings at other places in a month or two. Remember me in prayer. My address is 1125 Waverly Ave.

J. D. Ferrill.

Van Wert, Ohio, October 7.—Since the Anderson camp-meeting I have held and assisted in the following meetings. On the night of July 4 I commenced a tent-meeting in Lima, Ohio, the tent having been previously erected by Bro. S. L. Wingert. This was in the extreme northern part of the city and in a Catholic community, but on arrival I found Brother Wingert and a goodly number of that splendid force of workers of his from the southeast part of the city, which made it appear from the very first more like a camp-meeting than a seed-sowing time in a new locality. The attendance was remarkable throughout the entire meeting. There were several consecrations for salvation during the meeting and a general good impression was left in the community. We hope to hear of the harvest later on. During the second week we were reinforced by a visit of our dear brother, George Lorton, who preached a sermon on the "Church of God" under the anointing of the Holy Ghost. This sermon was blessed of the Lord and greatly enjoyed by all, even non-professors appeared to like it. Brother Lorton went on the next morning to his appointments elsewhere. On the 9th, 16th and 23rd I preached in the chapel at 10:30 A. M. Then I was taken thirty-five miles to Van Wert, Ohio, where I preached at 2:30 P. M. in a private house to the little church there. I then returned to Lima and preached in the tent at 7:30 P. M. Upon each of these trips to Van Wert I was accompanied by a load of Wingert's "working bees," who were blessed of the Lord and were made a blessing and encouragement to the little ones by their exhortations and lively testimonies.

On the night of the 23rd we bade good-by to this happy throng and returned to our home at Payne, Ohio, where I have lived for the last twenty years. On the night of the 24th we were agreeably surprized by a visit from a number of the dear saints, and many of our neighbors, who all carried baskets well filled with the good things of this life, which were greatly enjoyed by all; and a very pleasant evening of sociability followed, after which we received many good wishes from both the brethren and neighbors whom we had learned to love, but it was not till the next morning that it fully dawned upon us just how hard it was to pull away from home, good neighbors, surroundings with which for twenty years we had been associated, and the dear saints of God, to go among strangers with a few dear children of God to try to build up the work of God in their neglected territory. Thus we took leave of home and all and arrived in Van Wert, Ohio, to take charge of the work which had been started by Bro. J. N. Kilpatrick and others.

On the 29th I went to Fort Wayne, Ind., where Brother Oldham was holding a tent-meeting. After I preached that night it was desired that I remain over the Lord's Day; but on account of having just moved it was necessary for me to return home next morning, so on Saturday evening I again went to Fort Wayne and preached Saturday night and Sunday evening and Monday again returned home and on Wednesday went to the Springfield (Ohio) camp-meeting which has already been reported. I then returned home and attended the Payne (Ohio) camp-meeting, which has also been reported.

On September 6 I commenced a revival meeting in the Saints meeting house at Wauseon, Ohio. There I found Bro. D. M. Gerig pressing the battle for God and souls with all his might; and the dear Lord has certainly crowned his labors with success. Less than a year ago Brother Gerig took hold of the work at Wauseon, which had been left in a frightful wreck by one who preceded him, who loved this present evil world. Brother Gerig started in laboring with his hands to support himself and his faithful wife, when eleven only remained to help, but by his humble untiring faithfulness he was able to convince the gainsayers and souls began to get saved. Ministers of other churches came to him and admitted they could not see how it was done, for they never thought that the work could possibly be set upon its feet again at that place. To all which he modestly replied that truth crushed and trampled under foot is sure to rise again. About the first of June the brethren went to Brother Gerig and informed him that they had come to the conclusion that they could support him and requested him to quit secular work and devote all his time to gospel work, which he did with the result that he now has house rent free and is supported other ways so that they have no lack. Best of all they have thirty-five Spirit-filled saints in regular attendance, and seventy-five enrolled in Sunday-school, and they average about $17 a month missionary money.

The revival was a success for God and souls. The church was encouraged, sinners were converted, believers sanctified, and the sick healed by the mighty power of God, which caused much rejoicing in the assembly of the righteous. I had several calls within twenty-five miles of Wauseon to come and give them the pure gospel; but for lack of means to take care of my family I could not answer these hungry souls' demand. God send them the bread of life soon. During the meeting a Brother Walthogle preached one sermon before leaving for the Anderson Bible Training School; God wonderfully blessed him, and we certainly did enjoy his earnest effort. May God make him successful. Another very promising young preacher, Bro. John Batdorf, took his stand for the whole truth and is making the necessary preparations also to attend the Anderson Bible Training School. He also has our earnest prayers for his success.

Thus on the night of the 25th we closed our meeting with victory for the Lord. We were greatly rejoiced at the return to the Lord of one who had strayed away and to note the welcome accorded by all those whom she had formerly forsaken. May God keep them in unity. I then took my departure from them, feeling that I left them in a good spiritual condition.

I arrived at home again on the evening of the 26th and found my family all well. Praise God! My next meeting will be at "Brushy College," near Huntertown, Ind. It commences October 15 and is to continue from three to five weeks, and at the end of this meeting I expect to return home and try to secure a suitable place to hold a protracted meeting here. This will be pioneer work, so please, all you who appreciate the vast importance of pioneer work, take five minutes of your time to pray for our success. Bro. S. L. Wingert and helpers expect to assist me. Your brother saved and subsequently sanctified in Jesus,

Geo. W. Howard.

OKLAHOMA

Bristow, Okla., October 8.—Our meeting at Palco, Kans., was a very successful one. I found a body of zealous consecrated saints whose lives are a recommendation to this glorious truth. They are very fortunate to have an able pastor whose heart is in his work. Although this congregation is a number of miles from town, their influence is wide and they have a splendid reputation.

From Palco I went to San Augustine,

Tex. This meeting was hindered somewhat. The fever broke out in the community. Some entire families were stricken down. On our way to San Augustine we stopped at Tulsa. Brother Shipman was conducting a tabernacle-meeting. This visit was indeed a pleasant one. I never spoke to a more appreciative audience. God is working in Tulsa. Brother Shipman is doing a good, clean work and he surely makes the visiting brethren feel at home. When you pass through Tulsa you will do well to come in contact with this live congregation.

I am at the present time engaged in a revival here in Bristow. While I have held at least ten meetings here in the last thirteen years, I find a real feeling of appreciation. Last night I spoke to the largest audience that I have ever addressed in Bristow. The atmosphere was heavenly. Five souls came to the altar and went away happily converted to God. Bro. G. E. Wright is here doing, as usual, a splendid work. Brother Boucher, with all the local ministers, is on fire for God. The future looks bright.

My wife and I are much encouraged and intend to keep cut loose for active service. I have deeply regretted that I have been unable to fill many urgent calls. This, of course, is the experience of all our ministers. However, I am doing all I can. My health is exceptionally good and every ounce of my strength is on the altar.

My wife and I expect to go to California for a few months, as we have some urgent calls west. So many of our friends are out there, I am sure it will be like a home-coming. I never felt a greater appreciation for my dear brethren. Our mutual interest and burdens should cause us to appreciate one another. Yours in Christian bonds,

Mr. and Mrs. Chas. C. Mansfield.

TENNESSEE

Nashville, Tenn., October 9.—I have been very busy for the Lord the past spring and summer. I feel that I have done very little when I think of what my Lord has done for me, but I feel that our best is all the Lord requires of his children.

I have opened up a little mission here in West Nashville, in which some souls were saved from their sins.

I went to Lawrenceburg, Tenn., September 6. I preached twice there. As a suitable place could not be secured to hold a meeting in, I went from there to Collinwood, Tenn., where I held a fifteen days' meeting. Some souls were saved, some sanctified, and others healed. The Lord raised one man up from sickness. In a few days he was able to be out in the yard. The doctors had given him up to die. One brother, a Methodist preacher who had been obliged to discontinue his work because of his ill health, had his voice restored to him and he too had a baptism of the Holy Ghost. He said he was going back to preaching and that he was going to teach divine healing and living above sin. He opened the doors of the Methodist church-building to me. We had a full house every night. The day services were not so well attended. I was asked to come back whenever I wanted to. Old people there said they did not know that such doctrines as we preached were in the Bible.

I went from there to Iron City, Tenn., but no place could be had there except an arbor, and it was too cool for that at this time of the year. I only stayed a few days there. I came home on the 3d of October. I am now ready for calls. Pray that I may be much used of the Lord.

Mrs. Willie Braden.

601-45th Ave. W.

VERMONT

Camp Beit Barekat, West Barnet, Vt., September 26.—As I begin this report we are sitting by the shore of a beautiful lake in my home State. We have spent the month of September here having a much-needed rest.

As our minds go back over the five months we have spent in America, we feel grateful to God for his manifest love to us in all that he has given us to experience, of the pleasure of being in America and of seeing some of its beautiful spots, of meeting old friends, and most of all, for the enjoyment we have experienced in being with the saints in this country. What fine people they are! Salvation does a wonderful work for otherwise common people.

We have not forgotten the welcome reception that was prepared for us by the Missionary Volunteer Society of the young people of the New York City congregation. Being so new as we were then to the life in this country, and unused to being so prominently brought to the front, we were almost overwhelmed with amazement and appreciation at the clever and loving preparation that had been made to welcome us. It was an experience of a lifetime to have been those to receive such a heart-warming welcome.

The three weeks spent in Vermont and New Hampshire during the month of May were a time of deep enjoyment. But once in a lifetime can one experience those indescribable feelings that come to one who, for the first time, returns home after having spent years in a foreign land.

On the 23d of May we left my home in Vermont for Anderson, Ind. It was with lively expectation that we looked forward to seeing there many whom we had known through the Trumpet or by correspondence. We were as surprized as delighted to be met at the station by thirty of the saints whom we had so long looked forward to seeing. How much we appreciated this thoughtful welcome! During the time before camp-meeting we had the opportunity to see the working of the publishing-plant and to become somewhat at home in the Park Place congregation. The graduating exercises of the A. B. T. S. were beautiful and very impressive. It was a delight to see this group of consecrated young men and women finishing the course of training that will prove such a help to them in their future service for the Lord.

But the international camp-meeting was the event to which we had looked forward with the greatest anticipation. Many, many times during the War days, and the unlighted evenings of those days, we had talked of the time when we should enjoy our first camp-meeting with the saints. Nothing but the experience of being one of such a gathering can give one the full realization of the privilege of fellowship and unity that we have in God's church. How honored we felt to be of such a people! We rejoiced in the keen interest that was shown in missions and the missionaries. The assurance from so many lips that we were individually remembered in prayer stirred our hearts with gratitude. One thing more than anything else in the meeting impressed us and strengthened our hearts, and that was the hearty and decided amens that upheld all straight doctrine preached, and that responded to every appeal that the good old Bible doctrines should be boldly proclaimed.

On July 4 we left Anderson for Portland, Ind., which was our first stopping-place on a speaking-tour which brought us east. We were in the Allentown camp-meeting for several days, where we much enjoyed becoming acquainted with the saints of eastern Pennsylvania. In the camp-meeting in Pittsfield, Mass., we could feel the earnest spirit of determined perseverance in standing by the truth, and in doing all that can be done to spread the truths of this reformation in this neglected field, New England.

We found the steady traveling and speaking rather wearing physically, but we appreciated the privilege of receiving the kind hospitality of so many of the true saints of God. We do not forget them nor their kindness to us.

One afternoon since being in camp we spoke in the Congregational vestry in a village near, and the same evening in a Presbyterian vestry in another village. As it was a very stormy day and several were prevented from attending, it has been requested in both places that we return later in the fall and give another talk. There are invitations from other churches which we hope to accept as opportunity offers. We expect to remain in New England during the fall months. Then, as has been mentioned in a former report, we plan to visit the South and West speaking to the churches. We desire to be of the most use possible in the Lord's work. Pray for us. Your sisters in his service,

Nellie S. Laughlin.
Adele Y. Jureidini.

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OBSERVATIONS OF OUR TIMES

Henry Ford's Order on Liquor

The great Ford Company has laid down the law to its seventy thousand employees on the subject of booze. The announcement says:

"From now on it will cost a man his job, without any excuse or appeal being considered, to have the odor of beer, wine, or liquor on his breath, or to have any of these intoxicants on his person or in his home."

"The Eighteenth Amendment is a part of the fundamental laws of this country. It was meant to be enforced. Politics has interfered with the enforcement of this law, but so far as our organization is concerned it is going to be enforced to the letter."

This is a very interesting piece of news and raises some very pertinent questions. One is, Can big organizations enforce the law better than can the Government? If big business can force men to quit liquor, can it force them to do other things? Just how far shall an organization go in controlling the home-life of its workers?

The Literary Digest's poll of factories on the subject of Prohibition showed all of those voting as being preponderately in favor of liquor. What would happen if these factories should follow Mr. Ford's lead? On the other hand it is likely that sheer economic force will compel the other manufacturers to shut out liquor; for any one knows liquor unfits for labor.

The Turk on a Rampage Again

"The latest destruction and massacres committed by the Turks are on so vast a scale that only the collective efforts of the Allied nations can cope with the catastrophe," says the Literary Digest. Moreover, "President Harding has recommended to the Senate an emergency appropriation of $200,000 for one thousand Americans in need, and the great charity organizations of the country are pooling their resources to aid all the stricken peoples whose tragedy has appalled the world."

Ever since the Turk got into Europe he has left a trail of blood and rapine behind him. He has massacred Bulgarian and Armenian, and now he has stained his already bloody hands with the blood of perhaps a couple hundred thousand Greeks of Smyrna. Smyrna, the Greek city on the Ægean sea, once a great seaport of over half a million is now a great heap of blackened ruins, set on fire most probably by the Turks themselves to cover up their diabolical work in the city. This calamity did not occur in Europe, but it has a European background.

The western part of Asia Minor is settled with Greeks mostly. After the World War was ended Greece wanted to extend her dominion over that part of Asia Minor that was Greek in population. In this effort the Greek king put his army into the field and pushed the Turks back into the interior of Anatolia. But recently the Turks rallied and the Greek army was repulsed and driven out, leaving the resident Greeks to suffer the usual treatment given to subjugated people by the Turks, which means deportation, slavery in Turkish harems for the women, and death for the men.

As the Greeks were forced back upon Smyrna the refugees crowded into that city. On the first occupation of the town the Turks seemed to be on the verge of making a new record for themselves, for it was orderly and humane, but it was not long till the old spirit of Mohammed came to the fore and the massacre started. Mr. Prentiss, special representative of the Near East Relief in Smyrna, in a disptach says:

"I have seen sights until my senses are numb, but the sight of 200,000 people, mostly women and little children, being penned up and burning, and those escaping being driven to a barren, devastated country for starvation, is past all comprehension."

Mr. H. C. Jaquith, manager of the Near East Relief in the Levant, estimates that a thousand people perished in the fire and two hundred of these were hospital patients that could not get away. Twenty-five thousand homes are nothing but charred ruins where once stood a great city. Moreover the Near East Relief supplies sent from Constantinople were burned up also, so that measures of relief are still more urgent.

It is a strange spectacle indeed. Here we are a group of nations who sit back and let the Turk burn, kill, and maim and we shed tears and send relief to the orphans and widows, but let the Turk continue his work of destruction. Some American orators are today saying: "Aren't you glad our boys are not over in Armenia?" In other words, we do not want to help out our weak neighbors at all; all we want to do is to send them charity after they are run over by the miserable Turk. We are too selfish, too indifferent to the cause of others to lay a finger on the Turk and say, "That is enough. If you do not stop your massacre of Christian Armenians and Greeks, we will settle with you soon." Any one can be sure that the massacres would cease if the United States would say that and mean it.

Bishop Cannon of the Methodist Church, South, in a recent telegram to our State Department said that God would hold America responsible for the Turkish massacres, because if the American Government would say to the Turk to stop he would stop. Of course, Congress would have to take the initiative perhaps, but there is no doubt but what the Government could do much if it would.

While we are on this point it is worth while to speak somewhat of our responsibility to help control backward nations. Let us suppose that in your town was a corrupt hole, full of houses of prostitution, saloons, gambling-dens, criminals' dives, etc., would you claim that the rest of the town had no responsibility to clean up that hell-hole? Or would you not very likely go down there as soon as possible and clean the place up? That is about what must be done with these hellish spots in the world of governments. Just as a hell-hole in a town is a source of trouble and crime for all the city just so these backward, inhuman, despotic governments will always be making trouble for the rest of the world, especially when the rest of the world does not agree on the method of control.

Anyway the work of the Turk is done now and we must send our money across to feed the starving Christians and their orphans.

Episcopal Church Indorses Divine Healing

The triennial convention of the Episcopal Church held in Portland, Oreg., went on record as indorsing the prayer of faith and laying-on of hands for the healing of disease. It did not deny that remedies and surgery play a part in relieving disease and distress, but held to the idea that faith in God would result in the healing of the sick.

Perhaps we might say that, as regards the doctrine of healing, the Episcopalians are at one end while those who hold that absolutely nothing should be done except pray are at the other end of it. The exact spot at which one should stop will probably never be settled for any large mass of people, because each person arrives at what he believes is a consistent stand for himself to take on the subject. There are some who will do nothing in case of sickness—no baths, no use of water, no cleansing of the wound, no application of antiseptics, no binding with gauze or linen, no ice pack, no operations for any cause or reason, no use of warm teas or emetics or purgatives, no oil for aiding the bowels, nothing, absolutely nothing. Of course to most people this stand is too fanatical to have patience with. Yet some of these extremists allow teeth to be pulled or probably to be filled. Others do some of the things mentioned, while condemning the rest; so that there is no uniformity in actual practise even among extremists.

On the opposite extreme are those who use all the remedies they can and make use of the doctor, all the while praying that God will help.

In between are many who believe that diseases can not be cured by any medicine, but that certain things relieve pain or help the sick to throw off the disease. They use ice in cases of fevers, sweats for colds, and allow a physician to set broken bones and use splints and then call on God to heal the break. They may even believe a surgical operation is right and pray God to sustain them in it. They may use diet or oils to aid elimination, and yet they have no faith in drugs, but take their afflictions to God in prayer.

The prayer of faith will save the sick—that is Bible—but just where one shall cease doing something for himself and trust God alone will always be a matter for the individual conscience, because the Bible leaves that particular point unsettled.

Neglect in the American Home

Our children would be better if more care were paid to them. Most young Americans grow up much as they please. The child spends more time at home than anywhere else. The problem of every Christian home is to exert a more powerful influence upon its children than the outside world can exert upon them.

Let us notice how the average child spends his time.

TIME-SCHEDULE—BY HOURS

How the Week Is Spent

Hours in the week		168
Hours in school	25	
Hours in Sunday-school and church	2	27
Total hours under home control		141
Less hours spent in sleep		56
Hours at disposal at home with 25 hours in school and 2 hours in church		85

So there are 85 hours to be charged to home influences. How many of these hours are utilized by the parents really to mold the character and life of the child?

How the Year Is Spent

Hours in year		8,739
Hours in school	750	
Hours in church	75	825
Total hours under home control		7,914
Hours spent in sleep		2,980
Hours left at disposal of home as compared with 750 at school and 75 at Sunday-school and church		4,934

Why do so many children go bad? Because their parents neglect them in the home.

"The Way to Soul-Health"

Under this title Dr. Jowett tells in the Christian Herald how to enjoy soul-health:

There are many diseases of the soul any one of which prevents full soul-health. One is doubt. It is surprizing how many good people doubt God, actually doubt God. It would help them if they would walk out under God's heavens, look up into infinite space, and say, most solemnly, "God, I doubt you. I doubt your promises, I doubt your saving, sanctifying, and healing power. I am a doubter." Why not just say it, if you are?

Another sickness of the soul is lack of consecration, and unwillingness to go full length for God. This is like tuberculosis: it just eats up the vital life of the soul and destroys it. Terrible disease!

Some have spiritual dyspepsia, they can not stand anything, neither strong Bible nor anything else. If Brother So-and-So happens to pass him without speaking or if he speaks in light vein, why then this dyspeptic is offended and he goes around aching.

Some are blind, can not see. Some are deaf, can not hear. Some are lame, can not walk, must have crutches.

But God can heal all our soul's diseases! —R. L. B.

The Church of God and the Reformation

BY THE EDITOR

According to the Bible, the church of God is the universal body of the saved believers. All who are truly regenerated by the Spirit are "born again," are partakers of Christ, hence are accounted members of the body of Christ (Rom. 12:4, 5; 1 Cor. 12:13). In apostolic days this spiritual institution was exhibited to the world in the visible form of local congregations of worshipers, and they were referred to, locally and collectively, as the church of God, the church which Christ "purchased with his own blood" (Acts 20:28).

Originally, the church of God was not merely an aggregate of individuals who gathered themselves together for religious purposes: it was the concrete embodiment of the spiritual body of Christ; the unified company of regenerated persons who, as a body, were dedicated to Christ, acknowledged of Christ, and used by Christ through the Holy Spirit for the accomplishment of his work. The apostle Paul stated it thus: "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12:13).

> REFORMATION to be complete must include both lines affected by the apostasy. It must not only restore true evangelical doctrine, but it must also eliminate ecclesiasticism and restore the ideal of a Spirit-filled, Spirit-directed church made up of the true disciples of Jesus.

While the primitive church had its social aspects, its essential nature is to be found, not in any human arrangement or scheme of things, but in the divine characteristics which it contained. The *Word of the Lord* and the *Spirit of the Lord* constituted the divine elements in that primitive society. These characteristics differentiated it from all other social units and made it the church of God. The Word was divinely revealed and the ministers of God proclaimed it to the world. The Spirit of God, given to the church, united the hearts of individual believers to Christ its ever-living Head, thus making possible the vital union of all the saved in one body through him. And more than this: the same indwelling Holy Spirit gifted various individuals according to his own will, fitting them for their respective places of service for Christ in his church (1 Cor. 12:4-13; Eph. 4:8-12). For example: the work of the prophet proceeded from the gift of prophecy; apostleship rested upon apostolic gifts, etc. Thus these and all other general administrative functions were not the result of human appointment or election, but depended solely upon divine gifts and qualifications; hence the authority which each brought to its possessor was not positional in its character. It was not conferred by man; it came from above. The brethren simply recognized it as of God and submitted themselves to it. This work of the Spirit *in* individuals, in their relation to Christ, and *through* indivduals, in their relation to each other, constituted the primitive system of church organization and government—*charismatic* in its nature.

But there followed a great apostasy, a "falling away" (2 Thess. 2:3), changing the form, and in some respects even the nature, of primitive Christianity. This apostasy manifested itself particularly in the elimination of the divine characteristics of the primitive church and in the substitution of a humanly organized system patterned after the kingdoms of this world. The *Word of the Lord*, as proclaimed in apostolic days, was succeeded by the doctrines, commandments, and superstitions of men. In the place of a spiritual body of believers set in order by the Holy Spirit, and governed by the Spirit as manifested in and through particular individuals, there developed by degrees the worldly ideal, of a mixed social body, humanly organized and governed by a self-perpetuating priestly corporation whose authority was positional in character. Instead of government being *divine*, residing inherently in those individuals who possessed it through spiritual gifts and qualifications, it was *human*, residing inherently in the system of organization. It was in no sense possessed by the individual until he was duly appointed or elected to a position in the system.

Then came the Reformation of the sixteenth century, followed by numerous other reformatory movements during the Protestant period. The primary purpose of these movements has been the restoration of evangelical truth—the preaching of the Word of God. Insofar as they have restored correct doctrine and true evangelical sentiment they have been owned and blessed of God. But they have been reformations in part only. Much error has also been retained by them. Not discerning the true spiritual character of the church, they have also made the fatal mistake of perpetuating ecclesiasticism by organizing their followers into human systems patterned after the kingdoms of the world. In their forms of organization they may not have copied the absolute monarchy, as did the Church of Rome before them, but they have copied the other forms of political organization—the oligarchy, the republican, or the pure democracy—all of which are alike in that they are *human*, and the authority conferred by them is positional, not charismatic, in nature. And whichever form has been selected, the system rules. And these humanly constructed systems have divided the ecclesiastical world into many rival sects and parties, and they stand in the way of the realization of our Lord's prayer that his disciples might all be one in order to convince the world.

This corrupted and divided state of Christendom is pictured in Revelation as Babylon, the great and fallen; and the only way to restore the apostolic standard of Christianity is for Christ to call his people out of all division into the unity of the faith once delivered unto the saints.

But reformation to be complete must include both lines affected by the apostasy. It must not only restore true evangelical doctrine, but it must also eliminate ecclesiasticism and restore the ideal of a Spirit-filled, Spirit-directed church made up of the true disciples of Jesus.

This gathering of God's people out of confusion, or Babylon, is actually being accomplished. The voice of God is resounding throughout the world, saying, "*Come out of her*, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his

sheep that are scattered; *so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day*" (Ezek. 34: 11, 12).

This latter-day reformation eliminates ecclesiasticism. It recognizes the spiritual organization and government of the church; an organization that can not be made by human hands, and a government that only the Spirit of God can wield. It seeks to assume the universal attitude, refusing to set up human creed-walls, denominational standards of its own, or any other barrier to separate itself from other Christians; but emphasizing only those principles which properly belong to Scriptural, universal Christianity.

Since the church in its primary aspect is made up of all the saved, this reformation is not specifically the church, but it represents the church of God in its fundamental characteristics, is a part of that church, and will represent no other, and it stands solidly for the true church of God. It is, specifically, *a divine movement within the church,* designed ultimately to affect the entire church and bring it to the realization of the grand Scriptural ideal. It is the church in Zion, in contrast with that part of the church that is still in Babylon. In one respect it is like the Gulf Stream in the ocean, which, although not walled off from the surrounding waters, never loses itself, maintains its onward course, preserves its own temperature amid the surrounding elements, and never fails to bless and benefit the countries that it comes near.

The reformation is moving on. O church of God everywhere! do not fail to observe that "onward moves the great Eternal, in the order of his plan." His voice is calling his people together out of, and outside of, all the places where they have been scattered in the cloudy and dark day.

When Little is Much

BY ANNA KOGLIN

"We are only assistants," said a bright young woman apologetically, "we are not very big. The best we can do is just to help." "But," I asked, "are you not helping in a great work?" The girl who spoke was helping in the business of soul-saving by being a stenographer for others who did more direct work. She agreed that she was indeed *helping* in a great work. "Then," said I, "you are doing a great work; for helping a little in a great work is doing much."

Was I mistaken? Is not helping a little in a great work doing much? For instance: a wayward son is to be saved. A mother prays fervently for his salvation, and is very tender and patient with him. An evangelist comes, preaches a powerful sermon, and that boy is saved. Now, since a soul is worth more than the whole world did not that mother do a great work? If you were one of two persons, or even of ten or twenty persons to bring a boon to the whole world, would you not consider that you had done a great work? Then to help just a little in bringing salvation to some soul is surely equally great or greater.

That is why Jesus said a cup of cold water given in the name of a disciple should not lose its reward. He considered that little service helping in a great work. Then should we not despise the smallest service that will bring salvation or encouragement to a soul. Ah, what opportunities of helping we miss every day. How much oftener we could do as much as give a cup of cold water than we do. That cup of cold water may be no more than an encouraging word.

And surely when we consider that a very little is much in the work of rescuing souls from sin and helping the discouraged and downcast, we will not say, "I might as well quit"; or, "What I do amounts to nothing." Oh, no; it is a great and wonderful work, this work of bringing souls to Jesus, and we can not stop or even lag in the work for which Christ has saved us. "We then as workers together with him [God]," ought not to hesitate in doing even the very least. We are workers together with God. Had you thought of that when you said your endeavors did not amount to much? If you were a member of the Cabinet or of the Senate you would consider that you occupied an honorable position because you were working together with the Executive of our country. Think, then, how high a position he holds who is a coworker with the Executive of earth and heaven. And still you judge your work with Him so little that you feel discouraged about it? Discouraged when you can help, be it ever so little, in a great task? Let it never be. Only do your best at whatever lies at your hand, if it is no more than to let the light of Christ shine out of your life, and some day, when the Lord distributes his rewards, you will look with amazement at the great work you accomplished.

Spiritual Diseases and Their Symptoms

Article IV—Paralysis

BY MARY J. HELPHINGSTINE

How helpless is a poor paralytic! especially if the affliction be in a severe form!

Just so with spiritual paralysis. "I can't; I can't" is the eternal motto of such. Asked to teach a Sunday-school class: "Oh, I can't!" To be superintendent: "I can't!" To lead prayer-meeting: "Why, I just can't!" To round up some new subscribers to the Gospel Trumpet: "Oh, how I should like to, but it is impossible, I can't."

After a little they "can't" even get to Sunday-school and the church service. Then the food has to be carried to them by the pastor or some other good, spiritual member of the flock, in the way of a visit and prayer, and so forth and so on. Sometimes such ones get helped up momentarily and promise to bestir themselves and get out to church next Sunday. But Sunday morning comes and bed feels so comfortable! besides, they feel so helpless they just can't get up.

After a while, when the affliction becomes more acute, how hard such ones are to handle! Just a touch is so painful (unless sensation has gone). And the larger and older the person, the more difficult, indeed, it is to nurse and care for him without hurting him.

What a task indeed to try to care for spiritual paralytics when they have reached that stage! How many a poor pastor wears himself out day and night trying to nurse and help such a one—time and strength which indeed if invested in work among sinners or the heathen might accomplish much for God! But there they are, neither dead nor alive; and the chances are they will never be of any real worth or value to the cause of God, yet they must be cared for!

Ah, no wonder that God, by the words of John the Revelator said: "I would that thou wert either cold or hot." How many a pastor's weary, toil-worn heart has cried out in the same terms when over and over again, but all in vain, he has tried to nurse one of his poor stricken ones back to health. How he wishes—I shall not say,

"That they were either dead or alive," for as long as there is life there is hope, however faint that hope; but, oh, how he does wish they were really *alive* and well!

Friend, if indeed you have spiritual paralysis, for the preacher's sake, if not for your own, get to God and get help. Quit taking up his valuable time that could and ought to be spent to so much better account, considering the many who are dying without God or the gospel.

Learn to say, "I can," and to *believe* that you can. Scorn to be a helpless I-can't-er.

"All that other folks can do,
Why, with patience, should not you?"

One thing, however, that spiritual paralytics can do and do do, is to find fault. They *can't* teach a Sunday-school class, ah, no; but they *can* find ever so much fault with the one who is humble enough to try to. There has never yet, in their congregation, been a capable superintendent. Their pastor, too, is a remarkably poor sort of fellow. In fact, the whole reformation is dry and dead or dying. Too bad!

Oh, that such ones—all of them—would only get healed! How the ministers would leap and shout for joy, feeling that a very millstone had been lifted from off them.

What is My Soul? What is Its Destination?

BY J. GRANT ANDERSON

What am I? What is the value of my soul? What are my capabilities, and have I limitations? David, in addressing his soul one time, said, "Hope thou in God." I feel that I am only a sojourner here, and as though I must soon go on to my eternal home. Across the wide chasm—it may not be so wide as I think—I can hear the voices of the blood-washed of all ages, and their voices seem to invite me on, to cause me to hurry on, to make haste. Who am I, and what is the true worth of my soul? Our souls are of divine origin—a fragment of an eternal substance now, for a time, imprisoned in dust. What are some of its endowments? Activity, power, intelligence, moral agency, and infinite progression are among the higher attributes of the soul. The soul's capacity to suffer and to enjoy we can not fathom.

How much can I enjoy? We point you to those exhaustless materials of enjoyment provided; to your memories of all you have enjoyed; to your imagination, and your hopes; to the many forms of happiness of which you can conceive, for which you hope, and of which you feel yourself capable. The capacity of the soul both to suffer and enjoy, stamps it with a value passing all calculation.

This Is Not Our Home

I love to meditate upon the fact that this cold world is but a temporary arrangement and that my soul is but in an embryo state now. I can not find, even in my most vivid imagination any limit to the soul's progress, or of its activities. For instance: death comes and the dark glass through which we have been looking is laid aside. The resurrection morning gives us a spiritual body, so that we shall not be cumbered with physical imperfections, nor see things as they are not. Our senses will be more perfect in themselves, and in their adjustments to the surroundings; the eye will have a wider range, a more piercing scrutiny; the ear will be more finely attuned and all our senses will be capable of discerning the hidden elements and beauties in both God and nature, which have escaped us in this mortal life. Afar from these earthly sources of pain and sorrow, we shall be surrounded with all heaven contains to make happy.

Its Destination

There is inherent in every soul an impregnable argument for immortality. The apostle says, "Which hope *we have* as an anchor of the soul." We have that hope as really as we have our existence. This life is but the childhood period of the soul, and its imperfect and undeveloped condition here is incontestable proof of its existence hereafter. As a child supposes a man, a seed a full-developed tree, so the soul of man looks beyond to a more advanced stage of existence. Earth does not contain conditions suitable for the perfect development of the soul, for here it is the chrysalis, in that country a winged angel of light. The idea of eternity baffles and confounds conception. The reason every attempt to compass eternity has failed is because we have no measures by which to effect the computation. Take your own life as a measure, lay it alongside of eternity, and it dwindles away to utter nothingness in the comparison. Take the six thousand years which have passed since the dawn of history and multiply them until numbers fail; still you have only reached a starting-place in computation. Oh! think of the soul of men in endless eternity! Years, ages, cycles of ages, will not serve for measures of eternity, for it has no beginning and no end. It absorbs all duration, and then stretches on, undiminished and unimpaired, to infinity beyond. No addition can increase it, and no subtraction can diminish therefrom.

It seems a long time to a little child when looking forward to the impotency and gary hairs of eighty years, and it must seem a long time to those wicked spirits who first entered the land of darkness and despair, to look forward through the long ages of pain, and woe, and wailing which must elapse before the judgment of the great day. It seems like a long time since Abel's name was written in heaven's register, but it will seem longer to Cain, whose name, as far as the account goes, will never be recorded there. We look backward now, but when time shall have passed we shall enter eternity which has no past, no beginning, no end. How terrible and how solemn the thought of an eternity of pain and regrets in Gehenna—an immortality in hell! The sting of the worm is that it never dies. The awfulness of the fire is, that it can not be quenched. Think of a lost soul in hell. He looks at his limbs and they are not consumed, and he feels no symptoms of death. There are no calendars hanging on the walls of his prison-house, so he can not count—in fact, there are no days, months, or years, for the angel said, "Time shall be no longer." Even if a calendar would be hanging there they could not read it, "for there shall be no light there." This will be awful beyond words to describe.

Let us look at the other—the brighter side. John caught a glimpse of it on the Isle of Patmos. He wrote, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there."

Our Father's land, our future home, will be a land of sunshine and eternal rest and peace. We shall sit down in the general assembly of the church of God. We can see the country stretching far on every side in long perspection, and from unnumbered voices will roll music the like of which we scarcely dared to dream. O reader, have you no interest in eternity, or in the worth of your soul? Salvation today offers you universal dominion over the world, the flesh, and the devil, and lays the luxuries of every climate at your feet. It drives away all darkness, casts out fear, and guarantees an entrance into the paradise of God. When the millions of saved in their gilded equipage appear on the resurrection morning you will be glad if you are saved, but what awful regrets will be yours if you placed no value upon your soul.

The Personality, Spirituality, and Unity of God

BY ADAM W. MILLER

The true conception of God involves certain fundamental ideas of deity which, when brought together, help to define the God of the Bible and to distinguish the difference between him and the gods of every other people and religion. These are:

1. *Personality.*—This means that God is everywhere in the Scriptures recognized as a self-conscious and rational being, separate and distinct from everything else in the universe. This is opposed to the pantheistic idea of God which confuses deity with matter. This erroneous idea of God teaches that everything in its final analysis is God and that matter is nothing but the phenomenal and ever-changing "existence form" of God. Hence according to this idea God is incapable of consciousness except as he comes to consciousness in finite human spirits, and ought therefore to be referred to as "it," not "he." But the very fact of our own individuality and personality implies and necessitates personality in God. *Only a Person could create persons.* There could be no such thing as *personal religion* if God were not himself a person.

2. *Spirituality.*—"God is a Spirit: and they that worship him must worship him in spirit and in truth." Spirit has none of the properties of matter. A spirit has consciousness, intelligence, moral nature, freedom, and like attributes, none of which can be affirmed of matter. Man has a physical and a spiritual nature, a visible body and an invisible spirit. This invisible spirit is the true self, the true ego, that which makes him capable of worship. There could not be any such thing as *spiritual religion* if God were not a Spirit. Whatever there is in man's own consciousness that assures him of his own spirituality proves to him at the same time that God is a Spirit. *Only a Person could create persons; only a spirit could create spirits.*

3. *Unity.*—We mean by this that there is and can be but one God. This is opposed to the polytheism of the heathen religions. For us to affirm the existence of many gods is to deny the existence of any real and true God. Many gods means no god. When Jesus Christ was asked what was the first and great commandment, he replied, "The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord." This assertion of Jesus Christ revealing the unity and personality of God was the fundamental fact in Israel's faith. Today it is too often overlooked. But we should not overlook the significant words that follow and are a part of the same sentence: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This statement of Christ's which closely associates the divine unity with human love, implies that faith in the unity of God is essential to any and all real love for God. To believe in many gods is to love no god at all. Polytheists fear their gods, but never love them. It is only those who believe in one God who are capable of exercising that highest of all acts of worship—love.

How Frederic was Brought Back to the Lord

BY PINA WINTERS

Frederic was a reckless youth of twenty-one, the only son of a family of seven. Night after night, with his boy companion, equally as wicked as himself, he was found at the theater and other places of amusement, returning to his home at late hours, weary, restless, and forlorn. Already his health was in a broken-down condition, but on he rushed, heedless of the consequences of his wild career.

But Frederic had a praying mother, who was interceding at the throne of grace for her wayward boy, and God was taking note of her earnest petitions. Frederic's conscience was troubling him. The pleasures he so recklessly sought did not satisfy his heart-hunger nor still his accusing conscience. He had once known the way of righteousness, but he had turned his back on God and had been trampling hard on his mother's heart. This devoted mother had consecrated her boy to God's service when he was but a baby, and her great desire was that God would use him in preaching the gospel message.

One Sunday evening Frederic was sitting by the fire reading a novel, when presently a neighbor called for him and invited him to go to a revival that was being held in a mission. Frederic arose cheerfully and accompanied the neighbor to the mission. His mother and sisters were surprized at his yielding so quickly and willingly to this invitation.

The mother now betook herself immediately to earnest prayer, pleading that God would save her boy that night.

Before the services began, Frederic sat beside his friend, anxiously hoping that no gospel worker who would be likely to invite him to the altar would come in and sit near him. He did not want to be thus molested. Presently, three strange men came in, and, to Frederic's relief, took seats on the other side of him. He now felt that he was safe. Little did he think that God had other ways of reaching his proud, stubborn heart. But when the message, charged with the fire of the Holy Spirit, was sounded forth, it went straight to Frederic's heart and burned deep. He began to realize his unsafe condition. Conviction rested heavily on his soul. How miserable and wretched he felt! After the altar call was given, and the Christians were in earnest prayer, a gospel worker walked round the room, missing all the other people, and, to Frederic's surprize and chagrin, came and stood directly behind him. And this is the question she asked this agitated boy, "Are you that one who is outside of Christ?"

And now the struggle in Frederic's heart between right and wrong raged terrible and strong. Should he yield or not? True, he had had his own way and was wretchedly unhappy. Why should he continue to serve the one who destroyed his happiness instead of giving him peace and contentment? All he had acquired by serving Satan was a broken heart, ill health, and a dark record. He had

once known the way of peace, and now a loving Savior was ready to receive him back again. Why not return? A broken and contrite heart his Lord would not despise. And so Frederic yielded. As he went forward to the altar, how worthless he did feel! His heart seemed like lead. But God met him there and graciously redeemed his precious soul. He returned that night to his home a changed, happy boy; and an anxious, faithful mother was made glad.

About a week after this Frederic was sanctified, and later was healed of all his bodily afflictions. And the next great blessing that came into Frederic's life was his call to the ministry. All these wonderful things came to pass about twenty years ago, and never again has Frederic wandered from the fold of God. Instead, he has been faithfully preaching the word and leading souls into the kingdom, and thus a mother's faithfulness in prayer has been amply rewarded.

Temptations that Torment

BY R. L. BERRY

There are temptations that tempt, and there is another kind whose whole purpose seems to be to torment. The first kind have some appeal to them, they meet some response in nature or spirit, and the only way to victory over them is to resist them stedfastly and persistently, fighting them strongly with resistance and faith.

But the temptation that torments does not make any appeal to the soul. Usually it is abhorred from the start. In fact, the great enemy of souls, the devil, in seeking to overcome some souls finds the tormenting type of temptation more suited to his purpose than the temptation that tempts. The temptation that tempts is of the usual sort, there is little of the unusual in it; but the temptation that torments usually has some very unusual features about it. This is a part of the plan to get the soul into trouble over it.

Again, the temptation that torments upsets the soul by reason, sometimes, of its very hideousness and repugnance. The thing that presents itself is so diabolical, so absolutely outlandish and unnatural that the result upon the soul is to throw it into confusion and doubt. Often with these temptations comes a suggestion that one really saved (or sanctified) would not have such temptations, and it does not seem reasonable that they should, and in truth no soul would have them naturally.

On account of these elements in the temptation that torments it is evident that it comes direct from the devil. They are purely of devilish origin and must be known and treated as such. This is a very important fact in dealing with this type of temptation. As long as one tries to handle them as ordinary temptations are handled the worse they get. The more you resist an ordinary temptation the more victory you get; but the more one resists and fights against a temptation that torments the less victory one gets. This arises from the difference in the nature of the two kinds of temptations. One, the ordinary kind, try to get a person to do wrong; whereas the tormenting kind work upon him merely to torment, and if we fight against them they only torment us the more.

I have a very vivid recollection of several tormenting temptations I have had and how I got victory over them. Once, a good while ago, there began coming to my mind various ugly words I had heard, vulgar phrases, etc. I can not now recollect just the words, but they were words I hated very much to have come to mind. They kept coming. I prayed earnestly that these bad things might cease coming. I really did not want them, they were offensive, entirely so, to my mind and soul. But the more I prayed the more they came. At last, out of sheer desperation, I made special prayer, I wanted deliverance so much from the torment of these continually recurring bad words. I can remember it very well. I was determined to pray through to victory. It was the only way I knew to do, pray an earnest prayer. But what was my consternation when, right while I was in the midst of my most earnest prayer, when I was doing my very best, the bad words came to mind! I had never had that before. I could do no more, and yet right while praying the abominable words actually entered my mind. I was dumbfounded. What more to do I knew not.

So at the next meeting of the church I did not testify, as I always had done. I had not given up, was still resisting, but I was nonplused. A brother, seeing I did not testify, asked me after meeting what was the matter, and I told him the whole story.

"Oh," said he, "that was just the devil. They were not your words, they were the devil's words."

"How am I to quit thinking them?" I asked.

"Why, just do not care anything about them. If they come simply pay no attention to them. They will not hurt you."

Well, I tried it. When the same words came back I simply stated in my soul that I knew I was saved and did not want to think such thoughts, and, moreover, I gave the devil to understand that I did not care how many of such words he brought to mind, just to keep on bringing them if he wished, that they did not affect me one particle. Well, of course, since the tormenting temptation ceased to torment, the devil was whipped, and that was the last of that.

The most tormenting thing I ever experienced, however, was with curse words. And a very peculiar thing about them was that they came to mind only when I sang spiritual songs. But the words were so damnable, so awfully wicked, and their coming, as it appeared, almost out of myself, and when I sang religious songs, was so astounding a thing, that I wept like a child over it. Here again I struggled, to prevent the curse words coming. I prayed, asked God to save me again, for I certainly thought no saved person would have such thoughts. But all was to no avail. The more I struggled and prayed the more they came. I was confounded. On this occasion I sought advice from the pastor, who informed me that this was merely a device of the devil, and that I was to pay no attention to it and was not even to care how many such words came to mind. And I found it even as the pastor said, and never from that time to this have I been bothered once with such things.

Another very tormenting feeling that troubled me for some time was one to the effect that I was not doing my duty. Probably I was not, but I was doing the best I knew to do. All kinds of impressions would come to my mind of things to do and ways to do them. Being rather fertile in imagination I suppose had something to do with it. Yet, anyway, it seemed I never could tell for certain whether God wanted me to do the things that came to

my mind or whether they were merely suggestions.

I overcame this by simply telling the Lord that I actually would do anything he wanted me to if he would only let me know for sure that he wanted me to do it, and that, if I did not thus know, I would pay no attention to matters. And I have kept my vow.

Now, dear soul, tormented by suggestions and thoughts, etc., cheer up; these are the devil's things and you are not to care or worry over them. Once a pure woman had it suggested to her to commit a very bad act, and at once she was thrown into confusion and doubt by it. She did not want to do it at all, but the very fact that it was suggested to her gave the enemy a chance to make her believe she had a very wicked heart.

But it is no sin to be tempted. And, remember, if the devil sees he can torment you into doubt and discouragement he will as soon use that method as any other to get you to fall.

But over all Satan's power we are victors. Ordinary temptations resist. The tormenting kind resist by simply handing them over to the Lord, and not caring anything about them, knowing they are not of oneself, but of the devil, and so long as our will is not in them they can not do us any harm. Praise God for perfect victory over all sin, temptations, devils, and everything of them!

Beware of Carelessness

BY S. J. LANE

"How shall we escape, if we neglect so great salvation?" (Heb. 2:3). This text is applicable not only to the sinner, but to the Christian as well. To get saved a sinner must come to God, forsake his way, repent, and believe, and he must do it now, today; not just when he gets ready, but now. Life is sweet. Almost every one wants to live. And that is only natural. Well, the Scripture says, "He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it" (1 Pet. 3:10, 11). Neglect means loss—always loss. If we neglect to sow, we shall have nothing to reap. If we sow, and neglect to reap, it will profit us nothing.

How does this apply to the saints? You may be saved now and yet lose your salvation through neglect, omitting to do what God says, or what you know to do. How shall we escape if we neglect to love one another? We are told to have love one for another. How shall we escape if we neglect to esteem one another better than ourselves? How shall we escape if we neglect our children and let them have their own way? If we allow our children to control us and pervert the Scripture where it says, "Children, obey your parents in all things," and make it read, "Parents, obey your children," how shall we escape? Oh, my dear brother and sister, do we say we love our children too well to correct them! Or do we neglect our own children and worry about somebody else's? or protect and defend ours and always find fault with others?

How shall we escape if we neglect to bear one another's burdens? This is the law of Christ. My brother and friend, how shall we escape if we neglect to obey the Lord?

How shall we escape if we neglect to bear the infirmities of the weak? Are we neglecting any of these? We may be aspiring to reach the top of the ladder of fame in this world, but my dear fellow traveler to the bar of God, without love life profiteth nothing. Neglect will rob us of the favor of God, his smiles, and block our prayers when in great need.

Neglect is a very bad thing; it will sap spiritual life. The wheels of progress will run over the careless fellow, whether in spiritual or temporal things: how shall we escape if we neglect to pray and keep in touch with God? The exhortation is, 'Pray without ceasing, in all things give thanks; watch and pray lest I come and find you sleeping.'

How shall we escape if we neglect so great salvation? Let us awake to love and obedience. I beseech you as strangers and pilgrims, do not be careless, and lose your soul. It will not be long until our little day will be over. Let us take heed to ourselves that we redeem the time. Beware of carelessness.

Upon the Rock of God

How calm, secure, I feel
  Upon the Rock of God!
Let other rocks decay,
Let other hopes give way,
But here, oh, let me stay!
  How vain earth's crumbling clod!

There is a peace within
  As stand I on the Rock;
A calm assurance blest,
A conscious, peaceful rest,
A something in my breast
  That storm or tempest shock

Can not destroy or move;
  Oh, blessed, blessed peace!
My comfort and my light,
My song of hope at night;
E'en when I take my flight,
  Blest thought, it shall not cease.

But with me it shall go,
  From earthly prison free,
To better world than this,
World of transcendent bliss,
Beyond earth's poor abyss,
  To joys for aye with Thee!

Oh, rapture sweet and blest,
  Joys that I here ne'er knew!
Oh, Lord, until that day,
Keep my frail life, I pray!
Oh, let me never stray!
  To Thee I would be true.

Keep me upon the Rock,
  Firm planted and secure;
Though thunders peal apace,
Though waters lash my face,
Give thou, O God, that grace
  That will, through all, endure.

—Mary J. Helphingstine.

Holy Wholly

In the raiment of Aaron, as in all the tabernacle appurtenances, every part was holy throughout. Not a carven pomegranate, not a bell, silver or golden, but was holy wholly. The table and its lamps, with flowers of silver light, tent and stones, fluttering curtains and ascending incense, altar and sacrifice, breastplate and ephod, miter and gem-clasped girdle, wreathen chains and jewelled hangings, were holy. This signified not only (1) the entire holiness of God, with whom we have to do, but also (2) the absolute necessity for thorough sanctification of heart and life in ourselves. This is the will of God; and to accomplish this he sets his jewels in the fires that they may be purified, and like himself in holiness.

—*Adamson.*

Six Requisites of Good Character

BY MABEL HALE

A man's character is what he really is. It is the sum of all his traits, dispositions, and moral qualities, and his temperament and personality. It includes all that is bad, and all that is good, in him. Character is strong or weak just as the good or the bad prevails. It is not received as a gift, nor inherited, from one's father. Each person has the making of his own character, and must meet the temptations of life with the strength or weakness of his own building. There is no person who has not in him the possibility of good, or the possibility of bad, just as his environments, companions, and own free choice lead him.

Purity.—Purity is the first requisite of good character. It means freedom from pollution and uncleanness. Not only are the deeds and words to be pure, but the fountain from which these come, the motives, desires, and intentions of the heart, are to be pure also. The deepest root of purity lies in the inclination or intentions, the first-fruits are the thoughts and desires. No man can be purer than his desires, nor cleaner than his thoughts. Though through fear or policy he may keep himself from actual uncleanness, yet if in his secret thoughts and desires he plays with sin, he is polluted in the sight of God. The ripened fruit of purity is found in the words and deeds. He whose fountains are kept clean will utter no foul nor unclean word. Nor will impure and unholy acts accompany the life of him whose fountains are kept clean. It is "out of the abundance of the heart the mouth speaketh" and from the motives and desires that actions come. Whenever impurity exists in word or deed it is because pollution has reached the fountain of life.

> IT IS to the extent that the evil is purged out, and the good is developed, that a man is weak or strong, has a good or a bad character. Character is not made in a day nor a year, but is the work of a lifetime.

He who is pure in character is not dependent upon circumstances and environments for his purity. Even though thrown in situations where unclean suggestions are brought before him, his thoughts remain pure, for to the "pure all things are pure"; but to him that is impure, even that which is pure becomes defiled in his sight. The very purity of the pure repels uncleanness, while impurity attracts and enhances all uncleanness. It is hard to purge out uncleanness where it has once taken root, but the blood of Christ is able to make again white that which was defiled and unclean.

Sincerity.—He who is sincere is hearty, real, unfeigned and frank. He is free from deceit and hypocrisy, and is what he appears to be. He has no false front and no pretensions. When he appears as a friend, he is a friend. When he disapproves, he does so from principle, and will not act contrary to his convictions. The springs of his soul are pure and genuine. His attitude toward both good and evil comes from conviction, not from policy. The intentions of his heart can be known by his words and deeds. His sincerity is manifest in every department of his life.

In business he holds his word as sacred as his bond, and will stand by his promise to his own hurt. In everything he can be depended upon. In friendship he is hearty and frank, never deceitful nor uncertain. In worship he is ever earnest and sincere before his Maker, never deceiving himself nor others with pretensions. In every department of his life he is exactly what he appears to be. He feigns nothing, and hides nothing. He is genuine.

Charity.—He who has good character is filled with charity. Love permeates his being, coloring all his acts—love to his fellow men, and love and reverence to God. In all his life are found the fruits of love, kindness, sympathy, and pity. He is touched with the feelings of infirmity and sorrow that he beholds in others. He is impressed with the struggle for right and justice he sees carried on by his comrades. He has a soul and is not ashamed to let his fellow men know it. He finds himself full of weakness and short-comings, and knows the struggle in his own soul with sin and temptation; therefore, he is not quick to judge harshly those who falter and fail in the fight. He remembers that if he had been left to himself he also might have fallen. Because of his fellow feeling his hand is reached out to strengthen the weak and help the fallen. He is a brother among brethren, not an alien among aliens. His criticisms are few and kindly given, his praises many and freely bestowed. He has warmth and geniality. He is human.

Courage.—Courage is necessary to good character. But courage is of two kinds, physical and moral. Physical courage will strengthen a man to meet any danger to his life or person, without a murmur. Such courage is often accompanied by moral courage, but not always so. It often happens that they whose souls are black with sin, and who grovel in deceit and wickedness, possess physical courage to an exaggerated extent, yet they are mere babes in moral courage.

Physical courage is not to be despised, but moral courage is the kind to be admired and coveted. A person may be timid in the face of danger, yet possess a moral courage that would carry him to the scaffold before he would betray a trust or bruise his conscience. That courage by which a person can say, "No," and stay with it in the face of scoffs and jeers, that will take a despised way because he believes it to be right, that will stand by his principles when his comrades are compromising with sin; such courage will carry a man over the hardest tests in life, and without it he is a weakling to whom true character is a stranger.

Decision.—"Decision is half the battle," is a proverb in which there is much truth. He who can not make his own decisions, who is always wavering between two doubts, is always weak. No work can be successfully begun, no undertaking brought to a satisfactory ending, and no moral issue carried to a proper climax, so long as the man wavers. So long as he has made no decision he is "like a wave of the sea, driven of the winds and tossed." He must make a decision if he wins. This is true everywhere in life. It is true in business, it is just as true in private life, and it is unfailingly true in the Christian life.

A real decision is positive and clearly defined. A definite yes or no can be given to every matter of importance that comes up. Not only should the decision be formed, but it should be formed from the standpoint of

principle, and not of caprice or fancy. The decision should be honest, the result of deliberate thought and conviction. Made thus it is able to hold like an anchor in the storm. The man who can decide a matter to his own satisfaction can brave any blast of storm or persecution. Even though he should be convinced after further experience that his decision was wrongly formed, the very fact that he held to what he believed to be right will strengthen him for the next conflict. The world is in need of men who can make and hold a decision.

Perseverance.—Perseverance is the working partner of decision. After Decision has planned the course of action, Perseverance comes in and takes the plodding way that brings the issue to a satisfactory conclusion. It is perseverance that makes decision a working force. There are rebuffs a plenty for every one, but the man who will keep at it, never giving up, is the man who wins in the end. He who will succeed shall succeed if he perseveres. The continual dripping of water will wear away the stone, and the continued rasping of a saw will cut in two the steel bar; so the steady, daily efforts of the plodder will bring him to his goal. This principle is true in the daily life, and also in the spiritual warfare. He who wills to succeed in the bridling of his passions, in the ruling of his own spirit, in bringing, by the grace of God, his whole man in subjection to Christ, can be victorious if he will persevere.

There are other traits to be found in the fully rounded character, but they can be comprehended in those just mentioned. Patience, cheerfulness, temperance, godliness, uprightness, and every other righteous principle should be found in the man of good character. And while he is not faultless nor free of human weaknesses, yet his character can be and is free of those faults that make him weak and sinful. Deceit, intemperance, greed, anger, envy, and all their kindred evils are purged out and denied admittance to the citadel of a true man's heart. And it is to the extent that the evil is purged out, and the good is developed, that a man is weak or strong, has a good or a bad character.

Character is not made in a day nor a year, but is the work of a lifetime. Should a man live till he is one hundred years old, the last day of his life he would add something still to his character. As long as life lasts the task is not complete. Till the day of man's death he is yet building. Then "take care how you build."

Where There is Hope

BY D. MEYER

The sinner is in a wretched condition. He is not only dissatisfied with his present lot, but he looks forward with dread to the things to come. His conscience is polluted, his heart condemns him. He realizes that there is sin between him and his Maker, that he is not ready to meet him and to give an account of the deeds done in the body. As he awakens to his condition he hears the thunderings of God's judgments in the distance. He looks below and, behold, he can see fire and brimstone; he looks about him and he sees dread and confusion and no way of escape. He looks upward and he sees a frowning God ready to let the sword of justice fall on his head. He finds comfort nowhere. Hell is moved to meet him, to swallow him up. Satan is at his heels. The law is threatening. The Word condemns him. He is weighed in the balance and found wanting. "O wretched man," he cries out, "I am undone. Who shall deliver me from the body of this death?"

Is there no hope for such? Yes, thank God, let him now look where Paul looked—to Jesus Christ and him crucified. Let him look to the cross and there he will see death dying, and will see his sins answered for, and he will see the debt paid through the blood of Christ. If he will now come with repentance and faith to the cross of Calvary, and fall prostrate at the feet of Jesus there, all his guilt and sin will be removed and he will be enabled to look into the smiling face of God, all brought about through the great reconciliation of his dear Son.

One Thing Needful

BY EUNICE L. CROWELL

Were it possible, how glad each one of us would be to have Jesus visit our home in person as he visited the humble home of Mary and Martha in the village of Bethany! If Jesus could come, would he be expecting us to worry and fret ourselves by preparing a large supper for him? Would he not be much better pleased if we would sit down and talk with him about heavenly things?

Martha was very sincere in her service for the Master. She felt he must have something to eat, but from the words of the Savior, we are made to believe she was spending too much valuable time on things that pertained only to this short life.

We see many people today who seem to find it needful to have every earthly blessing heart could wish. They must own a large home, must be able to run an expensive car, must see that every wish and desire of their children is granted, and must have many other things. These things seem to be the needful ones in their lives, but they have missed the one needful thing.

Other people are heard saying: "I need more patience"; "I need more grace to bear the many trials that daily come upon me"; "I need a closer walk with God for Satan almost overcomes me at times"; or, "I need encouragement to help me in my Christian way." All of these things are good and should be desired, but yet these dear ones are overlooking and omitting the one thing needful.

"I hear some one saying, "What is the one thing needful?" Listen to the words of Jesus as he speaks to Martha, "But one thing is needful: and Mary hath chosen that good part." What good part had Mary chosen? Luke 10:39 tells us that Mary "sat at Jesus' feet, and heard his words." Ah, this is the one thing needful that the world, as well as many professed Christians, is neglecting. We can not sit at the fleshly feet of Jesus as Mary did while he was upon earth, but praises be to God, we can sit at his feet in prayer and meditation and learn of him.

"Sitting at the feet of Jesus,
Oh, what words I hear him say!
Happy place! so near so precious!
May it find me there each day."

Mary sat and listened to the literal words of Jesus. We can not do this, but, thank God, we can take the Bible, which contains Jesus' precious words, bow on our knees with them before us, and feel Jesus speak to us through his Holy Spirit. This is the one thing needful. Christ said it was. If it was needful for Mary to sit at Jesus' feet to hear and learn of his word, it is needful for us to be found at Jesus' feet, studying his precious Word.

If you need more patience, need more grace to be

undergo trials, need a closer walk with God, need much encouragement to press on, seek this one thing needful, and these other needs will be supplied. Let me remind you once more of the following scripture, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Do people appreciate the blessed privilege of coming before the Lord, seeking to hear his word? Do we take advantage of this heaven-bought privilege as much as we should? May God find us seeking this one thing needful more in the future than we have in the past. Just as surely as we seek for it, we shall find it. Make Jesus glad by inviting him into your home and entertaining him by sitting at his feet, studying and reading his precious Word. Then, like Mary, we shall have chosen that good part, which shall not be taken away from us.

Missions Among American Indians

BY RUSSELL R. BYRUM

SECRETARY OF CHURCH EXTENSION BOARD

We usually think of the Indian as he is known in past American history rather than as he actually is at present. We associate him in our minds with war-paint and feathers, moccasin and blanket, tomahawk and bow and arrow, wigwam and the hunt. But most of the American Indians of the present are much different in these things from those of the past. They usually dress as do white people. To a great extent they have changed their wigwams for houses, and the chase and the war-path for the farm and pursuits of peace. Some of them are being educated and many are becoming American citizens.

Indians now living in the United States exceed in number the entire population of any of the four following States: Arizona, Delaware, Nevada, or Wyoming. More Indians live on the American continent than the combined population of the following twelve great cities of our country: Chicago, Philadelphia, Detroit, Cleveland, St. Louis, Boston, Baltimore, Pittsburgh, Los Angeles, Buffalo, San Francisco, Washington, D. C.

The Indian is not a vanishing race, as some have wrongly supposed. Their numbers are greater in this country at present than at any time during the last fifty years. The total number of Indians on the American continent is about 12,000,000. In the United States alone they number 336,000, according to the U. S. Commissioner of Indian Affairs. The 1920 Government census gives a somewhat lower figure and lower than that for the 1910 census, because the 1920 census counted many mixed with the white race as white. These are divided into about 150 tribes and live on 147 reservations and communities in different parts of the country. Oklahoma has more than a third of them and many also live in Arizona, South Dakota, and New Mexico.

Indian missions is the oldest form of home missionary work in America. Almost from the time white men first came to America attempts have been made by both Catholics and Protestants to convert the heathen Indians to Christianity. Notable among the early missionaries to the heathen are such men as Roger Williams, John Eliot, and David Brainard. Probably no grander example of noble devotion and untiring labors can be found among missionaries to any land than that of David Brainard. The genuine conversions effected under the labors of these men abundantly proved the power of the gospel to change warring savages into peaceable Christians.

But subsequent efforts to convert the Indians have not been as continuous and satisfactory as they should have been. Missionary efforts have often been interrupted and thwarted by the wars between Indians and the Whites. But the main obstacles and the chief difficulty in evangelizing the Indians is the white man's record among them. He began by selling the Indians fire-water (whisky); he deprived them of their lands, then confined them to reservations, and ended by sending missionaries to persuade them to accept the white man's religion. But in spite of all these difficulties in the way of missionary work among the Indians, they are gradually coming to distinguish between the wicked white man and the Christian and to see the superiority of Christianity over the pagan nature-worship of their ancestors.

We ought, as Christians, bearing the glad message of the gospel for "every creature," to be acquainted with the present condition and needs in this important phase of home missionary work. Some of the tribes have many who still hold to the pagan worship common to their ancestors. It consists of a worship of the sun and nature intermingled with the rites and performances of their medicine-men which doubtless, as in other heathen religions, has a large element of demon-working, such as is common to modern spiritualism. Probably 70,000 of them are adherents of various religious bodies, Catholic or Protestant. Many others have lost faith in their ancient pagan religion, and are an easy prey to modern unbelief and irreligion in its various forms.

These people, almost as many as the entire population of the State of Vermont, need the message of the pure gospel. Their hearts hunger as do the hearts of others for the joys of real salvation. Much of the missionary work now being done among them is directed rather to their physical and intellectual welfare. Let us pray that they may soon hear the full gospel message and be saved in Jesus.

Something About Everything in the Bible

A number of local wits were once passing a merry hour in the house of a mutual friend, when the conversation turning on the Bible, one remarked that he could see nothing in it. A minister, who happened to be present, said there was so much in the book that he doubted if they could name anything which was not either named, alluded to, or suggested by some text. And he added that as he would not take advantage of his professional relation to the book, they might test this by questioning a poor man who was a servant in the family of their host, and whose knowledge of Scripture was very considerable. Presently the footman entered the room, and one of the company said abruptly to him, pointing, at the same time, to the snuffers on the table, "John, is there anything in the Bible about snuffers?" "Yes," replied John, "it is written in the Book of Exodus, 'The tongs thereof, and the snuff-dishes thereof, shall be of pure gold,' and a little farther on it is said, 'He made his seven lamps, and his snuffers, and his snuff-dishes of pure gold.'" The minister, who afterwards told the story, said that the scorner was completely snuffed out. —*Bib. Ency.*

THE DEEPER LIFE

Why These Clouds?

BY MRS. D. E. NELSON

The thing that makes religion attractive to the unsaved is its power to save from sin, the victory and glory it brings to the true Christian. "I believe in the old-time religion," is a favorite song with many of us.

If we could read the thoughts of the unsaved as they sing this song, I believe we should find that the old-time religion they have in mind is the religion that kept their mothers kind and patient in trials; that caused new-born souls to glorify God with the shine of heaven on their faces; that caused old Christians to sound the high praises of God when showers of blessing came down from the throne—the kind that put the ring of victory in the testimonies of Christian people they have known. May God give us more old-time religion—more of these testimonies of victory over sin: of the presence of God when we have needed him most; of the joys of salvation and of our determination to be true to God.

But did you ever notice, as you sat and enjoyed these good testimonies, who it was that so joyfully testified to God's keeping power? Was it some one whose life was all sunshine? Some sister whose husband was so kind and indulgent that her wishes were never crossed? Or was it some brother whose environments were ideal? No, the strongest witnesses to God's keeping power were those who, through many tests, had found Jesus a present help. In their deepest trials his presence had been most sweet. In deepest gloom Jesus is to us most precious.

So it is perfectly natural that the clear, positive testimonies of victory should come from those who have been in battle, the testimony of the joys of salvation from one who would know little of joy were it not for the joy Jesus gives. The ones most ready to tell of God's healing power are those who have passed through dark days of affliction and found Jesus there to heal them.

One of the most joyous Christians I know is a dear sister whose husband not only fails to provide for her, but also abuses her and tells falsehoods about her to people whose respect she is most eager to retain. How much grace it must take for her to keep sweet! No wonder she rejoices to find a Savior who is able to keep her through it all. And no wonder her testimony, backed by a life of victory, inspires the saints and melts the hearts of sinners.

But I think as I hear her testimonies and note their effect on the meetings, "dear Sister A—, were it not for your severe trials, your testimony might be as dry and uninteresting as some others—might be powerless to reach sinners or stir saints to be more for God."

Yes, we can easily see that in sister A—'s case, the bitter trials, the persecutions, the dark clouds in her life are working out to the glory of God. This, we feel, should make her burdens much more easy to bear. But how about the clouds in *our* lives? Do we bravely meet these cloudy days or are we like the disciples, who, on the mount of transfiguration, "feared as they entered into the cloud"?

Why should they fear a cloud? To the Israelites on their long march from Egypt to Canaan the cloud by day was a token of God's presence. When Moses received the law on Mount Sinai, God spoke to him from a cloud. So it was on the occasion of the transfiguration: from the cloud they so much feared God spoke to them words of assurance and comfort.

Oh, let us learn a lesson here. It is from the clouds in our lives that God most often speaks to us.

Looking back over our Christian lives, we much enjoy letting our minds dwell on the days when Jesus has seemed specially near; the days when it seemed so easy to say, "Praise the Lord"; the days when God's power seemed to hold us far above the trying things of earth. We have all had these blessed days. But think again. What of the days just preceding those days of special victory? Were they not days of drawing near to God? And what caused us to draw near to God? A special need, a fierce struggle with the enemy, an affliction, a bitter persecution, a painful misunderstanding, a cloud that we "entered into," perhaps with much fear, but from which we emerged with new courage and with oh, such a precious sense of nearness to God! Now we can better understand the scripture that says, "Clouds and darkness are round about him" (Psa. 97:2).

Ah, yes, that explains these clouds in our lives. It is the dear Master's plan that through them we draw near to him. Then let us look up as we enter the dark places of life, for in the cloud we shall meet Him and come forth rebaptized with power for service. Sunshine songs are born at midnight, and our most joyous psalms of victory on our fields of fiercest battle.

God the Painter

BY ADDIE E. SMITH

This summer while on my vacation I had the pleasure of watching an artist at his work. I watched with intense interest. When the scene was, what I thought, complete he began another object on the scene. I thought, "Now the beautiful picture is ruined." Then I looked about the studio at other paintings, and they seemed so complete I soon changed my mind. I felt assured that the artist could see deeper in the scene than I. Sure enough, soon I, too, could see it only added to the beauty of the painting.

Oh, how like the Christian life is the painting of a picture! When we are given up to the will of the Lord how beautiful he can make us! When something comes before us and we can not see why we are tempted or why our burdens are so heavy if we would only look around and see what God has done for others we would rest assured that the all-seeing eyes of God can see far deeper in our lives than we.

The Word of God tells us that all things work together for good to them that love the Lord. So no matter how bitter the trial if we are submitted to the will of God, and have the love of God in our hearts, we know it is for our good and is only another stroke of the painter's brush.

Think not thy love to God merits God's love to thee: Man's love to God is nothing but a faint reflection of God's love to man. —*Quarles.*

A Few Things I Have Learned in My Travels to Heaven

BY NORA HUNTER

That going to heaven is mostly hill-climbing.

That most of the hills of difficulty are in one's own self, either soul, mind, or body. Laziness is one hill. One is too lazy to read the Bible or pray in secret or with the sick, the poor, the aged. Stubbornness is another hill. Some are too stubborn to keep their mouth shut when they know they will soon argue away all their grace, too stubborn to let God have his way when they know he always chooses what is best. If Satan throws a hill of difficulty in your way, do not grumble at God, but climb over it in God's name and go on. If some one stubbornly and purposely imposes his personality upon you to crush you, pray and suffer until God says it is enough, then climb over that personality and go on to live and labor.



Nora Hunter

That thorns and stones in your pathway need not hinder your Christian progress, but should rather accelerate it.

That if your friends misunderstand you, judge you harshly, and cast you out for Christ's sake, the "Lord will take you up"—up in the realms of spiritual ecstasy; up where the mind is in perfect peace; up in due time where your enemies are at peace with you; up at last to glory, where you may forever behold his blessed face.

That the imp Carelessness will exsiccate your soul and the winds and waves of trouble will toss you to and fro till you are filled with confusion and terror, but if you cry out with Peter, "Lord save me," immediately his hand will reach out and catch you and draw you to himself.

That to humbly confess our faults gives us a warm place in the hearts of saved and unsaved.

That a pious life at home gives us boldness abroad.

That it pays to remember that "we reap what we sow."

That if we obey God's command to go forward, though it brings poverty, pain and persecution, in the end we shall have prosperity, pleasure, and praise.

That it is impossible for a proud or jealous person to grow in grace.

That the joy and satisfaction of being saved is a richer heritage than all the wealth, honor, and pleasure of the world.

That everybody appreciates a smile and a kind word.

That practical Christian unity is what it takes to convince the world of its need of Christ.

That kindness makes friends for us among God's dumb creatures and that hasty, harsh words and actions toward dumb animals does not tend to spirituality.

That the way to move from Starvation Street to Prosperity Avenue is to tithe one's income for the Lord.

That personality and a sturdy Christian character stand for more in the eyes of God and man than great natural gifts and fine clothes.

That our neighbors are generally what we make them.

That Satan is anxious for us to quit work long enough to hold a conversation with him, then he will laugh us to scorn for doing so.

That Satan is strong, but every Christian whether newly born or a soldier of many years service can chase the devil for himself and several others if he will.

That Satan's business is to keep sinners from obtaining salvation and to stumble those who have obtained it.

That it is not well to air our wisdom, for in so doing we expose our ignorance.

That it is not worth while to depend much on the theories of men, for in a few years those theories will change, then your foundation will be torn up and you will be torn up with it.

That it is always safe to believe in and rely upon God's holy Word.

That God will fulfil every promise in the Bible to you if your faith takes it in.

That the hand of God can polish a rough stone into beauty, if it abides in his house.

That a good way to become a fixture in hearts is to do them good with a cookie, a piece of custard pie, or a prayer. I have tried it and it works well.

That the Bible and humanity are two great books which we must study if we would win souls to Christ.

That if we ask God for souls it is our prerogative to get out and work in his vineyard and win them.

That if we tell God we will work for him and our hands are tied till it seems impossible for us to do so, God will make a way for us if he has to send an earthquake or a tornado to do it. A good doctor told me to "slow up" in my activities on account of my age, but the love of Christ constrained me to speed up instead of "slow up" and the joy of the Lord is my strength.

Pray, Watch, Work

BY TREVA MORRIS

Prayer is one of the essentials of a Christian life. It is the key that unlocks heaven's storehouse. By it we come in closer contact with God and heavenly things, and who does not enjoy the companionship of our Savior? The closer we live to God, the sweeter are his blessings. That sweet fellowship and communion is worth all the trials of life. If we neglect prayer we lose ground and drift away from Christ.

No matter if we do pray, the enemy of our souls is ever on our track and it behooves us to watch as well as pray. Jesus said "*Watch* and *pray* lest ye enter into temptation." The enemy has many snares to entice the people of this world. He does not sign his name in large red letters, but goes about it secretly. Since he does this, it is very necessary that we keep a careful watch. Prayer and watchfulness go hand in hand in the Christian life.

If we perform these duties, we are ready to work for the Lord. If a careful watch is kept, we are better fitted to grasp the opportunities that pass daily. We should not look for some big thing to do, but do each small thing as it comes along and by and by the Lord will entrust us with greater things. No one reached the top of the ladder of fame at one bound, but by continually doing each small thing as it came in his pathway.

What did Nehemiah do when he saw the sad condition of his people at Jerusalem? Did he say, "It is just as I said, I knew they would do that"? Ah, no, he loved and pitied them. He prayed and wept, he interceded in their behalf. He watched. When the time came he went to Jerusalem, through his love for God and his cause, and helped rebuild Jerusalem. He had a great interest in God's work. We as God's people should have the same interest in his work.

The Christian's One Great Purpose

BY C. W. NAYLOR

When one becomes a Christian his purposes are changed. Hitherto they were set on present things, on things of this world. His attention was occupied looking after the things that perish, in seeking to profit in the things of today, and the things of self. His purposes were essentially selfish, but when he becomes a Christian these selfish purposes give way to nobler and higher purposes. He begins to think of eternal things, and to set a value upon them and upon the fleeting things of time that is more nearly a correct valuation.

To the Christian, this life is merely an incident in his existence. It is only the vestibule of real life. So he looks forward beyond this world to the vast eternity that stretches out farther than his eyes can see, farther than his mind can comprehend, and in gazing upon that vast eternity that lies before him, the things of this present life begin to lose their importance. The possession of earthly things, the labor and toil for an existence, the difficulties, troubles, and perplexities of life cease to seem to be the great things of his existence. Out beyond this world is eternity. In a few days he shall enter into it, and so when he lifts his gaze from earthly things to those things which shall be when the earth has been destroyed he feels the unimportance of those things which hold the attention of the unsaved.

This life is brief, and while most of the things that are crowded into it are of minor importance, there is one thing that stands out as the most important thing in time or eternity. That one thing is the fact that our destiny for that unending eternity before us is fixed and determined in this present life. This fact is the only fact of vital importance which faces us in this life. If we neglect the proper consideration of this fact we neglect the one important thing in life, and that means that the most important thing for eternity has been neglected.

Peter tells us of the end of this age. He shows us how the world will be destroyed by all-consuming fire and how the coming of the Lord will usher in that future age of bliss or woe to every soul. He shows the certainty that the present state of affairs shall not continue, but that all things which our eyes behold shall pass away and be no more. He points out the certainty of our meeting God, and that our destiny for eternity is fixed in that awful moment. Jesus warned us to be ready for that time. Again and again his warnings are repeated by the apostles.

Jesus has warned us that we should not know the day nor the hour of his coming. He has said he would come as a thief in the night. Suddenly, unexpectedly, he shall appear. The one great purpose of life for every true Christian is to be ready for that hour. But in order to be ready for that hour, since we know not when it shall come, it behooves us to be ready every hour, for Christ will come again. If we shall not be one of those who shall be alive at his coming, death will mean to us the same as his coming, for it means a cessation of all preparation to meet him. It means the end of all opportunity to get ready. So it behooves us to be ready every moment, to live every moment as though that were our last. Any unready moment may be the moment that determines eternity for us.

It is our privilege to be ready, and to look forward to the hour of his coming with glad anticipation. If we are ready for his coming, what matters it if this old world does burn? What does it matter if chaos seizes upon all things upon which our eyes are used to look? But seeing these things are to be, the apostle said, "Seeing that these things are thus all to be dissolved, what manner of persons ought ye to be in all holy living and godliness?" (2 Pet. 3:11, A. S. V.). The one great purpose of the Christian is to be ready for that hour, and the only way to be ready for that hour is through holy living and godliness. The question is not, What do we profess to be? What part do we have in religious work? or whether we like to talk about divine things, or whether we are zealous to uphold the doctrines of the truth. These are not the things that count. The essentials are holy living—that is, living according to the principles of holiness—bearing the fruits of the Spirit, keeping the law of God, manifesting to those about us a right attitude and right behavior, being blameless and harmless in our outer lives, doing that which is commendable and worthy of imitation.

If there is a holy heart, there will be a holy life. Godliness reaches from the inner secret places of the heart to the utmost extent of the outer life, filling all the range between. It means godliness of disposition, and character. It means purity of desire, sincerity, honesty, fidelity. It means having the principles of the Golden Rule deeply imbedded in our natures, and acting out these principles to all those about us. It means unselfish devotion to truth for truth's sake. It means that sin shall have no place in our inner or outer life. It means that we constantly and deliberately act from right motives and with right purposes. This is not merely the ideal Christian life to which we are to aim. It is the practical Christian life which we must live, and which by the grace of God we can live.

The 14th verse also speaks directly upon this point. "Wherefore, beloved, seeing that ye look for these things, give diligence that ye may be found in peace, without spot and blameless in his sight." The Christian life is a diligent life when it is a successful life. The reason so many people are not more successful in their Christian life is because they are not diligent in endeavoring to make a success of it. Their attention is centered too much on other things. The purpose to be found of Christ in peace without spot and blameless too often is overshadowed by other purposes and other desires, so that it is lost sight of and perhaps only thought of occasionally. No Christian life can be successful that does not have being blameless and spotless as its one dominating purpose. Other purposes there may be in life, but the other purposes must be made secondary to this. They must be made to conform to this purpose, to be in harmony with it; in fact, to be a part of it.

Note that the text says we are to be "in peace, without spot and blameless in his sight." We may justify ourselves in our lives. Our friends may justify us. But neither we nor they are the judges. All judgment is committed unto the Son. He shall judge every man. He is looking down upon our lives today. He knows the exact condition of our heart this minute. Does he see that we are in peace? Are we living peaceably in our homes? Are we peaceful in our business, in our social relations? Are we peaceable with our neighbors? Do we have envy, malice, or bitterness toward any one?

(Continued on page 17)

THE SUNDAY SCHOOL

The Gold in the Golden Rule

Including Sunday-School Lesson for November 12—Luke 6:1-49

BY E. F. ADCOCK

It was so wonderful! so grand! It was such a scene as mocks the impotency of description. Never since old Sinai had reeled under the power of God's holy presence and glowed with Divine light had anything so important been enacted. And scarcely could the thundering, the lightning, the smoke, and the awful blast of the Lord's trumpet equal the impression of this occasion. That which made wonderful the Sermon on the Mount, however, was not the manner in which it was delivered, but the import of the message; its grandness was not in outward display, but in the absence of it—a quiet deliverance of grand truths.



E. F. Adcock

A Contrast

A cursory reading and comparison of the giving of the law on Sinai and the account of the Sermon on the Mount would scarcely impress one that there is any similarity between the two events, but such a conclusion is too hasty. What Sinai meant to the old dispensation the Sermon on the Mount means to the new. While there were other "thou shalt's" and "thou shalt not's" not a few, yet the Decalog set the standard, was the nucleus, of the old dispensation; just so is the Sermon on the Mount an epitome of the teachings of the new, or rather it introduces to us the spirit and nature of the "better Day." Thus in relation to their respective dispensations the two agree, but in their nature they are different. Amidst the terribleness of Mount Sinai God declared, "Thou shalt," and "Thou shalt not"; but in the quietness of the morning and with sweet voice our Jesus declared on that memorable occasion of the Sermon on the Mount the "Blessed's." Sinai stands for law, Christ's sermon for grace; the former for dogma, the latter for principle. And in that laws are made to meet present exigencies, which are subject to change, the former was only temporary and Sinai has become history; but principles of truth are eternal and the Sermon on the Mount is as new as when Christ uttered it. Yet Christ's teachings are new only in nature; they are simply the Decalog revamped: that is, Christ took the truths stated as commandments and gave them to us as principles of right. And this new and living system is grandly superior. It is all so wonderful, a veritable mine of truth. No wonder then that a passage from it would be "golden." This is one way of accounting for the gold in the Golden Rule. But it is golden in other respects also.

Its Positiveness

We have noted that in contradistinction to the law's commandments Jesus propounded principles, but a principle need not be less positive. Jesus spoke his principles with authority and even in the form of commandments. Nor was it a negative message Jesus brought. Thus he did not say, "As ye would not that men should do to you, do ye not so to them." That is good, but it only half expresses what Jesus meant. I do not want to be murdered, so if I refrain from murdering I shall be fulfilling that rule. But Jesus said, "As ye would that men should do to you, do ye also to them likewise." Ah, that is different! So now if I want to be treated kindly I must show kindness. If I desire my brother to lend to my wants, I must just as readily administer to his. The positiveness is some of the gold in the Golden Rule, and search where you will you will find such a rule nowhere else. Oh, you may find it stated negatively, as in Confucius' teachings, but the Golden Rule is unique. If I go to buy a diamond, what does it matter to me if the dealer insists, "This is no common stone?" The plain statement, "This is a diamond," is worth more than a volume of statements as to what it is not.

It Tends to Charity

I wonder really how much the great loving heart of Jesus has been pained by the selfishness of men. Surely he desires it otherwise. What else could have made him utter the verse under consideration? Somehow the ego tends to get the ascendency in many lives, but such is contrary to the spirit of Christ. Jesus knew that if that ego were left to itself it would tend to selfishness, so he puts it under obligation and makes it the criterion of unselfishness and charity. For example: that "I"—self—gets to working in a man and he feels that, due to his position, and standing, he merits much respect from his fellow men. Now, of course, it is all right to respect and honor a man, but unless he is careful that feeling of self-exaltation will make him haughty and disdainful. But let him apply the Golden Rule: now he wants to be respected and honored, so as he would be honored he must honor. Now if his desire for honor is very great, his desire to honor must also be very great. Thus the Golden Rule is an equalizer. It tends to tear down selfishness and to exalt charity. If I am in need and feel that I should have help, am I just as ready to help others in need when I have the opportunity? Love must play largely in working out the Golden Rule. And too, it is a good thing that Jesus spoke it as a principle and we do not have to fulfil it always literally. If I can buy only a bushel of apples and my neighbor has many bushels—more than he needs—and I desire some of his, should I be willing to give him my single bushel? Such might be a literal fulfilment, but not what Jesus desired to teach. So charity and fairness tend to make up the gold of the Golden Rule.

Getting the Gold Out

If only men would practise the Golden Rule more how trouble would disappear! Then political tempests would be assuaged, social broils would be pacified, and domestic troubles would have to evacuate. If we all

practised the Golden Rule would there be any World Wars, any strikes, any murders, etc.? We talk so much about the cure for these ills which are rife the world over, and seem insensible that a simple cure-all is available. If men would bind about their necks the Golden Rule, they would experience the potency of its charm. But they will not do it. There is too much self in humanity —self that is not counterbalanced by charity. If a man would but determine to balance all desires for the gratification of self with equal desires for doing good—if he would but apply the Golden Rule—there would be no danger of his becoming selfish. But this rule must be applied if the gold is to be found. Talk of it and boast about it all you please, if you do not apply it there will be no gold in it for you. A man may boast of gold in his field, but unless he mines it he will get no gold. Oh, the world is poverty-stricken, impoverished, panieful, for want of the true gold, that of the Golden Rule. And yet there is plenty and to spare. Jesus offers it free; how much do you need?



The Children

This world's a rare and joyous place
For those who deem it so,
With smiles enough for every face—
This is no vale of woe.
But yet, when all's been done and said,
Some little children creep,
At cuddling-time, unkissed to bed
And sob themselves to sleep!

Their daddy's off at work somewhere,
Their mother's tired and worn,
But burdened down with carking care
From earliest break of morn.
Each love-starved young one on the list
Has troubles by the heap;
Yet each must go to bed unkissed
And sob himself to sleep!

Oh, world of sunshine mixed with storm,
Oh, world of tears and joy,
Oh, world of frozen hearts and warm,
Oh, world of man and boy;
Less were your sorrow, less your dread
If, when night's shadows creep,
Each little tad went kissed to bed
And smiled himself to sleep!

—Strickland Gilliland.

A Plain Talk to Parents

BY L. F. ROBOLD

Dear parents, I desire to have a little talk with you. First, I want to say we as parents have a wonderful opportunity for doing good. Some of you may have thought your hands were tied, and that you could not do anything for the Lord. But oh, how different your condition is from that! "Well," says some one, "I have several children and my hands are tied." Why you have a wonderful chance of doing good; sowing seeds that will in time grow and bring fruit and increase for years to come. This is a wonderful opportunity to work for God. Perhaps God has not called you to missionary work, but perhaps you can bring up one of your children to be a missionary. If God has not called you to preach, maybe you can rear a preacher. But it takes work, prayers, tears, and much good judgment.

The Bible tells us how to rear our children. It says to train them in the way they should go. If you do this you are doing work for God. On the other hand, the Bible says, "A child left to himself bringeth his mother to shame." There is much truth in the saying, "Spare the rod and spoil the child." I fear this is what many parents are doing. They are leaving their children to themselves, sparing the rod of correction. They fail to conquer the children when they are small and when these children are a few years old they are clear out from under the parents' control and so self-willed that even the Lord can not reach them. Many become real rebels against law.

I hear parents say sometimes they can not do anything with their children. Possibly they are only two or three years old. But you can if you will get at it right. "Oh, I can't whip," says one. Here is where you are missing it. You must conquer that child or it will conquer you in a few years, and bring you to shame. I saw recently a little fellow about three years old just making it miserable for both his father and his mother. I felt sorry for them, but more so for the child. When they did attempt to control it, it just fell down on the ground in a fit or spasm and then they went to petting and coaxing it to be good. Shortly it got up with a look on its face, as much as to say, "I had my way again." There is serious trouble ahead for these parents unless they conquer that child. Now is the time to conquer your child, if you have not already done so. You may have neglected it in the past, or you may have had a notion that it is too little or too sweet to be punished and you may be fancying it will outgrow and get over its faults, or that you can love it into obedience. But I fear none of these will work. Observation has taught me that nothing will do or bring about the desired results but to conquer. Love is all right in its place, and whatever means you do use to conquer must be in love. But some folks have a wrong idea of love. This "Honey, honey, darling, dear" with no government or control is not worth much. I love my child too well to allow an evil disposition to develop in it that will make it hard for it, and maybe ruin it for time and eternity. Brethren and sisters, we must wake up and try to redeem our children, and not allow them to grow to be outlaws and bring us to shame.

Are you trying in God's way to help your child to become a man or woman for God? This is a work that will bring in great returns and save us a world of tears and trouble these days when the Apostle said children would be disobedient to parents. Why disobedient? Because the parents allow them to be. Many do not begin to train them young enough and others let up too soon or do not begin at all. They allow anger, pride, and worldliness to carry their children away. Many allow their children to go to the five- and ten-cent shows

when they would not think of going themselves. Many dress their little girls in a way to rob them of the blessed grace of modesty, which is fast becoming scarce in this age. Let us arouse ourselves and help to redeem our children. God holds us responsible to do our best. I do not say that all children will take their parent's advice; some will possibly go wrong in spite of all, but if we do our best, such cases will be fewer than they are, and in the future our children will rise up and call us blessed.

HOME PROBLEMS

A neighbor and I just had an argument as to what constitutes the greatest school on earth. He contends that our common schools are the greatest educators, and I contend that home is the great school on earth. Which is right, the public schools or the home? A Reader.

In my opinion the one who stood for the home was more nearly right, and I will tell you why I think so.

It has been considered by most writers and public speakers that the atmosphere of the home circle is one of the greatest, if not the greatest, factors, not only in the moral, but also in the religious education and training of the child. Few, indeed, realize just how the influences of home perpetuate themselves. From a happy, governed, well-ordered home will go forth persons who will make other homes happy because of these influences, which are the natural offspring of a high and harmonious homelife. For this reason we should strive to make the home circle one of the most delightful places on earth —make the center of the most desirable associations pure and attractive.

In comparison with the peace and contentment of a well-ordered loving family all other pleasures are as naught. Nothing can excel the harmony, beauty, happiness, and quietude of the family in which every good principle is fostered and sustained. It is such factors as these that give bias to character far more than do lectures, and sermons, although well defined and plainly delivered. There is never an audience so susceptible and receptive as those children gathered around our table and fireside. The influences operating upon their youthful minds are unseen and perhaps unnoticed now, but those impressions are giving mental and moral direction, and assisting in forming habits of good or bad, which may form their future destiny. It must not be forgotten that the largest and most important education of children, whether for good or evil, is carried on at home, often unconsciously under the daily influence of what they see and hear. It is in the home circle that subtle brains and fingers exercise, and upon those silent looms, thread by thread, habits of good or bad are being formed. Children should be taught that life is not merely moving and breathing, but that life is real and earnest, and a preparatory place where work is being wrought for eternity.

—J. G. A.

Obedience, as it regards the social relations, the laws of society, and the laws of nature and of nature's God, should commence at the cradle and end only at the tomb.

—*H. Ballou.*

"In the Bible the body is said to be more than raiment. But many people read the Bible Hebrew-wise, backward; and thus the general conviction now, is, that raiment is more than the body."

Knowing God

BY EMIL KREUTZ

In that memorable prayer which Jesus offered shortly before his departure from this world, we hear him saying: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). I would understand from this that in order to be in possession of eternal life, we must know God and his son Jesus Christ. To know implies more than simply to have knowledge of. To know denotes acquaintanceship. I may know *of* a person, and yet not be personally acquainted with him. I know there is such a person as President Harding, and yet I have never had the opportunity of forming an acquaintance with him. It has not been my lot to be associated with him, and perhaps it never will be, except as a loyal subject or citizen of the United States. But I thank God that it is my happy privilege to be acquainted with God and with his son Jesus, and to be intimately associated with both. I can know God. Yes, I can even have fellowship with him through the Spirit. (See John 14:20-23, and 1 John 1:3).

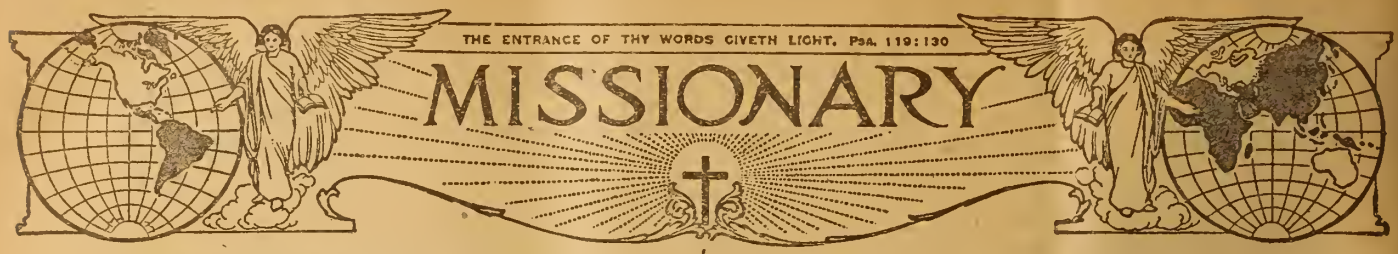
The prophets of the Old Testament have told us over and over again that there would be a time when God's people would all know him "from the least to the greatest" and that he would be their teacher and would reveal himself to them. Then, he would be one in their midst, he would dwell among them, and be their God. That time predicted is now here in the New Testament dispensation. (See Jer. 31:31-34; Isa. 54:13; Ezek. 37:26, 27; 39:25-29.) As the New Testament says: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21:3).

The Christian's One Great Purpose

[Continued from page 14.]

We are to be without spot and blameless. His blood washes away all sinful spots. Every stain of iniquity is purged. In our hearts he puts his own Spirit, and his own life-giving power that we may live above sin. But the important thing is that we use the strength that he imparts to us, constantly and diligently, to preserve that holy condition which he brings us. Every day is to be a dedicated day, a holy day. Every act is to be a holy act. Every purpose is to be a holy purpose.

He will never blame where we are not worthy of blame. There will be no spot upon our garments except the spot of sin, and if we follow him "who did no sin neither was guile found in his mouth," we shall be "without spot and blameless" ready for his appearing. Then with a conscience void of offense, with hearts that look forward eagerly to his coming, we shall await his appearance. We shall hail him with joy. There shall be no shrinking in terror. There shall be no calling out for the rocks and mountains to fall upon us to hide us from his face, but joy unspeakable and full of glory will fill us and his coming will mark the fulfilment of our hopes. But should he come just now, are we ready? Is there something we would desire to make right with somebody? Something for which to ask forgiveness of God or our fellows? Something we should want different in our souls? If so, let us be diligent to become blameless, and then let us every day have one dominant purpose in our lives—to be as he desires us to be.



When People Marry in China

BY C. E. HUNNEX, CHINKIANG, CHINA

In common with the custom of people of other nations, "marrying and giving in marriage" constitutes an important part of Chinese life. But this event is not conducted after the fashion of independent Westerners, where marriages are supposed to be established on love and are practically an individual affair, or, to be more correct, the affair of individuals. In China there is quite another aspect to the question; for it vitally concerns the family, and has not been regarded as an individual affair. The family and not the individual is the unit in Chinese society, consequently the interests of the family are first considered and not those of individual members. With the Chinese it is of paramount importance to continue the family name, that the family should be perpetuated, as it would be very offensive for such to be obliterated. There is also the important matter of keeping up the ancestral worship. Hence we might say that a man in China does not marry simply for his own benefit, but for the benefit of the family. Our readers will, therefore, perceive how that since it is a family affair, it necessarily falls upon the parents to arrange for and consummate such an event. Since the persons to be married are almost a nonentity in the matter, it naturally follows that upon entering matrimony they usually do not know each other and may perhaps first become acquainted at the ceremony itself. According to Chinese social customs they are obliged to obey their parents even in matrimonial matters. It is not possible for them to change age-long customs, so the common thing for them to do is to simply acquiesce. There are, of course, some exceptions.



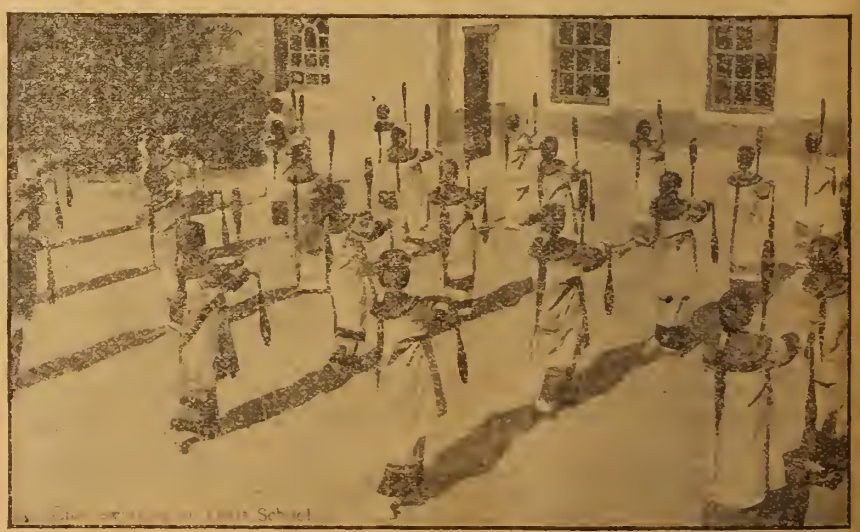
A TYPICAL CHINESE HOME
It is to a home like this that a bridegroom will probably take his bride.

This naturally appears intolerable to a Westerner with his love-making moonlight walks. While this system is admittedly very defective, still, in the words of a Chinese writer, "It has its virtues in being one of the chief factors contributory to the longevity of the Chinese race. For, it may be reiterated, if the maxim, 'Take care of the pence and the pounds will take care of themselves,' is sound, surely, 'Take care of the family and the nation will take care of itself,' ought to be equally unimpeachable."

With regard to the contrast between Western and Chinese conjugal love, Sir Robert Hart, who served for fifty years as Inspector General of the Maritime Customs in the Chinese Government, puts it thus: "The former is like putting a kettle of boiling water on the stove and then letting it cool, whereas in the latter the water is cold but you apply fire to the kettle and then it gradually gets hotter and hotter."

As the Chinese are gradually awakening the disadvantages of the old marriage system are beginning to be felt, at least on the part of some. I can not do better than quote from a Chinese writer concerning some changes that are taking place. He writes: "Today the picture seems to be one of happy blending between the old and the new. In the more enlightened families the young people will be allowed to choose for themselves, so long as the parents are consulted in the matter. In the less progressive families the parents will still exercise the initiative and arrange for an alliance, but the young people are also consulted in the final decision. Among Western-educated Students the go-between is still an important functionary; social intercourse between the sexes is still limited, but he is to be more and more an ornamental figure once the necessary introduction is made."

The marriage customs and ceremonies vary in different parts of the country. The following is the marriage ceremony of the fashionable wedding between the daughter of a former government minister and the son of an ex-civil governor, which took place at Peking.



CHINESE SCHOOLGIRLS
China is undergoing a change. Girls are beginning to be appreciated and many of them are now being educated. This change has been brought about chiefly through missionaries.

"1. Music.
"2. Guests enter.
"3. The go-betweens (match-makers) enter.
"4. The heads of the two families enter.
"5. The bride and bridegroom bow twice to each other.
"6. The bride and bridegroom exchange tokens and testimonials.
"7. The bride and bridegroom face northward and thank the go-betweens. Two bows.
"8. The bride and bridegroom thank the male guests. One bow.
"9. The bride and bridegroom thank the female guests. One bow.
"10. The bride and bridegroom face northward and honor the family ancestors. They burn incense, offer wines, kneel, make three prostrations and then rise.
"11. The bride and bridegroom offer respects to their parents.
"12. The parents formally acknowledge presents already received. Three bows.
"13. The family elders ditto. Three bows.
"14. Other relatives ditto. One bow.
"15. The ceremony is concluded."

He Was Brought to the Cross

Kazainak was a robber chieftain, inhabiting the mountains of Greenland. He came to a hut where a missionary was translating the Gospel of John. He wanted to know what he was doing; and when the missionary told him how the marks he was making were words, and how a book could speak, he wished to hear what it said.

The missionary read the story of Christ's sufferings; when the chief immediately asked, "What has this man done? has he robbed anybody? has he murdered anybody?"

"No," was the reply: "he has robbed no one, murdered no one; he has done nothing wrong."

"Then why does he suffer? why does he die?"

"Listen!" said the missionary. "This man has done no wrong; but Kazainak has done wrong. This man has not robbed any one; but Kazainak has many. This man has murdered no one; but Kazainak has murdered his brother, Kazainak has murdered his child. This man suffered that Kazainak might not suffer; died, that Kazainak might not die."

"Tell me that again," said the astonished chieftain; and the hard-hearted murderer was brought to the foot of the cross. —*Bib. Ency.*

If you do not know you have done your best, you've begun to do your worst. —*H. Kaufman.*

I once asked a distinguished artist what place he gave to labor in art. "Labor" he, in effect, said, "is the beginning, the middle, and the end of art." Turning then to another: "And you," I inquired, "what do you consider as the great force in art?" "Love," he replied. In their two answers I found but one truth. —*Bovee.*

In Port at New York, October 11.

Dear Brother Phelps:

Here we are waiting for the fog to lift so we can pull out. All are well and happy in the thought of soon being in India. I long to be there. The girls are both very brave in going. We all feel the need of more power in our lives. We are earnestly seeking God. Be agreed in prayer with us that we may obtain the spiritual qualifications we need to fit us for our work. Yours in Him,

E. Faith Stewart, Burd (Barwick), Mona (Moors).

MISSIONARY NEWS

I am sending fifty cents I made by washing. My children need some school-books, but the Lord needs it most. We are very poor, but I give the Lord part of all I get. —*Kentucky.*

"Beginning with this quarter I and the girls of my class are having a special collection to buy a book for the girl making the best average during the quarter. All we can save up over what the book costs will be sent to foreign missions."

Yours of May 15 was received and appreciated. All this time we have waited for means due us that did not come till two days ago. My husband being blind, at that time we had no way to get more money but to borrow, which we did and sent our offerings out of it. Our credit being good in this town, we did not need to suffer, but we are sorry our offerings have been hindered. We hope to be able to send them regularly each month after this. —*Canada.*

Yes, I am interested in missions. Our church supports a missionary worker. We have done a little good in that way. Our church is wide awake. —*Kentucky*

"I never sent regularly to the missionary cause, my money would never reach, and my spirit was always troubled. I could never see why the money would not reach though I was willing. But now I have started to put in the Lord's treasury the tenth part of every dollar that I earn and I find that I always have a little money for the Lord's work. And I believe that God will help me now that I shall be more regular than I was before."

I spend two afternoons each week in visitation work aside from my housework. I have been agreeably surprized to find that in this large city we are dwelling among such warm-hearted, friendly people and many are interested in the gospel and apparently love the truth.

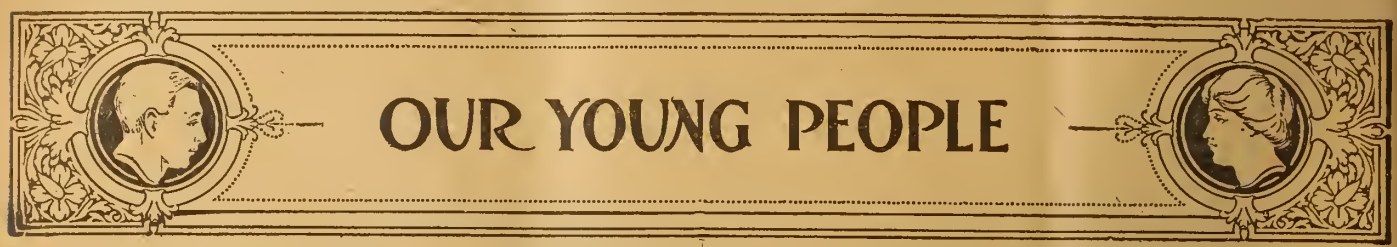
Last week we sold about $4 worth of Gospel Trumpets into new homes. I find ready sale for them at ten cents a copy. This week I want to go into these same homes to see how many subscriptions I can get to the Gospel Trumpet.

I have been successful in selling Gospel Trumpet books in this part of the city. I feel glad, for often we can win people to the truth through the literature when we fail in other ways and at the same time we are helping the work in a financial way, as all our profit we give to the Missionary Budget and to our building-fund for a much needed chapel here in this part of the city.

When we first came here I told our Sunday-school that we should average $25 a month to increase the Missionary Budget. On our first missionary day I was handed $51.25 to be placed with out missionary offering for that day. This was surely an encouragement to us. We felt

that God had been answering prayer. Our offerings that day were the largest we have ever received, but thus far we have averaged more than $25. Our attendance is increasing and we trust our offerings will too.

We are praying for the missionaries on the waters, bound for their fields of labor. —*Ohio.*



Church Extension

A Program of the Young People's Meeting at St. Paul Park, Minn.

BY FRED M. BATES

In a recent meeting of the young people we discussed the problem of church extension. A program was arranged and three speakers were chosen to take a part in this meeting. On account of the present campaign now on to increase the subscription list of the Gospel Trumpet, it was thought best to have the whole congregation attend the meeting. Special prayer was offered for the work along church extension lines. The young people took a great interest in the subject and it is evident that all were stirred to more earnest and united effort to extend the work in the State of Minnesota.

It is a delight to us to see by the reports of the Trumpet what other young ministers are doing in the line of starting the work in new fields. The field is large and the opportunities are great for the young people of this reformation. There need be no difficulty in all finding a place to work. We are observing that in many cases the young ministers from our Bible training-schools are not sitting idle and waiting for some other minister to give them their place, but instead they are going into new fields and opening up the work and building congregations. This is just what we need. The Bible training-school will do more in extension work than anything else, and the church should come to a realization of this fact and lend the schools its support. Young men and women are able to stand more of the ups and downs of pioneer work than older people, and the latter also are usually more encumbered with financial and domestic responsibilities. Thousands of towns and cities all around us have never heard the glorious truths of this reformation; besides the rural and farming districts need our prayerful and careful attention. God hasten the day when there will be more funds for the Extension Board to distribute to the many places where the work could now be started if funds were available!

We believe for the creating of interest in this great subject that the program which was used by the young people of our congregation would be good for other young people's societies to adopt. We will for their benefit give the outline as used:

Church Extension Work

I. Show the Possibilities of Church Extension Work in Our Own State.
   1. How many congregations of the church of God are there in this State?
   2. How many members of the church of God are there in this State?
   3. How many towns and cities are there in this State?
   4. Does not each town and city need at least one congregation in it?
   5. Compare the number of saints in light with the population of State.
   6. What is strongest denomination in State?
   7. Give statistics of other strong denominations in State and compare with church of God.
   8. How about the rural districts, and how are we going to get the light of this reformation to the farmers?

II. What Do You Think Is the Best Method of Opening Up a Work in a New Field?

III. What Part Does Literature Play in Church Extension Work?
   1. Give best methods of distributing literature.
   2. Is the Trumpet a helpful factor in spreading the truth?
   3. Give examples of fruitfulness of the Trumpet.
   4. Did you get the light through reading the Trumpet or any of our literature?
   5. Are you a subscriber to the Gospel Trumpet?
   6. Are you entering the present campaign to get the Trumpet into the home of every saint?

It will almost startle you, when the figures are submitted, showing you how few congregations and ministers there are in your own State. While our State has not been covered so well as others, yet the strongest State is but a feeble start compared with the vast field before us. Brother Roy Snider gave us some figures on question I which made our hearts faint at the thought of how little has been accomplished in our own State. It was shown that there are but about 500 members of the church of God in the entire State and that if each one of those members were a minister he would have, when compared to the population of the State, a congregation of 6,000 people. Out of 13,000 towns and cities we are told that there are only 20 towns having a small congregation in them and that there are but about 15 ministers of this reformation in the State. May God send us more. Half of the population, it was stated, are not attending church or receiving religious education.

There are many methods, no doubt, in opening up a work in a new field. It is good, however, for us to strive to find the best one if possible. Much will depend upon getting the right start. Sister Flora DeForth in her address urged that one should *know God is leading him;* by his feeling a deep concern for that special work and place. She laid considerable stress upon the idea of a thorough canvass of a town or section of city in which a meeting is to be held. To illustrate her point she gave the following story of a brother in this reformation. "He was not a minister—but a salesman, and having found the Lord as a Savior, and Healer as well, he was very zealous in telling the people of what God had done for him. He was selling a household article, yet invariably the opportunity opened for him to tell the people

on whom he called about his Christ. Many times he left them with tears in their eyes, and some were so interested that they began to seek a place for this man to have some of his ministers to come and hold a meeting. Upon calling on one family he found a poor invalid man sitting in a wheel-chair. He told him of what God had done for him—how he was healed of a complication of diseases after being given up by several doctors—and before leaving he gave some tracts to the man. The poor invalid's faith grew stronger and shortly afterward he was wheeled to the Methodist Church, where he requested prayers for his recovery. Prayer was offered and the poor man's faith took hold of God and that afternoon he was healed. At the following service that evening he walked to church and those people were so startled at what had happened they scarcely knew what to do. The preacher did not even preach, but instead they had prayer- and praise-meeting—in which seven souls went forward and sought the Lord." At that time there was no congregation of saints in that town. There is today, and it is probable that some of the people who met that salesman then are now among that congregation as a result of his canvass of the town. It would be good in such a canvass of a town to keep track of all who show an interest and see them again. After a canvass has been made and proper advertising done, then hold your meeting. Much prayer, faithfulness, earnestness, hopefulness, and wisdom will bring results.

On the third question an interesting story was told about "What one tract did." Stress was laid upon systematic, personal, and prayerful attention being given to the distribution of literature. An urgent appeal was given for all to enter the present campaign to get the Trumpet into the home of every saint, and to give more attention to distributing our literature among outsiders. Several new Trumpets were given to the saints who promised to make one call and do a bit of personal evangelism by giving out a paper to some stranger during the following week.

The Wisdom of God

BY JAS. K. WALLER

The Lord by wisdom hath founded the earth; by understanding hath he established the heavens (Prov. 3:19). The wisdom of God is wonderfully displayed in every arrangement he has made throughout all his immense kingdom. It is only in those parts of the system of nature which lie open to our inspection that this perfection can be distinctly perceived. The planetary system wonderfully displays both the power and the skill of its Author in the distance, revolution, proportions, magnitude, and the use of the various parts of which it is composed, and in the different operations by which light and darkness are alternately distributed. The sun, an immense luminary, is the largest body in our solar system, and is its center. No other position would have suited for the distribution of light and heat throughout the different parts of the system. Around the sun at different distances several planets revolve, all in majestic order and harmony, no one interrupting the movements of another, but invariably keeping the paths prescribed them. Without the sun, perpetual sterility, eternal winter, and continuous night would reign over every region of our globe.

While we can not investigate the construction of other worlds, in order to perceive most distinctly the benevolent designs of Him "in whom we live and move and have our being," we can direct our attention to those arrangements and contrivances in the construction of our own globe which lie open to our inspection; and here an attentive observer will find in almost every object a display of goodness and intelligence which will constrain him to exclaim, "Oh, the depth of the riches both of the wisdom and knowledge of God!" The wisdom of God may be exemplified and illustrated in a variety of familiar objects in the realm of nature. The earth on which we tread was evidently intended by the Creator to support man and other living creatures, and to furnish those vegetable productions which are necessary for their subsistence, so he has given it that degree of density which is necessary for that purpose. If it were much harder than it now is, were it for example, as dense as a rock, it would be incapable of cultivation and vegetables could not be produced from its surface. If it were softer, it would not be sufficient to support us and every step we take we should sink like a person walking in soft mud. If this circumstance had not been attended to in the formation of the earth, it would have been rendered useless and unfit for the habitation of all the various kinds of living creatures which now traverse its surface. The exact adjustments of the solid parts of our globe to the nature and necessities of the beings which inhabit it wonderfully demonstrate the wisdom of the great Architect of nature.

The rotation of the planetary globes around their axis to produce alternate succession of day and night, is also a wonderful demonstration of the wisdom of God. Were the earth destitute of motion, only one half of its surface could be inhabited, and the other half would remain a dark, cheerless, and frozen waste and much of that grandeur which unfolds in the boundless expanse of the

LET US TAKE A HINT

Roman Catholics have employed every means at their command for many years in an effort to make America Catholic. Why? Doubtless because as ex-priest Chiniquy stated they saw the importance of it to their cause, and that America is to be to a great extent the leader of the world in a spiritual as well as in a material way. If to make America Catholic is to make the world Catholic, what will be the effect on the world if we thoroughly evangelize America with the pure gospel?

$50,000 FOR CHURCH EXTENSION

Send funds to CHURCH EXTENSION BOARD, Anderson, Indiana.

sky, would be forever veiled from our view. For it appears to be the design of the Creator, in giving the earth its motion, to cheer the inhabitants with light and warmth and the beautiful coloring produced by the solar rays, and to open to them a view of other portions of his vast dominion which is displayed in endless variety throughout the regions of space, in order that they may acquire a more sublime impression of the glory of his kingdom.

The distance at which the sun is placed from the earth is a manifest evidence of divine wisdom. If the sun were much nearer us than it is at present, the earth would be wasted and parched with excessive heat, the waters would be turned into vapor, and the rivers, seas, and oceans would soon disappear, vegetation would completely cease, and every tribe of living creatures would languish and die. On the other hand, were the sun much farther away than it now is or the influence of its rays diminished, the land and the ocean would soon become one frozen mass, and death and desolation would overspread the fair face of nature. But herein is the wisdom of God displayed, that he has formed the sun of such a size and placed it at such a distance as not to annoy, but to refresh and cheer us, so that we can plainly perceive, to use the language of the prophet, "He hath established the world by his wisdom, and hath stretched out the heaven by his understanding."



How Healing Faith Came

BY MABEL C. PORTER

"I should like to be a Christian, but I could never have the faith for healing," seriously admitted Mrs. M—. The kind minister continued, "Become a Christian first and let the healing faith alone until you need it. Salvation is what you need now. Get that. When you need healing will be the time to settle the other matter."

"But," continued Mrs. M—, "can a person be saved who has not healing faith?"

"Many of God's true children do not even know it is their privilege to be healed. Some are weak and have to be strengthened. God is no respector of persons. Faith is the gift of God. Do your duty and trust him and he will see you through."

Mrs. M— submitted herself to God, and received pardon. She realized that she was a new creature. As with a new-born babe, life was new to her. New inspirations, new desires, clean spiritual thoughts, pure joys as from a new fountain were her portion. When put to trial on the line of patience she was very persevering, for she did not want to lose her new and coveted experience. She realized that to hold her ground she had to exercise patience. To have the love of God abounding in her heart she must ever be exercising this grace.

We all know how the limbs or organs of the body grow and develop in the physical life. To discard the use of a member is to paralyze it. For a body to be and to keep fully developed it must exercise properly. It is just so with spiritual life.

Now the question comes, Did Mrs. M— become the possessor of healing faith? She did, but she had a battle. As the contest was strong before her salvation so it was afterward. She had been saved a little more than two years when her test came. It was a serious case of sickness and it was a trying time. She had admired and longed for strong faith like the faith of some one she knew. But here she needed help and she felt she had no faith. Fear again whispered, 'There is no use for you to try. You haven't the healing faith." Her husband told her so and her neighbors and friends told her so. What should she do? Earthly means had failed her in the past and she had been told that God heals permanently. She wanted something better than earthly means, but how could she get it? She met many discouragers or justifiers who said, "Divine healing is merely a matter of choice," but she was choosing the best gifts and did not care to listen to those who would discourage.

One day she sent for Sister S—, a real rock and a pillar in the house of God. Besides having often been miraculously healed herself, Sister S— had many times prevailed with God in behalf of others. What did Sister S— say to Mrs. M—? She began by quoting the promises of God. It seemed there was no end. Evidently she was acquainted with them. She prayed the prayer of faith without wavering. God began to whisper words of courage to Sister M—. She exercised the faith he gave to her and she won the victory.

TESTIMONIES TO DIVINE HEALING

Her Prayers Were Answered

Roscoe, Tex.—My little girl was very sick with chills and high fever, and at last her fever rose so high that some said, "You ought to have the doctor for her." She said, "Mama, the Lord can heal me, can't he?" I told her yes, if she believed that he would heal her. She took a very severe pain in her breast and she said, "Mama, I want you to pray for the Lord to heal me." So I prayed and the Lord healed her almost instantly. I felt as if I ought to have some of the dear saints with me, but it was so far from any of them I just called upon the dear Lord and he wonderfully answered my prayer. Your sister, Mrs. Sallie Hughes.

Libon, W. Va.—Some time ago I had a pain in my head that lasted several days. I asked the Lord to heal me and, praise the Lord, he answered prayer.

Many other times the Lord has healed in our family. Once my eldest daughter had both pneumonia and typhoid fever at once. We called a physician to diagnose her case and he said it was impossible for her to live if we would not give the medicine, that she would be dead before morning. We threw the medicine away and called upon God and he wonderfully healed her.

At another time she took measles and pneumonia and was at death's door. We trusted the Lord and God healed her. It surely pays to trust God. These are only a few of the many times God has healed in our home. Your sister in Christ,

Mrs. J. D. Brady.

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.



Bro. Elva Bragg is conducting a revival at New Castle, Ind. He reports that many souls are giving their hearts to God and many are being sanctified.

After the good meeting in Toledo, Ohio, Bro. J. D. Ferrill decided to locate there. His address is now 1125 Waverly Ave., Toledo, Ohio.

T. W. and Daisy G. Cooper have taken the pastorate at Payette, Idaho. They write that they shall be glad to hear from any of the saints in that part of the country.

Bro. G. E. Wright, who is at present in a revival at Bristow, Okla., writes that he will be in Oklahoma till November 15. Then he intends to go to Charleston, W. Va., to assist in a revival. About December 15 he will start for home to spend Christmas with his family.

Bro. Herbert Gearhart writes that services have been commenced in Pittsburgh, Pa., and that the church there shall be glad to have any one passing through the city to stop with them. He writes further that if any one has friends whom they desire visited by the pastor or his helper they shall be glad to make such calls if given the names and addresses of the persons. Brother Gearhart's address is, 7727 Susquehanna St., Pittsburgh, Pa.

Brother and Sister L. Roy Lee, who formerly had charge of the work at Carthage, Mo., have gone to Tulsa, Okla. In order to show some of the appreciation the congregation felt for the good work done by their pastors in the past two and one half years, forty members of the congregation met at the home of Brother and Sister J. Robert Hooker, where they were stopping, and surprized them with a coin-shower. The evening was spent in singing and talking over the pleasant times of the past. At a late hour refreshments were served and each one departed feeling more encouraged to press the battle on to the end. A correspondent writes: "We sincerely regret to see Brother Lee's family leave our midst, but trust they may be as useful in God's great harvest-field in other places as they have been here." Brother Lee delivered a very touching farewell sermon Sunday evening, September 17. His text was taken from 2 Cor. 13:11.

100 PER CENT CHURCHES

Congregation	Pastor
Uhrichsville, Ohio	F. Stanley Smith
Mount Olive, Ill.	Ben A. Schellu
Adrian, Mich.	Vance Miller
Keyser, W. Va.	I. H. Alexander
Worthington, Minn.	Mrs. Wm. G. Malenke
Hammond, La.	A. C. Kneiper
Ansonia, Ohio	E. A. Ball
Filmore, Mo.	Cecil E. Simerly

The few saints in Hattiesburg, Miss., are doing what they can by lending books, soliciting subscriptions for the Gospel Trumpet, and bearing testimony to God's grace. The Lord is blessing their efforts.

Recently a Sunday-school was organized in Rochester, N. Y., where Bro. F. C. Martin has charge of the work, with Kathryn Laucamp as superintendent. Sister Laucamp also assists Brother Martin in conducting prayer- and other meetings.

The church at Columbus, Ohio, has been favored lately with a visit from several brothers and sisters, who helped to infuse courage and hope into the hearts of God's people. In September Sister E. Faith Stewart and H. C. Kramer visited the congregation, and October 8-15 Bro. F. G. Smith gave his series of lectures on the Book of Revelation. His lectures were much appreciated by all. The attendance and interest were exceptionally good. The lectures had a stabilizing affect on the church, writes S. S. Plank, the pastor, and a number of people were won to the truth. The congregation anticipate the pleasure of having with them Bro. William Drew in a revival on Pennsylvania Avenue (north side), beginning November 5. Immediately following this revival Bro. J. Grant Anderson will be with them in a revival on Gilbert Street (east side). Brother Plank writes, "We have good reasons to expect satisfactory results in both these meetings."

Bro. H. J. Rawlinson has now located at Oak Hill, W. Va. Any one desiring his services may write to him there.

Bro. George Lorton is conducting a revival at Milledgeville, Ohio. There were sixteen conversions before the meeting was far advanced. Several evenings there was not sufficient seating-room for the crowds that came to hear the word of God.

Bro. F. E. Lockhart recently closed a good meeting at Strate Hollow, Dante, Va. The work was just opened. Eleven were saved. Later Brother Lockhart started a revival at Bear Wallow. One was saved before Brother Lockhart was called home. At this place the work had been started a year ago. J. P. Free, from Kingsport, was with Brother Lockhart the first Sunday.



W. E. Monk visited the Office recently and preached in the evening revival service at the Park Place Church.

D. Meyer returned a few days ago from his extended trip to various States and Canada. He reports progress in the work of the Lord that has come under his observation.

The local ministers with the church began a revival at the Park Place Church, October 15. The meeting will continue to October 29. There is considerable interest in the meeting and several souls have already been saved.

Wilmer Gray recently closed a successful revival at W. Anderson. Bro. Lawrence A. Hatch, the pastor, reports that eight were at the altar, either for pardon, sanctification, or other spiritual help. Brother Gray's messages were a great uplift to the congregation and they highly praise his work as a minister.

CHURCH NOTICES

Preparing for 1923 Camp-Meeting

Serving meals to the immense crowd in attendance at the Anderson camp-meeting by a method that keeps much of the crowd standing in line for an hour or more has for several years been a considerable hindrance to the meeting. The difficulty in obtaining meals was especially annoying during the last meeting on account of the unusually large crowd in attendance. Many people urged that something be done to provide increased facilities for serving meals before another camp-meeting. The twenty-four members composing the Gospel Trumpet Company took notice of these requests and ordered that our capacity for serving meals be doubled by putting in two more cafeteria counters. This change makes it necessary to erect a new lunch-room separate from the regular Dining-hall. New outside toilets and lavatories must be provided for our next annual meeting and all of the larger buildings require more or less of repairs in order to prevent loss.

These items of expense together with insurance charges and cost of watchman service make a total expense of several thousand dollars which should be taken care of before next camp-meeting.

At the last meeting in June of this year we made an appeal for $5,000 with which to bear this expense. But we received only a little more than $1,000. A few hundred dollars have been received since that time, but we are still far short of the amount necessary to meet the expense.

The reader may be inclined to say, "Oh, well, it is a long time before next camp-meeting." Yes, it is several months before our next meeting, but all this work can not be done in a day, and it is necessary for us to have much of it done before cold weather sets in this fall or we shall not be ready to care for the immense crowd next June.

Accordingly, we had the roof of the Dining-hall resurfaced during the summer. The Old Auditorium has been repainted and the roof repaired. Some repairs have been made on the large Tabernacle. The sewer and water-lines have been laid to the new lunch-stand and the other small buildings, and the men are now doing the concrete-work.

Knowing that the church expects us to manage the business entrusted to us in the way that will bring about the greatest amount of good to the cause, we have undertaken to prepare for a bigger and better camp-meeting in 1923, and we are appealing to the church for the necessary funds with which to do the work now. The outlook for next year's meeting is unusually good and we are expecting the crowd to be even larger than in 1922. We must be prepared to take care of this crowd. Will you not help us by sending your offering now? Send all contributions for this camp-meeting work to the Gospel Trumpet Company, stating that the money is for the camp-meeting fund.

J. T. Wilson,
General Manager.

Thirty Years a Printer



D. W. Moyer, Our Factory Foreman

Every one admires the man who is a master in his work whatever that work may be. Daniel W. Moyer, or "Dan" as he is more familiarly known by our workers at the Trumpet Office, is such a man. He is manager of our entire factory division at the Gospel Trumpet Publishing-Plant. And we feel the work is safe when entrusted to him. He "knows how" to do it, and he "gets things done."

Brother Moyer has the right combination of abilities to make a good manager. He has a thorough technical knowledge of the printing-business, is a careful yet rapid workman, and gets others to work hard also. He is not ostentatious in his management, but sets an example of industry and faithfulness that causes others to work hard also.

Thirty years ago as a lad of thirteen years of age he began work setting type in a printing-establishment, and has followed such work constantly since that time. Twenty-seven years ago he came from his home in Canada to the Trumpet Office, then at Grand Junction, Mich., and was soon recognized as a first-class workman and given the oversight of our Composing-Department. He has spent a large part of his years as a printer at this office, but was for some years employed in other large plants, where he held responsible positions, and was for a few years a teacher of printing in the Anderson High School.

He says he believes God wants him here where he can help publish the gospel. He is interested in the success of the work. This has often been shown when the work was pressing by his returning to the Office after the regular day's work, to work until midnight and even until three o'clock in the morning.

Brother Moyer is also one of the Park Place church trustees and for years has taught a class in the Sunday-school.

Pastor Wanted

The pastor of Alma, Michigan has resigned. If some brother feels led to the work here, please write Mrs. Fred Eyer, 711 Woodworth Ave., Alma, Mich., for information.

Mrs. Fred Eyer.

A Good Opportunity

Wanted, a good, capable, young man (single) for office and general religious work in a large city. He must be able to use a typewriter and would be more competent if he can write shorthand. This is a good opportunity for a young man who is called to the ministry to get experience. Address all inquiries, Secretary of the Missionary Board, care of Gospel Trumpet Co., Anderson, Ind.

Young People's Convention

The first Western Washington Young People's Convention of the church of God will be held in Tacoma at the church of God chapel, corner 56th and Oak Streets, December 26, 27, and 28. A cordial invitation is extended to all young people who are interested in deeper spiritual things and the advancement of God's cause. Leaders of young people's work in the local congregations are urged to have as large a representation as possible at the con-

vention. Board and lodging will be free. In order that proper arrangements may be made to care for every one, will all the young people who are planning on attending please let me know, either through their leaders or directly, by December 1; also for further information write Guy De Vries, 1205 E. 6th Ave., Olympia, Wash.

Guy De Vries.

Minister Wanted

Will some man or woman of God please come to Covington, Ind., and hold a meeting for us? We are isolated; just a part of four families will be interested at first, but we feel that we need a meeting and that much good could be done by a humble child of God. We can get a hall and a place to keep the one that can come. Write to me for further arrangements.

Grace Young.

R. 1, Covington, Ind.

Facts Concerning the Anderson Bible Training School

It is my purpose to furnish the readers of the Gospel Trumpet some definite information regarding the Anderson Bible Training School. As already stated several times in these columns, the Gospel Trumpet Company is responsible for the several phases of general church work centered here at Anderson, and in a peculiar sense I am, as General Manager, made responsible for the financial management of this work. This responsibility I very keenly feel, but I am glad that the total responsibility does not rest on the shoulders of one man. All the officers of the Company and all the workers are taking their full share of responsibility and they are cooperating in a wonderful way. The church, too, has shown great confidence in the management and has made great sacrifices to support the work entrusted to our care. We are very thankful to God for his help and assure you that we are diligently asking him to direct us in managing the affairs of the Company in the most economical way.

During the summer months when the Training School is closed we make necessary repairs on the building, clean the various rooms, go over the heating system, do necessary painting, etc. This year, on account of grading and paving the street in front of the Anderson Bible School building, we were compelled to pay out several hundred dollars for grading and relaying sidewalk. All this work was done when perhaps most of you thought there would be no expense attached to the School, and therefore very few offerings were received.

Now that the School is again in session, our regular expenses must be met, and we must also provide funds to care for the expense already incurred during the vacation period. So far we have fallen considerably behind with our regular running-expenses. At the annual camp-meeting held here in June the ministers assembled voted in favor of a budget of $10,000, which is the estimated amount necessary to pay the running-expenses of the Training School for a year. We believe this sum, if it can be raised, will be sufficient to pay all necessary running-expenses as well as expenses incurred for repairs, grading, etc. But if the amount is to be raised there must be considerable increase in the amount being contributed for this purpose. Therefore, we are presenting this matter to the readers of the Gospel Trumpet, believing that you will come to the help of your School; and it is your School, for it is generally recognized as a necessary part of the church's work. We are glad to take the responsibility of managing the School as wisely as we know how by God's help and the cooperation of the church, but we must have your active financial cooperation, as we have no means of raising money except as it is contributed by the church.

In this connection I am glad to tell you that the workers here at the Office and, in fact, all the local church are doing their part toward supporting the School. Last year something like $1,700 was raised right here in Anderson, and this year several hundred dollars has been purposed through the regular church budget. In fact, from the time the School was organized the church here in Anderson has loyally done its part toward its support, notwithstanding the fact that we were considerably in debt on our local church-building and seemed to have all the financial burden we could bear.

At this point I deem it wise to explain why there is need of contributions for the support of the school. As you probably know, we make no charge for tuition, as those who are preparing themselves for ministerial work and other lines of Christian activity can not look forward to making any considerable sum of money, and if these young people are willing to sacrifice their time and talents and to pay the cost of their living-expenses in order to prepare themselves for future gospel work, it seems to us only right and proper that the church should take care of the expense incurred in furnishing teachers and the necessary equipment for the proper conduct of the School. And it is from this source alone that we have any expense connected with the School. In other words, we are undertaking through the liberality of the church to pay the expense of the instructors and to furnish the equipment so that the student himself will have nothing to pay other than his ordinary living-expenses, the cost of his books, supplies, etc.

With reference to the running-expenses of the building devoted to school purposes, I am glad to tell you that during the past school-year we were able out of the receipts received from room and meals to pay the entire running-expenses of the building. And so far we have been doing that this year.

The Anderson Bible Training School has come to fill a very useful place in the work of the church, and to me it seems that no work can be more important than the training of gospel workers and ministers, especially at this stage of the church's development when from every quarter congregations are calling for competent ministers who can do constructive work for God.

I am aware that every one of you is burdened heavily on account of your local responsibilities and on account of the other demands made upon your purse. But I believe that if you will only support the School at the present time, though at great sacrifice, it will not be many years until you will be amply rewarded by seeing a great forward move in the church. Already many of those who have been trained in this School are in active gospel work filling places of responsibility on the foreign missionary field, as evangelists, pastors, Sunday-school workers, and a few are helping in active literature work. The attendance this year far exceeds that of any former year and I think the spiritual tone of the School never was better. I wish every saint in the reformation might have the privilege of being in the School for a little season. I assure you it would do your heart good to hear the praises of these young people and to listen to their earnest prayers as well as to witness their devoted lives.

Again I appeal to you, not for myself or for any selfish purpose, but for the cause which this School represents, will you not pray and ask the Lord how much he wants you to contribute to the Anderson Bible Training School? Then, before the inspiration is lost, please forward your offering. We solicit your earnest prayers and pray God's richest blessings upon you all.

J. T. Wilson.

PULPIT and PREACHER

Five C's of the Big Preacher

BY J. A. MORRISON

Some preachers are big preachers—others are just preachers. In fact, most of us I suppose are just preachers. But should we content ourselves with being just preachers? To be frank, I am not. I want to be a big preacher, really do want to be a big preacher; and if I do not get to be a big preacher I shall be disappointed. I do not care anything about the world calling me big, nor am I particularly interested as to whether or not the church regards me as a big preacher; but I do desire to possess those qualities of soul without which no man can hope to be truly great. Let us consider some of these qualities.



J. A. Morrison

Character

A man must be a man before he can hope to be a preacher. Back of the minister is the man himself. The preacher who loses his reputation is crippled, but he who loses his character is dead. The preacher who presumes to make for himself a place in the ministry without real character will disappoint himself and his brethren. Reputation is written by others in newspapers, in histories, and on granite monuments. It may endure for a day, or for a century, or possibly for all time.

Character is written by one's own self on the spotless pages of his own soul. It endures for all eternity. Reputation is a mantle thrown to us on a pleasant day by the hand of public opinion, and that same hand may ruthlessly snatch it from us in the midst of a blizzard and leave us to shiver alone. Character is a staff whittled stroke by stroke, by our own hands, out of the twisted timbers of adversity to support us in the storm.

If the preacher is lacking in this one essential, no other excellencies which he may possess will suffice to make him successful in the ministry. He may be brilliant. He may be richly endowed with those faculties of mind which make him outwardly attractive. In appearance he may approach the greatness of those who have adorned the pages of the history of preaching. He may possess the logical thinking faculty of an Augustine; he may be gifted with the golden oratory of a Chrysostom; he may have the personal magnetism of a Phillips Brooks; he may glitter with the rhetoric of a Talmage; but unless he possesses character his ministry is sure to end in reproach.

Conviction

The great preacher never breathed who had no conviction. If a man is going to be a preacher, he must have a belief. It is more necessary that he have a belief than that he have a long-tailed coat and a preacher's license Blessed is the man that believes something. This world likes to sit up and listen to a preacher who really and honestly believes his message. Study the preaching of Jesus and the apostles. Their preaching impresses you with its seriousness. They seem to have been struck with a mighty conviction of truth and along with that conviction of truth there came a conscious obligation to preach it.

Pity the policy preachers. They are a hypocritical tribe. Here is a man, for instance, who preaches Methodist doctrine. He says he does not particularly believe in Methodist doctrine. He is merely preaching it because the Methodists are good people and support him well. He could just as easily preach any other form of doctrine, he says. He believes everything in general and nothing in particular. He is entirely too broad. He is so broad that he is thin. He eats Methodist bread, but does not have a Methodist heart. If I were the Methodists, I would shut off the bread-supply. He is a detriment to them.

Brethren of the reformation, I claim that we do not want those preachers, if there be any, among us who do not thoroughly believe in the reformation and the principles for which it stands. A minister once remarked that if our brethren did not treat him thus and so that he could just as conscientiously unite with a denomination and preach for them. And he did. Their loss was our gain. Such an idea as his is entirely inconsistent with the nature of this movement. The perpetuity of this work depends upon the preacher who has an unshaken belief that God wants this work done and he (the preacher) is held responsible for doing his part.

Courage

Great preachers have courage. They are pronounced vertebrates. The great preacher never lived who did not have spine. Conviction without courage is torture.

Poor Peter! I see him out in the courtyard. He feels bad. He has lied and cursed already. He is burning with the shame of his weakness. As he warms himself at the enemies' fire the impudent maid of the high priest rails out at him. She accuses him of being a yoke-fellow with Jesus. She flaunts her accusation in his teeth. She scorns him with her godless gaze. Just inside the hall he knows is Jesus surrounded by his enemies. Those enemies buff him and cuff him and spit upon him. This Jesus is Peter's Savior. He is his only Savior. He knows this, for he had previously said, "To whom shall we go? thou hast the words of eternal life." This is the same Jesus who had helped Peter so many times. He had been with him in the mountain. He had saved him when sinking in the sea. He had been in his home many times, where he had healed Peter's wife's mother. Yes, this is the same Jesus. Peter still has conviction. He believes it is Jesus—he *knows* it is Jesus. But he curses and swears and declares he knows nothing of the man. What is the matter with him? He has lost his courage!

Consecration

Great preachers are consecrated men. They have dedicated themselves to a cause manyfold greater than themselves and they are much more concerned about the welfare of that cause than they are about any personal interests. A large element in the whole plan of salvation is the element of self-sacrifice. The ministry of the early church was a thoroughly consecrated ministry. They loved not their lives unto the death. They were well versed in the art of forsaking. They forsook all. Fathers and mothers and houses and lands were left behind. When the ministry became lovers of ease and wealth and influence the church became lost in the long black night of apostasy. And since the apostasy every ray of light that has been regained to the church has been regained at a great expense of self-sacrifice. There never should have been the great religious reformations that have blessed the world if some persons had not loved the cause of God more than they loved themselves. John Knox, John Huss,

Martin Luther, John Wesley, and numerous others who have been truly great men of the kingdom were men of deep consecration.

Coming down to the early preachers of the present reform, the same thing is true. They tell us of how they walked to appointments until they were foot-sore, of how they went with scanty food and clothing and slept under the trees and on church benches, etc., etc. We still need this type of consecration. There are still plenty of trees to sleep under and church benches to sleep on. By this I mean there are places to which if a preacher goes he may have to encounter such hardships for a time. Of course, I do not blame any preacher for riding in a Pullman and sleeping on a soft bed when his purse will allow it. But even at that he needs a genuine case of old-fashioned consecration on hands in case his purse goes flat. Then, purse or no purse, bed or no bed, the gospel will not go unpreached. The young preacher, if there be such, who is casting about for a soft place needs to be gently admonished that there never was any such places in the ministry, and what he needs to do is to roll up his sleeves and go into it and by hard licks earn for himself a place in the ministry. Blessed is the young preacher who has suffered, otherwise the world will never know whether he is any good or not. Hail, young preacher on your way to the ministerial heights—what is your progress? How much have you suffered for your ministry? Have you suffered reproach for it, and for it have you gone foot-sore, cold, or hungry? If not, the ascent is scarce begun.

Note: If any covetous lay-member, who refuses to do his duty in regard to ministerial support, should chance to read these lines, let him find no comfort therein. They are not meant as a balm for his sores.

Culture

Great preachers must know some things. When I use the term "culture" I do not mean it in any huge sense. I do not mean that it should savor of schools and colleges and universities and Harvards and Oxfords. When I say a preacher needs culture I simply mean that he needs brains. He may have gone to colleges and universities or he may not have gone. At any rate, he needs to know something. There is nothing to be said in justification of ignorance in the pulpit. Of all men the preacher should seek to acquaint himself with the great facts of existence. When a people spend time and money in order to hear a man preach they expect him to tell them something. This he can not do unless he knows something. "Out of the abundance of the heart the mouth speaketh."

When books are so cheap and so plentiful we are almost without excuse if we fail to grasp the many opportunities of mental betterment. Of books Channing says: "It is chiefly through books that we enjoy intercourse with superior minds, and this invaluable means of communication is in the reach of all. In the best books great men talk to us, give us their most precious thoughts and pour their souls into ours. God be thanked for good books. They are the voices of the distant and the dead, and make us the heirs of the spiritual life of past ages. Books are the true leaders. They give to all who will use them the society, the spiritual presence, of the best and the greatest of our race. No matter how poor I am, no matter though the prosperous of my own time will not enter my obscure dwellings, if the sacred writers will enter and take up their abode under my roof; if Milton will cross my threshold and sing to me of paradise, and Shakespeare will open to me the worlds of imagination and the workings of the human heart, and Franklin will enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best of society in the place where I live"

Anderson Bible Training School Opens

Monday, October 2, marked the opening of the sixth year of the Anderson Bible Training School. Monday was the day for registration, but on Tuesday of the previous week students began to arrive from all parts of the country in order to be here for the first day of school. Tuesday, October 3, at eight o'clock in the morning, students and teachers met for the first time in chapel, where the teachers were introduced to the student body.

This old Chapel-room is a place of many memories. If its walls could speak they would tell out an interesting history. Thousands of persons who may read these lines have sat in this Chapel and heard the great messages of saving grace sent forth in sermon and in song. It used to be the scene of our general ministerial meetings in the days when the ministers assembled here were so few that we could crowd in it. It used to be the scene of the regular Monday night meetings of the "Trumpet Family." Here the consecrated workers of the old Trumpet Family met and fought many a battle of faith. This writer remembers those meetings when some member of the Gospel Trumpet Company management would tell to the workers of some special crisis, financial or otherwise, through which the work was passing; then in united prayer the workers would call upon God in behalf of the pending need. It was in this Chapel that for years the local congregation here in Anderson met for their regular services before it was large enough or sufficiently able to provide regular church-buildings. In this chapel missionaries now laboring in fields afar have bid farewell to pastor, fellow workers, classmates, and teachers, and when they read these lines doubtless memory will carry them back to this old Chapel and they will breathe a prayer that God will bless us this year as he blessed them in other years.

But no scene could be more inspiring than that first chapel service on Tuesday morning. As I sat and looked over that group of 150 young men and women I was impressed with the thought that God is gathering his hosts to battle. They come from thirty States of the Union and from Canada. They are actuated by the highest of motives. Many of them are persons of more than ordinary talent—talent for which the world offers a high bid. Some of them, no doubt, could soon equip themselves to occupy some lucrative and honorable position in the world. They have turned deaf ears to the call of the world; they have closed their eyes to the glitter and glare of worldly attractions; they have turned aside from the broad thoroughfare, trod by the feet of the multitude, and have chosen the humble way of the cross. These young men and women and their like are the hope of Zion. They are to fight the battles of the Lord in the days yet undawned. Just yesterday there came to me the sad intelligence that our dear Brother Khan of India had answered the summons to cross the tide. So it goes. The years flit by like shadows and one by one our old and faithful brethren will bid us good-by and go home. They go, but the conflict remains. The battles of the Lord are perpetual. Some one must take up the fight where these old brethren have left off. To help prepare these young people for this work is the holy mission of the Anderson Bible Training School. For this purpose was it born and to this cause is it dedicated. There are schools galore on this continent. Turn to an educational directory and you will find listed schools of every conceivable type. They have their extending campuses, they have their noble

(Continued on page 29)



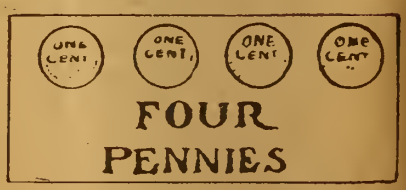
A Preacher of Righteousness

THE GOSPEL TRUMPET stands definitely for righteousness. No religious magazine in the world holds a higher standard than it does, and none can hold any higher standard. For each individual it holds up a perfect cleansing of the heart from all sin and a life of peace and victory over self, the world, and the devil. For the church it holds up a pure, united, sanctified, Spirit-filled, zealous, humble brotherhood, with a united, humble ministry that are dedicated to the preaching of the whole truth.

It stands for these things strongly because it knows these things are possible, that they are God's will. It stands for the highest state of divine grace, entire sanctification, unmixed with fanaticism or asceticism. It stands for a holy, sanctified, pure, unhired ministry who believe first of all in righteousness.

THINK WHAT IT MEANS in the home to have a journal enter it that lifts up the highest standards of spiritual excellence, that points one upward higher and higher toward better things every day in the year! Consider the value of a paper whose voice speaks always in favor of holy living, that always speaks for peace and contentment, that exalts faith in God and encourages every good affection and every good work!

Do we think lightly of these things? Do we not know that our happiness depends, not on temporal prosperity, but on inner grace? This being true, what value can we place on a magazine that brings to us, to our boys and girls, that which will build up and nourish the spiritual man of the heart?



FOUR CENTS A WEEK

The cost of the Gospel Trumpet has come within the reach of all the people. Four cents a week is within the reach of nearly anybody, no matter how few may be his material possessions. The usual person spends much more money than this for things that are practically of little value: a cone of ice-cream, a sack of candy, a package of chewing-gum, a daily newspaper, especially if bought on the train, are things we pay out our money for without thinking about it.

COSTS LESS THAN EVER BEFORE

CHAS. E. BROWN

According to the custom of preachers generally, before entering the body of my discourse I crave permission to insert a brief personal word. During the summer and fall I have greatly neglected my private correspondence, and have been able to do but little of my work as contributor to the Trumpet. Doubtless an explanation is in order.

On the 17th of last July my only son, a boy of thirteen, was struck by an automobile here in the

city, and so seriously injured that he has not yet recovered. Certain complications in his condition sometimes gave me grave concern as to his life. Only those who have been through similar experiences can understand the strain and trial through which I passed as I walked the floor at night and cried and prayed to God in behalf of my boy.

At the same time I had so much trouble with my eyes that I was threatened with serious impairment if not loss of my eyesight.

During the most of this time I was preaching every night in our tent-meeting. This summer I have passed through the greatest trial and strain of my life; but, thank God, I have found that his grace is sufficient.

If you will pardon this personal reference, let us now pass to the cause which is of greater concern than anything else in this world—the advancement of the eternal kingdom of Christ. I take the liberty to exhort you brethren: Let us take hold and make this subscription campaign a success.

First, about the price: in our Board meetings we have worked hard on this proposition of the price of the Trumpet. We should be glad to send it out for a dollar a year if we could; but we already have the price below what it costs to publish the paper, and unless we build up the subscription list we can not continue to publish it at the present price.

Really one gets more reading-matter proportionally for his dollar now than ever before. Most of us have seen tables of the comparative buying-power of the dollar; and we also know by experience that it takes more than two dollars to buy what one dollar used to buy. Looked at in this way, even if the Trumpet were no larger, it is as cheap accordingly now as it used to be at $1 a year. But when the greatly increased size is considered, it is actually comparatively lower in price than ever before, in my memory at least.

If you have the same zeal you can get subscriptions for the Trumpet at $2 now as easily as your grandfather could at $1 forty years ago. I was not on the ground then, but they do tell me that a dollar was very highly respected in those days, and somewhat exclusive and hard to associate with.

But, brethren, most important of all is the message. The Trumpet has a message for these dark days of apostasy. The apostasy which the first editor of the Trumpet saw because of his spiritual, yea, prophetic insight has now become the most gigantic tempest of history, and threatens the collapse of our modern civilization. Very many publicists both secular and religious now see the danger, but the Gospel Trumpet, now as forty years ago, not only sees the danger, but sees the remedy, and stedfastly points the way out; and—mark my words—it points the way which future church history will take. In these stirring days we ought to spread its message around far and wide.

The ancient church fought with pen as well as voice; even holy apostles set pen to paper, and all the early morning age of church history is luminous with the names of such writers as Justin Martyr, Polycarp, Irenæus, and so forth.

With the printing-press our opportunity and responsibility are multiplied for sending out holy literature to combat the increasing paganism of the age in which we live.

When we get a subscriber for the Trumpet we are doing him good. He may get saved or obtain more light. We are doing the church good; for we are helping to increase its fellowship. We are doing ourselves good; for we are working for the Lord. And we are advancing the eternal kingdom of God by spreading the pure gospel message in these last days of spiritual ignorance and sin.

Let us see if we can not display as much interest in the spread of the gospel as the past generation did years ago. Let no saint say he can not afford it as long as he is able to buy newspapers, magazines, books, chewing-gum, soft drinks, gasoline, lubricating oil (especially when used for pleasure-driving), and such like things. May the vows of our consecration come up before us and may we get down to business before God. And may we actually get under the burden and pray and work for the spread of the gospel truth as did the old saints of a past generation. Let us get the Trumpet in the home before the children and pray God it may help in leading them to Christ. A Trumpet in every home—let's pray; and *let's go.*

Anderson Bible Training School Opens

(Continued from page 27)

architecture, they have their scholarly professors and thousands of students; they have their comprehensive curriculums. The Lord may be pleased with some of these schools and highly displeased with others. Be that as it may, he wanted another school, and this School came into existence. And it has standing-room because it stands on a platform that few others care to share with it just now. It stands dedicated to the proposition that there is such a thing as the church of God outside of denominationalism, and that it is not only good and pleasant for, but incumbent upon, brethren to dwell together in unity.

And not only does the School stand for such high principles, but it holds as its constituency a people who believe in the same principles. This fact, coupled with our belief that God is with us, gives us boundless faith in the perpetuity of the School.

Just now at this opening-time of school we appeal to the saints for two things. First, we want their prayers; and second, we ask for their financial support. So during the school-year when appeals come to you from time to time in behalf of the School, go to God in prayer and say, "Lord, what wilt thou have me to do?"

Attached hereto is a list of the names of the students. Look them over. You will find some one whom you know.

—J. A. Morrison.

Wm. R. Abell, Maryland.
Donald E. Achor, Indiana.
J. N. Adair, Texas.
Mrs. J. N. Adair, Texas.
J. B. Allen, Tennessee.
Mrs. Celia Anderson, Nebraska.
Jos. A. Anderson, Pennsylvania.
Ruth Anderson, Michigan.
John Apostal, Greece.
Verna Balmer, Michigan.

Wm. Barreither, Washington.
Edgar W. Barnett, New York.
Hazel Bartley, Indiana.
John W. Batdorf, Ohio.
Golden Beaman, Indiana.
Luke Bennett, Missouri.
Paul Bentley, Pennsylvania.
Alice Blevins, Kansas.
Ernest Bleiler, Indiana.
Albert Boelke, New York.
Julius Boetcher, Michigan.
Mrs. Julius Boetcher, Michigan.
Mrs. Isaiah Bowser, Indiana.
A. C. Bradshaw, Oklahoma.
Mrs. R. Bredelius, Florida.
Katherine Broeske, Virginia.
Arthur J. Bunte, Illinois.
Bernice Byrum, Indiana.
Myrl Byrum, Indiana.
John Chappel, Kentucky.
Amy Churchill, New York.
Robert Glaser, Indiana.
Annabel Cogswell, Maine.
Clara Combs, Canada.
Vera Corlew, California.
Eunice Cortner, Indiana.
Myrl V. Cross, Michigan.
Geo. Dallas, California.
Haig Darpinian, California.
Frank Dietrich, Wisconsin.
Ada Dippel, Indiana.
Edna Earnest, Illinois.
Geo. Edes, Minnesota.
Gwendolyn Egert, Michigan.
Amy Ekstrom, Rhode Island.
Ruth Erkert, Illinois.
George Ferree, Ohio.
Dora Gerig, Indiana.
Chas. Gerke, California.
Barbara Glatzell, Maryland.
Ruth Goodale, Florida.
Orlen Gritzmacher, Wisconsin.
W. S. Halderman, Indiana.
Mrs. W. S. Halderman, Indiana.
Paul J. Harris, California.
Clarence Hatch, Nebraska.
Laban Hauck, Ohio.
Nellie Hawkins, Indiana.
Sheldon Helms, Indiana.
Mrs. Sheldon Helms, Indiana.
Emil Hollander, New York.
Orville Horne, Mississippi.
Idah Howe, Kansas.
Geo. E. Huff, Pennsylvania.
Elizabeth Jackson, Alabama.
Wm. Jamerson, Indiana.
Elsie Jenson, Wisconsin.
Myron Jeune, New York.
Edith Johnson, Indiana.
Carl Kardatzke, Ohio.
Mrs. Jennie Kaylor, Indiana.
Viola Kemp, Missouri.
Amanda Kinas, Wisconsin.
Bertha Latting, Indiana.
Esther Laucamp, Indiana.
Ruth Laucamp, Indiana.
Bessie Linaman, Ohio.
Stella M. Lisech, Oklahoma.
Hazel Loraine, Indiana.
Daisy V. Maiden, China.
Pearl McKinney, Indiana.
Ruth McMullen, New York.
Maude Messick, Colorado.
Eva Miller, Indiana.
Loyd Miller, Canada.
Alice Moerke, Wisconsin.
Clara Moore, Indiana.
Martha Moore, Indiana.
Grace Morrison, Missouri.
Anna Nachtigall, South Dakota.
Alex Najarian, California.
Rena O'Daniels, Indiana.
Mrs. Nellie Olson, British West Indies.
Higouhi Ouzounian, Indiana.
Robert Paris, Canada.
Helen Percy, Missouri.
E. I. Phillips, Nebraska.
Mrs. E. I. Phillips, Nebraska.
Mrs. Susan Pollock, Indiana.
Thos. Ramsey, Ohio.
Wm. Ramey, Ohio.
Daniel Ratzlaff, South Dakota.
Mary Renbeck, Minnesota.
Warren C. Roark, Ohio.
Amy Roberts, Colorado.
Hattie Roberts, Georgia.
Wendell Rubright, Pennsylvania.
Thomas Russell, Michigan.
Lura Schield, Minnesota.
Vern Schield, Minnesota.
Elsie Schiffner, New York.
Elnora Schlabach, Indiana.
Carrie Seeley, Ohio.
Herma Seeley, Ohio.
May Shelhammer, Indiana.
Emerson L. Shepherd, Indiana.
Rolla D. Shultz, Ohio.
B. M. Sleppy, Pennsylvania.
Mrs. B. M. Sleppy, Pennsylvania.
Lawrence Smith, Indiana.
Steele C. Smith, Pennsylvania.
Reinhold Steinke, Canada.
Mary Stolsig, South Dakota.
Mrs. Jas. R. Tallen, Indiana.
Cynthia Taylor, Indiana.
John Tedder, North Carolina.
Steve Thompson, Michigan.
Hans Thorsen, Nebraska.
Ruth Tomlinson, Indiana.
Wesley Treffry, Canada.
Mrs. Wesley Treffry, Canada.
Lydia Troeger, Iowa.
Lottie Trogler, Colorado.
Edna Unger, Canada.
E. C. Venz, Kentucky.
Chas. Waldfogel, Ohio.
Elizabeth Wallace, New York.
Ethan H. Waller, New York.
Belle M. Watson, China.
Elsie Whetzel, Indiana.
Alvina Wieszorek, South Dakota.
Joe Wiley, Indiana.
Mrs. Anna Wolf, Ohio.
Walker Wright, Canada.
Ruth Young, Pennsylvania.
Geraldine Zehendner, Indiana.

Meeting Notices

ARKANSAS

Little Rock, Ark.—State assembly, December 11-15. Meeting-place on corner 15th and Jones Streets, No. 1504. For further information write L. C. Cash, 1504 Jones St., Little Rock, Ark. Elmer Hurst.

ILLINOIS

Bloomington, Ill.—Revival, October 12—December 3. R. Caudill, evangelist. All-day meeting and dedicatory service on Thanksgiving Day.
C. H. Featherston.

OHIO

Defiance, Ohio.—Bro. F. G. Smith will be at Defiance October 29—November 5, giving lectures on Revelation each evening at 7:30 P. M. The neighboring saints should try to attend these meetings. All are invited. For further information write O. G. McClure, 625 Summit St., Defiance, Ohio.
O. G. McClure.

PENNSYLVANIA

Punxsutawney, Pa.—Revival, October 15, to continue about three weeks. G. E. Sample, evangelist. Bring Songs of Grace and Glory. C. H. Wilson.

WASHINGTON

Clarkston, Wash.—Revival, beginning November 5, to continue throughout the month. The date of the winter assembly will be November 21-30. S. H. Eddings, Evangelist.

FROM THE FIELD

ALABAMA

Nauvoo, Ala., September 26.—I have just closed a very successful meeting at home, six miles north of Eldridge, Ala. Twenty-six claimed pardon. Several were sanctified and fourteen followed the Lord in baptism. The saints were greatly encouraged and many friends were won to the truth. Four of the twenty-six came out of sectarianism.

We started a Sunday-school here one year ago. There were three saved in the congregation then. Now there are about thirty-five and about ninety on the Sunday-school roll. The work here looks promising for the future. Pray earnestly that God will use me to his glory. Yours in the service of the Master,
O. I. Plunkett.

CALIFORNIA

Tulare, Cal., October 13.—We are praising the Lord today for the blessing of full salvation and the blessed privilege we have of laboring for the salvation of lost souls. The Lord has been good to us and spared our lives in answer to prayer and blessed the work he has intrusted in our care.

The church at this place has been steadily marching on. Our young people's meetings are growing in interest and attendance until we are in great need of more room; also we need more Sunday-school room. The missionary interest is growing also. We have adopted a motto—"A Dollar a Month"—by which each person is expected to give a dollar each month. Our offerings have grown from ten dollars to thirty-five dollars a month for foreign missions, and we hope to reach fifty dollars soon.

In the month of September in company with Sisters Lord and Corlew we held a four weeks' tent-meeting in Lindsay, fifteen miles from Tulare. Only one sister lived there who was out in the light, and we met strong opposition from spiritual wickedness in high places, but the pure doctrines of the church were set forth with Scriptural proof and the result is that there is a nice little church at Lindsay now who are clear in doctrine and practise.

Sister Lord was used in singing special songs, and Sister Corlew in leading the singing. However, she had to leave for the A. B. T. S. and Sister Lavell came and rendered valuable help in leading the singing and helping Sister Lord in visiting. They have rented a place for services, which is well lighted and seated, and have a good Sunday-school started.

Brother Beam, from Tulare, will assist Sister Lavell in caring for the work, which we are sure will grow.

I am convinced that the Lord has called for extension work, and if the finances can be procured many congregations can be raised up. Our assembly meeting for the Valley will be held in Fresno in November. Let each bring or send a thanksgiving offering for the church extension work in new fields.

I am informed that the Missionary Budget is falling short. Brethren, we are not doing our duty as ministers of the New Testament if we fail to get our congregations interested in giving to missionary work. It will not detract from your support, it will add to it. Give it a trial; and remember, if you give, it shall be given to you. My heart is in the work of the Lord and I mean to do my part at all times. Yours in Christ,

Harry and Sadie Tyler.

INDIANA

Elkhart, Ind., October 10.—After a week of prayer we began a revival September 17, which continued for three weeks, closing Sunday evening, October 8, with a sermon on the second coming of Jesus. These meetings were under the auspices of the young people in the congregation and resulted in seventeen consecrations, fourteen for pardon and three for entire sanctification. (Pastors, get your young people to work; give them a chance to do something and you may be surprized at what they will do.) Brother Ernest Bleiler, of the A. B. T. S., and his sister, Edith Bleiler, assisted us the first two weeks. Brethren, I mean to stay in the battle against the devil, sin, and popular religions, contending for the faith once delivered to the saints until Jesus calls for me. I am at present visiting my parents at Lansing, Mich., but will return to my field of labor the last of the week. Yours in Jesus, H. A. Gerginsky.

917 W. Franklin.

MICHIGAN

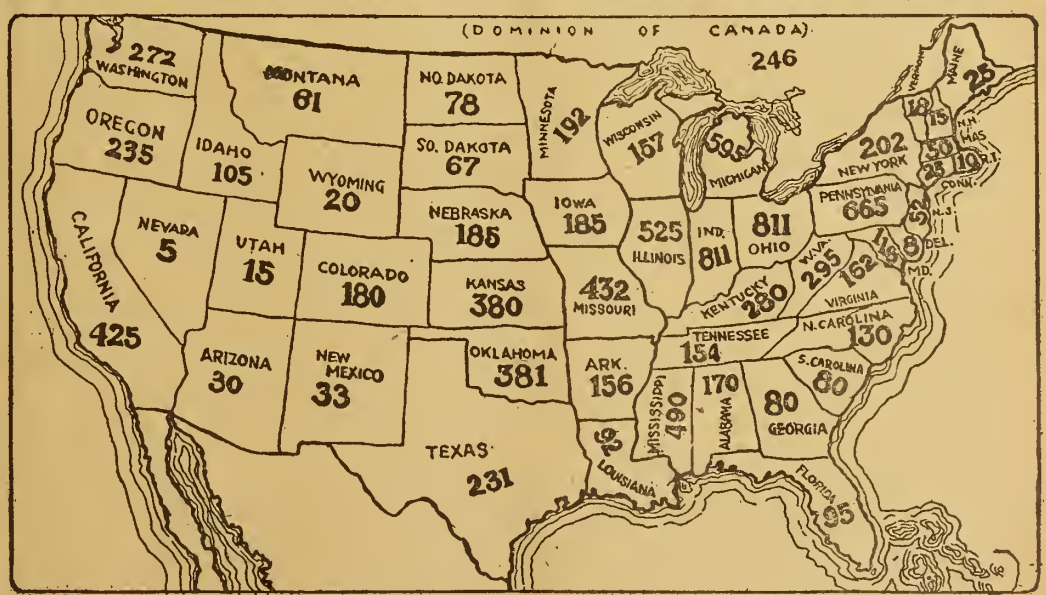
Detroit, Mich., October 9.—Our tent-meeting at Ferndale lasted three and one half weeks; it closed September 24. The meetings were precious, though the attendance was small at first. A twelve-day fair and rainy and chilly weather were quite a hindrance, but the interest and attendance increased. Several were saved, sanctified, or healed. A young brother who had been a Catholic was healed of stomach trouble (he was previously saved and sanctified). While prayer was being offered, he sprang up, leaping, and shouting, kissed his Bible, and said, he was healed. He afterward said he felt the power of God go into his mouth, down his throat, and into his stomach. The sister who came in the wheel-chair, whom I mentioned in the Trumpet of September 28, does her own work and is so happy. Twelve doctors had said her case was hopeless and she would lose the use of both limbs. A Free Methodist sister saw the light on the Bible church, the body of Christ, and the Lord gave her a vision of it. When she testified to it she said she never could be a Methodist after God showed her what he did. We were glad of the coming of Brother Kilpatrick, of Payne, Ohio, the last week. The Lord anointed for preaching and there were a number of consecrations. The meetings closed with victory for God and bright hopes for the future.

A Sunday-school was started in a schoolhouse yesterday, October 8, with five classes, forty-five enrolled, and a collection of over five dollars. We are having good prayer-meetings, with about twenty in attendance. Sixty dollars have been given and another donation has been promised toward purchasing two lots for a temporary chapel. Some of the young converts are expecting to see it accomplished very soon and one family promised fifty dollars. A brother minister said he could see by faith a great work for God there. Praise the Lord!

Last Sunday, October 1, we assembled at the hall on 3811 East Davison, for an all-day meeting and for observing the ordinances of the Lord's house, which were very sacred and impressive. The baptismal service was in the park, which gave opportunity for a little sermon to a large audience. Six were buried with Jesus by baptism, into his death. The scene of a double baptism, of husband and wife, was impressive and caused many wet eyes. Thirty-five took part in washing the disciples' feet, and in partaking of the Lord's Supper. As we slowly and softly sang "The Crucifixion Scene" it seemed like being in the presence of our dear suffering Savior. A brother said it was the happiest day of his life; he never before felt the presence of God so near. The after services were inspiring. There

The Subscription Campaign by States

The figures on the map indicate the new subscriptions needed from each State to make the Campaign a success. This shows the new subscriptions received from each State to date:



Alabama	40	Iowa	31	Nevada	2	South Dakota	22
Arizona	8	Kansas	52	New Hampshire	4	Tennessee	33
Arkansas	62	Kentucky	65	New Jersey	11	Texas	46
Canada	39	Louisiana	20	New Mexico	17	Utah	2
California	57	Maine	26	New York	53	Vermont	6
Colorado	33	Maryland	70	North Carolina	30	Virginia	46
Connecticut	6	Massachusetts	20	North Dakota	17	Washington	33
Delaware	6	Michigan	102	Ohio	254	West Virginia	97
Florida	10	Minnesota	41	Oklahoma	111	Wisconsin	53
Georgia	27	Mississippi	34	Oregon	21	Wyoming	2
Idaho	12	Missouri	82	Pennsylvania	112		
Illinois	184	Montana	5	Rhode Island	3		
Indiana	785	Nebraska	35	South Carolina	11		

was a sermon by Brother P'Simer and a testimony-meeting.

At prayer-meeting Friday evening two were saved. One was a brother to the one who was healed Sunday evening. He said he would be glad to donate one of his lots for a chapel. Praise the Lord! We expect revival work to go on the year round. A sister on West Davison has Sunday-school in her home. On Rally Day she had 100 in attendance and a $27 collection. Another sister is working faithfully in her neighborhood, distributing back numbers of Trumpets and Sunday-school papers, and lending her library books (as others of us are doing also); and she thinks of soon starting a Sunday-school there. The Sunday-school and services here are increasing in interest and attendance, for which we praise God, and the sweet spirit of unity prevails in the congregations. We expect soon again to observe baptismal services, as some were sick and unable to come. We have distributed subscription blanks for subscriptions to the Trumpet. Yours in His service,

A. LeRoy Sheldon and colaborers.
3311 E. Davison St.

MISSOURI

Mountain Grove, Mo., October 12.—After I attended the Anderson camp-meeting, I came back through Kentucky and stopped at Paducah, where I met some very dear saints, and in the country I preached a few sermons. The people seemed to be very much encouraged. I met Bro. Boon Jeffrey, whom I had learned to love, with many others. Then I went to Oxford, where I met Bros. F. J. Light and H. W. Ross. This was a new field. The people appreciated the truth. I went from there to Wiseman, Ark. Had a good meeting there in company with Brother Ross. Some accepted the truth. From there I went to the Mountain Grove camp-meeting, which was the best camp-meeting we have had there.

From there I went back to Arkansas. I met Bro. A. Q. Bridwell. I think there was much good accomplished. I am now in meeting at Sackville, Mo., in Green County, near Springfield. This is a new place. Much interest is shown by the large crowds. Pray for us. Sister L. L. Kachel and Bro. O. V. Wright are with me. They are two worthy ministers.

James E. Ivy.
319 South Street.

Rolla, Mo., October 5.—The few saints at Rolla have struggled against odds for years. The work did not grow, as it was done in a corner. Last spring we determined to put forth a greater effort to bring the whole truth to our city. Accordingly, we gave up our hall through the summer months and sacrificed in every way possible in order to finance a tent-meeting.

We were very fortunate in securing Sister S. Anna Kachel, of Springfield, Mo., and Bro. E. A. Odell, of Flat, Mo., to hold our meeting, from September 14 to October 1. The home ministers, Bros. J. C. Woods, and A. L. Giesler, helped by way of personal work. Visiting ministers were Bros. W. H. Oldham, H. W. Reynolds, J. R. Stephenson, and Frank Schneider.

The old-time gospel was preached under such anointing that the people sat as if spellbound, and with such clearness and simplicity that they acknowledged it to be the truth. A reward was offered for the supposed Scripture, "He that saith he liveth and sinneth not is a liar and the truth is not in him." A few searched diligently for it, but, needless to say, the reward was not claimed.

The tent seated about five hundred. Some stood on the outside and others sat in automobiles. They came early and eagerly drank in the word. Several attended who had not been known to enter a place of worship for years. Not once was it necessary to ask for quietness. Unfortunately a tier of seats holding about fifty persons fell one night, but they so quickly and quietly adjusted themselves that they lost only a few words of the sermon, and many under the tent knew nothing of the accident. We can not report a large number of converts, but the truth was presented to, and made friends of, many people, and we believe this meeting to be the beginning of a new epoch for the church here.

Twenty came to the altar for justification, four for sanctification, and six for bodily healing. Others are counting the cost. Twelve followed the Lord in the sacred rite of baptism, and others will follow later.

Brother Odell was unanimously chosen as pastor, to come once a month. We believe he will do a good work, as his life and words inspire all to a better life. For some time we have been praying for a place of worship of our own, but at present our prayers are mixed with more faith, and we are expecting great things of the Lord. If the old Rolla saints, the new converts, and those who have lately moved in will all pray and work together with the pastor and with God, Rolla will soon be on the map, spiritually speaking. Saints everywhere, we earnestly covet your prayers for the upbuilding of God's kingdom in Rolla. Your sister in Christ,

103 Third Street. Carrie I. Huffman.

TENNESSEE

Sneedville, Tenn.—I have been holding tent-meetings this summer. I held the first at my home, near Duffield, Va., with success. A number got saved and five were baptized. The next meeting was at Chinchport, Va. One was saved and baptized. In a meeting at Glanita, Va., there were two professions. That was a new place, but a number of friends were won to the truth. Later I held a tent-meeting near Sneedville, Tenn. This is a place where a brother preached the truth some years in the past, but the work had gone downhill for the lack of preaching, yet there are many friends to the truth here. My time is given to gospel work. Your brother in the one body, J. P. Lockhart.

WASHINGTON

Bellingham, Wash., October 10.—We are still saved and are on fire for God. We find so much to do that we hardly know how to do it all, but God has been very good to us and we are constrained to do all we possibly can for him. It has been over a year since we have been giving all our time to the ministry. At first we went to Chanute, Kans., and worked eight months with my wife's father, who is an able minister and is doing a good work in Chanute. While we were there we held a number of revivals, which gave us plenty of work to keep us all busy.

I think these eight months were next in importance to that much time spent in the A. B. T. S. We learned many precious lessons while there that have been a great help to us since. It seems to me that there is no better way for a young minister to get started, even though he has been through a training-school, than to get with some good, steady minister for a while. Many lawyers and doctors and other professional men do this, and if it is good for them why not for us? I have found it to be a help to me at least.

The work at Chanute has increased wonderfully in the past year. It hardly seems possible for so much advancement in such a short time. God has just been having his own way.

In answer to a call through the Gospel Trumpet the Lord led us out to Bellingham, Wash. We arrived here on May 26 and in these past four months and a half we have been working hard for lost souls. The work does not seem to go as fast here as we should like to see it, yet it is going. Since being here we have seen eight of our young people saved. We are expecting more souls to be saved in the future. We also have charge of another small congregation at Bell Creek, about twenty miles from here. I preach there every two weeks. We have a thrifty Sunday-school at both places.

We also had a Gospel Trumpet subscription campaign in connection with a vocal-music class, in which we obtained a number of subscriptions for the Trumpet outside of the church itself. Both the campaign and the singing-class proved successful. Pray for us that we keep faithful and let the Lord have his way in our lives. W. B. and Eunice L. Crowell.

He who sides with God is always in the majority. —*Frank E. Wallace.*

Liberality in giving makes the soul flourishing. —*F. E. W.*

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EDITORIAL



More About Ministerial Support

Recently we published some editorials concerning evangelism and the support of evangelists. If we are to judge by the talking and writing that followed, these editorials must have provoked a little thinking on the subject; if so, we feel gratified, because that is the purpose for which they were written. In our opinion, the church needs to be more thoroughly aroused on this subject because of its vital importance to the future of the work.

Some persons seem to have been quite surprized to learn that in some places pastors are being so well supported. We fail to see why any one should be dangerously shocked because pastors are receiving as large an income as the carpenters, bricklayers, and other mechanics in their congregations. It seems to us that congregations ought to be ashamed when they expect their pastors to get along on less than the general wage standard of the members themselves. We are glad that numerous congregations have decided to be "a pattern of good works," and we trust that all the others will soon fall into line, following such good examples, every one doing what they can according to the measure of their financial ability. Jesus himself, speaking of his ministers, said, "The laborer is worthy of his hire." Then let us see that he gets it.

What is a Hireling?

One objector said, "I did not know that the church of God believes in having a hireling ministry." Neither do we know that, for it is not true. The church of God does not believe in a hireling ministry, but it is coming to believe more and more in *a supported ministry.*

But who is that hireling that always comes in for such a measure of reproach? How can we know him when we meet him? Jesus describes him thus: (1) He is *"not the shepherd,"* but only a cheap substitute "whose own the sheep are not." (2) He "careth not for the sheep." And (3) when he "seeth the wolf coming" he "leaveth the sheep and fleeth." When we write and preach about support of the ministry we refer, not to irresponsible hirelings, but to the genuine shepherds. The true shepherds are judged to be 'worthy of their hire'—else they would not get it. And we wish to make the point that a great many of them are worth a great deal more than they are getting. But according to Jesus the way to determine who is the true shepherd is not by the sum of money he receives for his services, but by the love and care he has for the sheep, and *by the way he handles the wolves.*

"Who feedeth a flock, and eateth not of the milk of the flock?" (1 Cor. 9:7).

Church-Robbers

"I robbed other churches, taking wages of them, to do you service" (2 Cor. 11:8). It took money to keep the apostle Paul going, and Paul was an unmarried man, without a family to support. It also requires money today to enable men to preach the gospel, but few ministers are in a position now where they can "rob" one church for the benefit of another one. It seems to us that the church-robbers today are those members of congregations who have the means to support worthy ministers and then will not do so. Such persons rob themselves of many spiritual blessings; they rob the church of the prosperity and advancement that would come to it if they would but do their duty; and they rob many precious souls of the gift of eternal life which would become theirs under the ministration of the liberated preacher of the gospel.

In a recent issue of the Gospel Trumpet an extended account was given of the prosperity of the church in South Anderson: how it has recently gone on increasing in spiritual power and in numbers until the church-building itself is much too small. What is the secret of that success?—a good, spiritual pastor with his wife and other workers? Yes; but that is only part of the story. It is because of *a pastor cut loose from temporal affairs,* so that he can devote all his time to the advancement of the work. Thus the money put into that work in pastoral support has been the direct means of the salvation of many souls.

Oh, when will the saints everywhere awaken to see the blighting results of living for self? When will the consecration of earthly possessions to God's service for the salvation of men become a reality, instead of mere theory?

—F. G. S.

Order is the sanity of the mind, the health of the body, the peace of the city, the security of the state. As the beams to a house, so is order to all things.

—*Southey.*

OBSERVATIONS OF OUR TIMES

An Oriental View of Lynching

A Calcutta (India) newspaper of recent date carries a column on the subject Lynching Negroes in America. It faithfully portrays the lynching of several colored people, and it is indeed deplorable that our troubles and crimes should be blazed abroad in the newspapers of foreign lands. In fact, this paper states that nowhere on earth are people lynched as they are in the United States.

The article in question does not speak very complimentary of the United States, especially in regard to its treatment of negroes. It closes with these words: "The negro in the Southern States of America is hardly as well treated as a horse or a cow."

While there are more negroes lynched in the South than in the North it may not be that there is more according to population. Anyway the colored man has suffered in the Northern as well as in the Southern States.

But while lynching is deplorable and wrong it remains a fact that many white men, as well as negroes are lynched. Mob violence does not apply to any one race exclusively.

Sober, industrious negroes are rarely molested and perhaps none would be were it not for the criminal part of the colored population. Here the innocent sometimes have to suffer for and with the guilty, just as innocent white people suffer for the guilty sometimes. And in most places the better class of white people strive to help along the colored people. Conditions perhaps can not be said to be ideal for the colored man, but he is going forward faster in the United States than in any other place in the world nevertheless. Nowhere else do the opportunities for rapid advancement present themselves as in the United States, and these opportunities are increasing every year. So while there are some things yet to be desired, still there are many things to praise.

Greek and Angelican Kiss Each Other

The Holy Synod of the Orthodox Church (Greek), in Constantinople, recently acknowledged the validity of the Anglican episcopate and priesthood. Commenting on this, as given by the Literary Digest, the Living Church (Episcopalian) says:

"After centuries of questioning, the validity of the Anglican episcopate and priesthood is established by the Patriarchal See of the most ancient branch of the historic Catholic Church. The schism of a thousand years standing bids fair to be healed in our day, and the healing process is all but complete."

As the matter stands now the decision of the Greek Orthodox Church leaves it in opposition to the Roman Catholic position. All along Rome has protested that the English Church is a schism, pure and simple, from the Roman Church and as such her episcopacy and priesthood are unauthorized and invalidated. Now since the Greek Church has accepted the English position it weakens Rome's position on this question.

But, speaking as an onlooker just at present, we should consider this indorsement of English orders as worth very little, considering its source. Not very much is to be gained, in our estimation, by such an indorsement.

On the other hand, speaking as a theologian would speak, we must say the whole controversy is apart from Bible doctrine or the system of church government as set forth in the New Testament.

The New Testament allows for no priesthood. A priesthood assumes that some are specially set apart above and beyond the others with specific powers and authority over the rest. The New Testament erects no such office. Very little is said about the "authority" of an elder or bishop but much of the "work of the ministry." "If any man desires the office of a bishop, he desireth a good work." Leadership in the New Testament church is not a matter of authority or position, but of moral and spiritual influence. It rests wholly on a matter of fact and not on official position. Hence both Anglican and Greek are wrong in this matter of orders, priesthood, and episcopacy. All these offices grew out of the great apostasy and had no being in early Christianity. We repudiate the whole scheme of man-made church government.

Why Turks Massacre Christians

For the past six or eight years the newspapers have contained from time to time harrowing accounts of wholesale deportations, massacres, and pillages by the Turks. Many of us have wondered and inquired why this kind of thing went on. In a general way we knew that the Turks were Moslems and that the Greeks and Armenians that the Turks were massacring were Christians, but why the Turks should want to massacre the Christians was not easy to understand.

Mr. Talcott Williams, who was born and brought up in Asia Minor, gives in his book, Turkey—a World Problem of Today (published by Doubleday, Page, & Co.), as quoted by the Literary Digest, the reasons why the Turk kills the Christians.

He thinks that one reason is because the Turk is being gradually pushed into a corner. In the seventeenth century the Ottoman Empire was a mighty government, says Mr. Williams, holding three fourths of the coast-line of the Mediterranean and ruling over two million square miles of territory. "Successive defeat and impending doom have brought increasing bitterness."

Again, he says that races in the Near East keep so strongly to their own peculiar traditions and speech. It is, he says, as if every nationality that ever set conquering foot on English soil had continued to live separate and apart from all the rest. That is the way it is in Asia Minor.

The Turk's hatred of the Armenian is not wholly on account of the Armenian's religion. It is partly because the Armenians, cut off from civil rights and political positions, betook themselves to commerce, trade, transportation, banking, etc. In time this made them more wealthy and better off than the Turks were. So the Turk, poor and hardly able to keep soul and body together, saw his enemies, his inferiors before the law,

thrive and grow prosperous. Envy and jealousy led him to want to kill the Armenians because of this. Besides this, the past has proved that whichever people got the upper hand proceeded to persecute the other. So Greek has killed Moslem. Armenian, Greek, and Turk all have massacred, but the worst of all is the Turk.

The "Flock" or "Fold" of John 10:16

A brother who has read the Trumpet and who likes the articles writes,

"But your policy that you are the only one of all that is right I think is a liberty taken that is not granted of God and I enclose some clippings bearing on this high claim"; and he sent some articles from the Oklahoma Methodist on the subject of unity.

First, let us say that the Trumpet does not teach that "we" in any narrow sense are the only people of God. This position has never been taken and never will be. It does hold, however, that the church of God is one over all the world and consists of God's children wherever they are. It also teaches that the division into sects is dishonoring to Christ, unnecessary, provocative of evil, wasteful, selfish, and displeasing to God, and that now is the time, foretold in the Revelation, that God's people should come out of all divisions and abide in the one holy church of Jesus Christ, as Christ prayed in John 17.

We quote from the Oklahoma Methodist where the writer is objecting to the position of the Roman Catholic Church that "Out of the Roman Catholic Church there is no salvation," as follows:

> This error has been intensified by a mistranslation of John 10:16 by the Vulgate, which blunder the King James Version and the Baptists also blindly follow, "And there shall be one fold, and one shepherd," which should have been rendered, "And there shall be one flock, and one shepherd." This makes clear the Methodist position. There may be many "folds," or church organizations, but there can be but one "flock." No matter what "fold" a person may be in, he still belongs to the flock of Christ, if he is a Christian. The test of membership in the flock of Christ is found at Rom. 8:1, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."
>
> Were I required to give a definition, I would say: "All who are vitally connected with Jesus Christ constitute the church, or "flock," of Christ, and are so regardless of creeds and dogmas and the imposition of human hands. That puts the soul who knows Christ into the church of the First-born; makes the family of God all one, with Christ as head over all.

Now the fundamental error of this position is this, that it makes allowance for any and all kinds of "folds" or divisions of the "flock" or church of God. And this is exactly what is the matter with Christianity today. It is divided and we might as well concede it, because it is a fact.

As to the essential difference between the two renderings of this text in John 10:16, we think there is little. Jesus said, "I have also other sheep—which do not belong to this fold. Those also I must bring, and they will listen to my voice; and they shall become one flock under one Shepherd" (N. T. in Modern Speech).

The whole idea is that instead of two flocks or folds, Jews and Gentiles, there was going to be one flock and one fold and one Shepherd. The idea expressed in the article quoted is that there can be as many "folds" as people want. This is the fundamental doctrine of all who uphold division. His idea that the flock or church is composed of all God's children is Biblical and sound, but he undoes his constructive work toward unity by holding that the church or flock can be consistently divided into as many folds as wanted. Hence he destroys what he builds. No unity is unity unless people are together; and while it must be admitted that the church is now scattered in many folds, the divine pattern is for there to be one fold, one flock, and one Shepherd. In other words, we should not condone and argue for divisions, but boldly, earnestly, and prayerfully teach that unity is Biblical and that Christ's prayer in John 17 finds an actual expression among Christians. This can never be done under such teaching as our brother advocates in the article quoted. We stand for one fold, one flock, and one Shepherd (John 10:15, 16).

Uncle Sam No Longer a Bootlegger

August A. Busch, the St. Louis brewer, made a trip across the ocean on one of the U. S. Shipping Board vessels. When the good ship was safely outside the three-mile limit the saloon was opened and any kind of liquor, intoxicating or otherwise, was plentiful. He wrote a letter to his son telling of these things, in which he declared that Uncle Sam was the biggest bootlegger of all. We asked at the time, "If United States law does not apply to ships under the American flag, what law does apply to them?"

At the time Busch's letter came out it was said by a lawyer attached to the U. S. Shipping Board that the law of continental America did not apply to vessels outside the three-mile limit. Of course lawyers can construe law into almost any meaning, but any one with any knowledge of law saw at once the fallacy of his ruling. If vessels from America on the sea are not under American law, then they are under no law whatever.

Attorney General Daugherty has just now made a sweeping ruling to the effect that vessels under the flag of the United States can not sell intoxicating liquor at any time or place and that foreign vessels entering American ports can not carry intoxicating liquors inside the three-mile limit.

Since this ruling was made, Lasker, Chairman of the U. S. Shipping Board, comes out with a statement that business on the sea will all go to foreign boats now that Uncle Sam's are going to be dry. He says, and others support his contention, that the travelers on the seas like intoxicating liquor. If this is true, it is a sad piece of information, for then the representatives of America are not very high morally. Lasker may be right, but we are inclined to believe he is wrong. Years ago it was said that a town without saloons was a dead town and the saloon-keepers howled like wolves that had lost their prey when it was proposed to outlaw them, saying, "What shall we live on?" But the town did not die, the saloon-keeper got a better and more honorable job. If Lasker would use his talents to advertise a good dry boat and would show how safe and pure it would be, he might induce better people to go abroad and would rally all the best trade to American boats. Let the guzzlers all go in foreign ships. Let them have that kind of business.

Keep American vessels free from liquor. God will be with the country that has the highest morals.

—R. L. B.

Color is, in brief terms, the type of love. Hence it is especially connected with the blossoming of the earth; and, again, with its fruits; also, with the spring and fall of the leaf, and with the morning and evening of the day.

—*Ruskin.*

Two Ways of Fearing the Lord

BY C. W. NAYLOR

After Israel was carried away captive the land was filled up with people from various nations. These people knew not the God of Israel, but worshiped their own gods. After they had settled in the land they were attacked by lions. Presently they came to the conclusion that the trouble was that they did not understand how the God of that country should be worshiped. They thought he was a tribal God or national God such as they were used to worshiping. In their distress they appealed to the king, who sent a priest to teach them how they should fear the Lord.

The instructive account of this is found in 2 Kings 17, beginning at verse 24. Whether this priest properly taught them the knowledge of the true God and his law we do not know. If he did they did not comprehend what he taught. Perhaps he taught them the form of worship. They had learned to fear the Lord. But there is a peculiarity about the way the writer of Kings described their state. In verses 32 and 33 the declaration is made that they feared the Lord. Verse 34 says they feared not the Lord. Here seems to be a direct contradiction. However, it is no contradiction. They feared the Lord and they did not fear him. They feared him in one way, but they did not fear him in the way they should. Verse 33 tells us they feared the Lord and served their own gods.

Here was the secret of the matter. Their fear was not of the kind that brought forth real fruits of worship and service. They feared God in the way many people do now. They were afraid of him. They feared his anger lest he should punish them or destroy them. They did not respect or honor him. They did not love him. Their attitude toward him was altogether different from the attitude of God's true people. They were interested only in placating him. If he would let them alone that was all they asked. If they could escape his vengeance they would be happy. How many people there are today who are just like these people! They are afraid of God. They stand in terror of the judgment-day. They dread death with unspeakable horror. They are of those who would call for the rocks and mountains to fall upon them to hide them from the face of God.

Sometimes they attend church, give assent to what is preached, admit in their hearts they ought to live different lives, and like to see other people live right. They fear the Lord, but they serve their own gods. Knowing that God will judge all men at the last day and that they are under condemnation, they nevertheless go ahead and serve their own gods. They do not bow down to gods of wood or stone, but they worship themselves, they love their own ways. Money is their god, or fame, fashion, high-standing, something of this sort, is the thing that occupies the throne in their hearts.

They can not get away from the fear of God. They would like to do something to placate him and sometimes they do do things that make them feel better in their conscience. Perhaps they give to missions or help the poor or something else that they esteem to be a good work. They look upon this with a considerable degree of satisfaction. God ought not to be too hard on them now. See what a good thing they have done! They feel now that this good work will stand between them and God, so they go right on and follow their own ways. They do not cease their wickedness. They do not make an end of their sins. They follow their ambitions. They carry out their own plans if they can. They give no heed to the will of God. They render him no honor. Their hearts do not own him as Lord. They fear him, but they serve their own gods. Some of them "join church." That eases their conscience, but they go right on serving their own gods, following their own ways, bowing not to Jehovah. This is one way to fear the Lord, but that is the fear that has torment. That is the fear that in the face of death freezes with terror and stings the conscience.

But there is another and better way to fear the Lord. This is the way God taught the Israelites to fear him. "Him shall ye fear, and him shall ye worship, and to him shall ye do sacrifice. And the statutes, and the ordinances, and the law, and the commandment, which he wrote for you, ye shall observe to do forevermore" (vs. 36, 37). This kind of fear leads to obedience and worship. It leads to loving devotion.

One of the first principles of this fear is stated in Prov. 8:13: "The fear of the Lord is to hate evil." Again it is written, "By the fear of the Lord men depart from evil" (chap. 16:6). To fear the Lord in the right way impels one to do his will. It causes him to hate the evil as God hates it. It creates a godlike disposition in him. God's children do not fear him in the sense of being afraid of him. His presence would not fill them with terror. They will not shrink from him at the judgment. Their fear is a filial fear, the fear of a child for its father, the fear which is reverential love. This fear leads to delight in obedience. It creates a desire to please and a purpose to pattern after. It is the beginning of wisdom, the foundation of righteousness. But the other type of fear does not deter from evil nor cause one to love righteousness. It drives away from God, but it does not drive to right-doing.

They feared the Lord, but they served their own gods. Yes, today people serve the goddess of fashion and sacrifice at her shrine. They sacrifice comfort, convenience, modesty, their money, yet they call themselves by the name of the God of Israel. To have the approval of the people they sacrifice their own judgment. They do many things they would rather not do. They make their lives artificial and largely a sham for the goddess of society. They bow down to the god of wealth. They sacrifice honesty and fair play, yet they fear Jehovah, while they sacrifice to their own gods. The end shall be terror and despair, but they who fear the Lord and live in righteousness shall delight in his heaven forever.

The Necessity of Holiness

If a physician were called to see a patient who had a cancer on his breast, the only thing to be done would be to cut it out from the root. The physician might give palliatives, so that the patient would have less pain; or he might make his patient believe it was no cancer, or forget that he had a cancer near his vitals; but if the physician were to do this instead of removing the evil, he would be a wicked man, and the enemy of his patient. The man's case was such that the only favor which could be conferred upon him would be to cut out the cancer. Now all agree that sin is the great evil of the soul of

man. Nothing can make man more spiritually happy here, or fit him for happiness hereafter, than the removal of sin from his nature. Sin is the plague-spot on the soul, which destroys its peace, and threatens its destruction unless removed. It is therefore certain that if the love of God were manifested towards man, it would be in turning men from sin, which produces misery, to holiness, which produces happiness. —*J. B. Walker.*

The Church-Entertainment Way and the Other Way

BY J. GRANT ANDERSON

Timothy, when writing to some ministers, said, "Preach the Word; . . . for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:2-4). Adam Clarke in commenting on the above text states that the itching ears means "endless curiosity, an insatiable desire of variety." Being turned unto fables means that men and women will believe and hug error or delusion rather than embrace a truth; or believe and revel in all kinds of nonsense. Timothy declared that such people and such times would come, and they are here today.

The world of sinners are not the only people who are crazy for time-killing amusements, for we find the same spirit among professed Christians. The parlor is fast superceding the prayer-room; fire in the cooking-stove, that of the altar; and food for the flesh on the banquet-table, that of food for the soul from the Word of God. The nominal church has almost gone into the amusement business. Men and women are working their wits to amuse themselves and others with religion. Indeed, the whole alphabet of worldly sports and all the colors of the rainbow, are exhausted in these carnal and crazy forms of ecclesiastical amusements. The idea seems to have become prevalent that we can not attract people to anything serious or elevating without the bait of fun or food. The discovery has been made that the church, in order to hold the young people, must provide for their natural cravings for amusement. The Lord once said of the Jews, "They are gone away backward." "Church work" in many places today consists, principally, of fairs, drills, suppers, concerts, sociables, and entertainments of almost all kinds. What would the Master say if he were to look upon a bevy of vain and silly-acting ladies, fascinating and cornering susceptible young men to sell commodities above value, which the young men did not want, and could not use? What mockery for a church (?) showing wax works, and peddling small wares and fun to the waiting world! It is the mark of a baby to be everlastingly crying for *fun*, eatables, and candy. Let us analyze the charity shown in a modern church social: "Buy some food, give it to the church, buy it back again, eat it; and your church debt is paid." That is the church-entertainment way in contrast with the straight-forward honest appeal to men to give of their substance to Him on whom all things depend.

It is a fearful fact that the professed church is manifestly filled up with baptized worldlings, and the world expects its stock to procure votes in the church, as in a steel-corporation. No wonder these people are clamoring for a new theology and a revised creed. No wonder that their sing-song revivals are shallow and transient. We read in the papers that in a certain revival a large number of people *signified their intentions* to become Christians. The church of God was purchased by the blood of Christ for no secular purpose. Her mission is her commission, and she has power to transform the lives of men and women today the same as in former years. When men are truly converted to God, and have a religion that goes pocket deep there is no need of calling in the flirts and fobs of the town to dicker over rag dolls and India-rubber babies, and other tomfoolery, as a means of raising money to carry on the work of Christ. If churches can not live without dishonoring the Lord, then let them die decently and speedily; and when such cumberers of the ground are cut down there may be room for other trees that will bear good fruit.

The church of God needs no such machinery. She is content with the mighty convicting, converting grace of God. She stands apart from worldliness, pride in every form, and division. She is aggressive, progressive, and powerful. She is pure, clean, contented and satisfied. She alone will ride the waves of that molten sea when judgment fires sweep across the earth and skies. She is both militant and *triumphant*. She is the bride of Christ.

It Means You Too

BY ANNA KOGLIN

Sometimes we hear persons excuse themselves for their misconduct by saying, "Well, I don't profess to be saved anyway," or "I don't claim to be a Christian." Take the case of Nellie M— for example: She would engage in light and foolish conversation; often she would get angry and say cutting things or act contrary to what the other members of the household asked or expected of her. At the church services she would fail to show proper reverence. When confronted with her misdemeanor she would take refuge in, "Well, I don't profess to be saved anyway."

Many another person has excused himself on the same grounds for not doing what God commands. But what is that? Does God have one rule for the Christian and another for the sinner? Must the Christian "be kindly affectioned one toward another; with brotherly love in honor preferring one another," and may he who makes no claim to Christianity hate his brother if he wants to? Is the Christian commanded to live holy and the sinner excused for living in sin? No, indeed, "but now [God] commandeth *all* men everywhere to repent."

God's commands are for you no matter who you are. God does not have two standards. He expects all of the race for whom he died to obey his precepts and walk in his statutes. God is great, glorious, and terrible, and whether you are saved or not you owe him reverence and adoration, you owe him allegiance.

Of course, God does not expect any one to be able to keep his commands and live a life that is pleasing in his sight without his help. He knows that we in ourselves are too weak to do that. But that we might live a life of holiness he suffered and died for us, leaving us an example, that we "should follow in his steps." Now he asks us, each one of us, to yield ourselves willing servants to him.

He that hath slight thoughts of sin never had great thoughts of God. —*Dr. Owen.*

Where Art Thou?

BY A. G. AHRENDT

The Lord asked this question of Adam in the Garden of Eden. Adam and the Lord had been close friends. The Lord had given Adam dominion over all the things which he himself had created, and he, no doubt, had often visited Adam in the Garden, but on this particular evening Adam failed to welcome the Lord to the Garden. He had disobeyed the Lord and thus had lost his innocency and the love he had had for God.

Thus it is with many a person who has been born again and has become a child of God, but who has strayed away from God, but does not realize it. It is a sad fact that many precious souls are drifting away from God and are not aware of the fact. Their love has become lukewarm toward the things of God. They have not given up the form of godliness. It is possible for one to go through all the forms of a Christian, and still be void of salvation. All such have left is the shell instead of the kernel. They have become dead to the deep spiritual things. It is very sad to know that some dear souls who at one time had a bright, definite experience of salvation, and knew that they had passed from death unto life, have in some way been drawn away from God by Satan. But what makes it doubly sad is the fact that these dear souls do not seem to know that they are void of the grace of God. Some folks do not believe that a person can lose salvation and not know it, but it is an evident fact that he can. Two men were arguing about a turtle as to whether it was dead or not. Its head had been severed from its body, but it was still walking. One of the men said, "It is not dead. Can't you see that it is walking?" But the other replied, "Certainly it is dead, only it does not know it." This is often the experience of those who have lost out.

Since we are swiftly passing through this short life we can not afford to be deceived about the true condition of our soul. We are safe only when we know, moment after moment, that all is well with our souls. There are many dear souls who base all their hopes on the fact that at a certain time in life God spoke peace to their souls. While this must take place in order for one to be a Christian, yet it is also true that many dear souls have long since lost this salvation.

In order to be on the safe side, we should often examine our hearts and lives, and see if we still have a reason for our hope. The Psalmist said, "I commune with mine own heart: and my spirit made diligent search." We are anxious to know the true fact of other matters, which are, after all, of little importance compared with our never-dying soul, and we should certainly be concerned about our spiritual condition. We are told, "The heart [in sin] is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:7).

How thankful I am that we can know just where we stand spiritually! The Word of God is a sure guide; it will never fail. It is compared to a mirror, which, if we look into it, will reveal to us our own true likeness. Some may not like their looks, but they should not blame the mirror because they do not look as beautiful as they desire. Thus it has occurred to me that some people do not desire to look in the mirror of God's Word for fear they will see their imperfections.

When traveling overland, we feel good when we pass the guide-marks from time to time; and when the signs fail to appear, we soon realize that we are not on the trail any more. And in our effort to travel to heaven, how eagerly we should look to see the highway signs along the path! When we fail to see them we should call a halt and not keep up a dead profession. The Children of Israel refused to sing the songs of Zion in a strange land. They hung their harps on the willows and wept because they had been carried captive to a strange land. That is just what we should do if Satan has succeeded in leading us away from the beautiful land of Canaan.

There are a few self-tests that will help us to locate ourselves. Let us honestly ask ourselves these questions: Have I the spirit of Christ? (Now if any man have not the spirit of Christ, he is none of his.—Rom. 8:9.) Do I possess the peace of God which passeth all understanding? Do I have a burning love for souls? Does my family have confidence in my salvation? Do the people of God have confidence in my experience? Can the world truthfully find no fault in me? Am I ready to meet the Lord *now?* Or would I want a little time fully to prepare for that solemn meeting?

We need the help of the Lord in this important task. The Psalmist prayed, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting" (Psa. 139:23, 24).

Brother, sister, let us not be careless about this very important matter. If we find ourselves lukewarm, let us humble ourselves before God and man, until God fully revives us and fills us with the old-time glory.

Spiritual Diseases and Their Symptoms

Article V—Head Trouble

BY MARY J. HELPHINGSTINE

There are two kinds of head trouble in particular, the first of which usually attacks the young, and the latter the mature or elder class; but neither kind is restricted absolutely to any certain age. The first is swell-head and the other sore-head.

Spiritual swell-head comes from taking glory or praise which does not belong to us but to God. God helps some individual to preach an especially good sermon; some commend him for it, and how his head swells! For this reason we see the wisdom of the injunction regarding the ministry: "Not a novice [one newly come to the faith—a young convert], lest being lifted up with pride he fall into the condemnation of the devil." Young people so often make the grave mistake of jumping out into the ministry or other grave responsibilities before they really have the strength and, we might say, time-toughened endurance, to carry them wisely and creditably. One thing or the other then usually happens: either such ones get the swell-head, fail to be submissive or to take advice from others, and finally get to such heights that they get dizzy and fall clear down; or else they crush, become discouraged and, sometimes, in their despair, give up entirely. (At this juncture, too, sometimes they are attacked by the dread sore-head, which we shall discuss later.)

But swell-head is not confined to preachers, neither to would-be preachers. Some people, just because they happen to be good-looking (or perhaps merely think they are), get the swell-head over it, forgetting the words of Scripture: "What hast thou that thou didst not re-

ceive?'' Others, whom God has prospered financially in order that they might help much in the support of his glorious cause, get to thinking, ''What a good manager am I!'' It reminds one of the old nursery rhyme of Little Jack Horner, as if it were any to *his* credit that the plum was in the pie! God in his goodness puts into some people's pie, so to speak, an extra share of prosperity, and they *take all the glory to themselves*—swell-head, pure and simple.

Now to sore-head. I have said that this more often attacks the mature or older people. I say this respectfully, nevertheless truthfully. Oh, the grouches and the grumbles some people get! Too bad their life can not be spent in channels more worthy! John is always bumping up against Father's head; but, really, if the elder's head were not so sore the bump would not hurt so bad, if, indeed, it would hurt at all. Every Sunday the preacher throws a stone—anyway, it feels like a stone when it hits those poor sore heads. How they do get hurt from every quarter! They try to caution one and all not to touch their head, but in spite of all somebody will. Even when they have finally succeeded in getting the whole family and the whole church trained to ''have a care,'' somebody else comes along, and next thing they know, oh, their poor sore head! What a dreadful thing it must be, really, to have sore-head. Mothers get it sometimes, too, and various others are often afflicted with it. Moreover, it is usually a life-long malady, and, oh, the joy it takes out of living, not only for the afflicted one, but for every one who is so unfortunate as to have to come into contact with him, especially those in his home. Honestly, as I have beheld some people's lives, I have wondered what life held for them. They made nobody happy, did not try to; but they made so many sorrows for others—such needless wounds and sorrows, too.

Oh, thou poor sore-head, there is balm in God for even thee. Do, for the sake of others, if not for thine own self, apply that balm at once and be healed.

The Gift That Grew Amazingly

BY ELSIE E. EGERMEIER

One day a long, long time ago there was a great attraction in the desert country east of the Sea of Galilee. Crowds of people from the towns and cities and country-places round about rushed into the desert to behold this great attraction. So intent were they upon finding this desired object that they forgot to make adequate provisions for their journey—they forgot everything except the motive which prompted them to forsake their usual toil. That is, nearly every one forgot. In that throng was one, a mere lad, who had remembered to carry with him a lunch.

After a long, weary tramp this crowd was rewarded by finding their hearts' desire. And then for hours they sat spellbound, listening to the most gracious words that ever fell from lips of clay. And the day wore on towards evening.

Then, when the discourse was ended and the nerve-tension had relaxed, a group of anxious men approached the Master and said, 'The evening is coming on and these people have brought nothing to eat. Send them away at once, that they may go in to the towns and villages round about and buy food, for we have nothing to give them in this desert place.' But the answer came, ''Give *ye* them to eat.'' Amazed at such a reply, the men looked on one another and said, 'How shall we buy enough food for this multitude? Two hundred pennyworth of bread will not be sufficient, and we have not a farthing with which to buy more.'

A mere lad, boy fashion, had edged up near to this group of anxious-faced men. He had heard them discussing the situation—how the Master had commanded them to feed the multitude before dismissing them, and how they had nothing to give. At once he remembered his own lunch. It was not much, to be sure, but he did not stop to puzzle his mind about that. Impulsively he stepped forward and offered it to one of the group, and this one in turn hastened to the Master and said, 'There is a lad here who has offered to give the contents of his lunch-basket; but what are five loaves and two little fishes among so many people?' ''Bring them hither to me,'' replied Jesus, and the boy's small gift became the means by which a great miracle was wrought. Five thousand men, besides women and children, ate of those small loaves and fishes, and twelve baskets of fragments remained.

That was a long, long time ago. The people who witnessed the miraculous increase of the loaves and fishes have long since passed from this life. In like manner their children and their children's children no longer tread the walks of men. But still there are hungry multitudes in need of bread, and still the Master is saying to his disciples as of old, ''Give *ye* them to eat.'' And still the disciples are pondering the depths of his command, and are asking each other, ''How can we buy bread enough to feed this multitude?''

Somewhere in this throng there is some one with a basket whose contents seem only enough for himself. Perhaps that some one is *you*. And you hear the Master's command, and you behold the troubled faces of his disciples, and—what do you do?

Too many people with lunch-baskets laden well are inclined to be too overgrown and practical today. They reason thus: ''I have only enough for myself. Too bad the multitude must starve! Too bad they were indifferent about their own needs! But I must look out for myself!'' And so the people starve and die for want of bread which somebody withholds from them.

And all the while Jesus remains ''the same yesterday, and today, and forever.'' All the while he is waiting for some one to step forward free-heartedly, even though the pangs of hunger gnaw at his own vitals, and offer his meager lunch to help feed the multitude. Why do we keep him waiting so long? Why, when we know that he can increase the smallest gift of love and bless the giver, do we withhold our ''loaves and fishes?'' May God help us—you, and me, and every one whose heart his Holy Spirit has touched—to respond to the needs of the hour, not grudgingly, but freely, that the blood of this perishing generation may not be required at our hand.

Exactness in little duties is a wonderful source of cheerfulness. —*Faber.*

We may imitate the Deity in all his attributes, but mercy is the only one in which we can pretend to equal him. We can not, indeed, give like God, but surely we may forgive like him. —*Sterne.*

The Meeting Over Yonder

It Will Pay Us to Sacrifice

BY AGNES E. TUTTLE

One day while writing to my dear sister in India an overwhelming desire came over me to see her and to be with her again. For a while it seemed that the sacrifice was too great, but a picture of a glad future day came before my mind, when all the nations of earth should be gathered around the throne of God, where friends from whom we have long been separated should meet again never to part. In my fancy I could see some dark-skinned men, women, and children whom she had been instrumental in bringing to Christ. Ah, as I caught sight of that part of the multitude my loneliness and grief changed to rejoicing and I was able to say, "Dear Lord, if this is the result of our sacrifice, thy will be done."

It will pay us to make any sacrifice for Jesus. A long eternity with Him whom we now love, with all the saved friends and loved ones gone on before, with the faithful ones toiling in heathen lands, together with the saints and martyrs of old will be enough, will be glorious and wonderful.

Withhold nothing from God that will hasten that day, count no sacrifice too great that will help swell the throng of the redeemed. Do anything, be anything, give all that this glorious truth may be heralded to the ends of the earth. Let us hold nothing too dear that God can use in sending the glad tidings from sea to sea. Let us be willing to sacrifice our dearest and our best for Him who sacrificed his dearest and best for us. What if the tears do flow? His tears flowed for us. What if the hours are lonely? His were lonely when he said, "My God, my God, why hast thou forsaken me?" What if it does mean hardship and privation? He endured all for us. "Oh, for consecrated service!" Oh, for more men, women, and young people who are willing to give up all that more souls may be able to sing the praises of God in that happy day when all saved shall meet.

"Oh, how sweet it will be in that beautiful land,
So free from all sorrow and pain;
With songs on our lips and with harps in our hands,
To meet one another again."

How to Find the Truth

BY HAIG G. OUZOUNIAN

If you ask me, Which way is the best to obtain faith or to retain it when once obtained, I shall not hesitate to reply, "Obey!" Yes, obey the voice of duty and this voice, though appearing to you cold and severe at first, will have tender and persuasive accents; it will become real life in you, and you will then recognize the voice of God. An eloquent writer, living in a century of great unbelief, knew by sad experience the influence of actions on faith. So he wrote these words, "If you want to believe on God, live in such a manner that you need always his existence." These words are but the echo of a declaration of Christ's: 'If any man will do his [God's] will, he shall know that my doctrine is divine.'

So you who hesitate and still doubt, obey, and you shall believe; obey first the moral teachings of Christ of which your conscience attests the holiness, and you shall believe in Christ. Obey, and "ye shall know the truth, and the truth shall make you free."

Live in such a manner that you have to believe that justice, holiness, and the love of God are realities, and you shall believe always. The more you do sacrifices for the truth, the more the truth shall be dear to you. Deny for her sake all artificial brightness of deceitful vanities and your eyes opened shall see her shining with a pure and serene light that shall always delight you more. Deny for her sake the lustful bodily pleasures, the evil joy of pride, the delightful illusions of self-love, and you shall find in her real heavenly compensation which you suspect not.

O divine truth, thou hidest thyself from those who search in thee food for their curiosities; to them thou remainest always an unpenetrable mystery. But those who want to hear thy voice in order to follow, those who ask thee in order to obey, to them thou revealest thyself greater than ever, more magnificent and more adorable; and all the sacrifices which thou askest are nothing, indeed, if compared with the pure, profound, and infinite joy with which thou fillest their hearts.

How the Songs Were Written

A Song of Joy

Salvation's free, glad joy to all
Of Adam's fallen race;
We'll tell to all both far and near
Of saving, keeping grace.

Though it may seem like a paradox, the hymn A Song of Joy was written at a time when I was passing through the deepest sorrow that, up to that time, I had undergone. The event that had caused my sorrow was the death of my dear mother. The thought of the hymn was inspired by the admonition in James, the first chapter and the second verse: "Count it all joy." My determination to find and to hold a higher joy than those derived from earthly sources and to "live for Christ through this *dark* world," found expression in the words of A Song of Joy. Greater sorrows than I experienced at that time have since been mine; and, at times, my joy-light has almost gone out, but my determination to "live for Christ through this dark world" and to be "faithful" are still unbroken.

A few other of my hymns might deserve mention, but I must not monopolyze the space allotted to this subject, so will mention briefly a few more hymns.

Be Ready When He Comes is my oldest hymn and the first hymn I ever wrote. It has had a wider circulation outside of our own publications than any other of my hymns. Oh, Why Not Now? was written while listening to a sermon by Bro. John A. D. Khan; Where Art Thou? was taken from a sermon preached by Bro. J. Grant Anderson; and many others of my most useful hymns were conceived during an inspiring sermon.

My hymns have been written on land and at sea; on trains, street-cars, and vehicles; in the midst of the busy crowd; and in the quiet of the midnight hour. The first stanza of one hymn—though it has never been completed—came to me in a dream and the next morning I arose and wrote it down. Though I have long since lost the written copy of the verse of that hymn in embryo, yet I have never forgotten the words. They are:

Holy Spirit, be my guide
In the sunshine, through the storm;
Be my rear-guard, go before,
Keep my trusting soul from harm.

D. O. Teasley

The Aediles among the Romans had their doors always standing open that all who had petitions might have free access to them. The door of heaven is always open for the prayers of God's people. —*T. Watson.*

If a Man Die, Shall He Live Again?

If the Smallest Insect Can Not Be Entirely Annihilated, Can We Suppose That Man Can Ever Cease His Existence?

BY MABEL HALE

What a mystery is life, and how equally mysterious is death! We know that now we possess life, and also with equal certainty we know that in a few more years we shall all lie low in the dust, that death and not life shall be our portion. Since the beginning men have been born, have lived, and have died. The plants and the trees that cover the earth have sprung up, borne fruit, and decayed, only to give place to a new covering of green. Animal life has followed the same mysterious round, birth, growth, maturity, death, and decay. Where was the beginning, and where shall the end be? Questions will force themselves into our consideration.

What Is Life?—Go to the annals of the wise of earth, and while this question is discussed, nowhere is it answered. Man has not found the secret. Life is here and can be transmitted, but it can not be created, nor formed. A hand higher than man, a mind greater than the wisest of earth, a power beyond the infinite power of man, must have begun life. It can be said with truthfulness that the life that now exists in every department is the same life that was at the beginning, for through all the generations of earth it has been transmitted from parent to offspring, be the order plant, insect, fish, bird, or beast. It is no different with man. There was a beginning when the all-powerful One set in motion the germs of life. Life, then, we must conclude, is a gift from God, the secret of which he has never deigned to reveal to mankind.

What Is Death?—Man answers wisely that it is extinction of life, that it is that change which precedes dissolution and decay. We know that when the spark of life goes out we are utterly helpless to kindle it again, and that which is material must crumble again to the dust from which it came. Here in my hand I may hold a blade of grass, withered and dead, but the life from which it sprang goes on bearing fruit and transmitting itself through its seed. Nor does this withered blade itself cease to exist. It crumbles back to dust and becomes food for future plants. Nor can the fire extinguish it, for its ashes fall back upon the earth, and its smoke and gases pass off to be used again in nature's great economy. What is true of this blade of grass is true of all vegetable and animal life. The germ of life is received, causing birth and growth, which are inevitably followed by death and decay. But before one generation has passed away it bequeaths to the next that life which it had received from that which went before; and thus life is perpetuated. The bodies crumble back to dust again to be formed anew into other bodies. Nothing is useless, nothing is lost. Death does not mean annihilation. If the grass of the earth can not be utterly extinguished, and the smallest insect creeping beneath our feet can not be entirely annihilated, how can we suppose that man, who is so infinitely higher than the grass of the field or the beast of the earth, can ever cease his existence? When a man dies he *shall* live again. This is the testimony of our reason and judgment. He who is made a "little lower than the angels" shall not be sunk lower than the grass that withereth. There is a life beyond the grave. Man's body but crumbles to dust; his influence lives on and on in the lives of others, the works of his hands are left to his posterity, the power of his thoughtful reasonings remain after him, and shall we think that his soul becomes extinct?

The Testimony of Scripture.—Though reason tells man there should be a life beyond the grave, by it he can be led no farther than the tomb. Beyond that is darkness the gloom of which man has not by his reason nor philosophy been able to penetrate. He is like a blind man groping on the edge of a precipice knowing that sooner or later he must plunge into the abyss, but unable to grasp any substantial support.

Shall we suppose that the Wisdom that made the world and man, and set in motion the forces of nature, and gave to man the qualities that made him to be in His own image, should have left his offspring without a compass and guide? It is reasonable to suppose that God would give a revelation where it is so plainly needed. And we are not disappointed, for to us are given the Scriptures.

But some have doubted the testimony of Scripture, quibbling over the divinity and inspiration of its message. They have refused to believe what reason could not prove. But to those who are of faith the Scriptures are based upon such unquestionable foundations that they rest their hope and future in that divine Book without a doubt. We will not dwell upon the historical proofs of the inspiration of Scripture, though they are many, but will turn to that form of proof that is possible for the humblest believer. There are many commands which, fulfilled, are promised to bring certain and stated results. There is promise of a forgiveness and peace to the repentant sinner, with power completely to change his life. The faithfulness of this promise has been proved times without number. Men of evil habits and bound by chains of sin have come to God repenting and pleading for pardon, and have professed the assurance of sins forgiven, and have gone on from that time to live lives entirely free from the old sinful ways. There are promises of healing for those afflicted with disease. Not only have we the testimony of history to the faithfulness of these promises, but there are many witnesses living today who know that there is healing through faith in God and his Word. There are promises of an open ear to the distresses, needs, and sorrows of men, and the faithful have pressed forward to claim these promises and have found them all faithful. These proofs of the veracity of Scripture every earnest seeker after truth may have and know; and they are more convincing than all the arguments of men.

And these Scriptures lead us, not only in the paths of godliness while in this life, but also up to the veil that intervenes between us and eternity; and pulling it aside gives us a view of the future that on the one hand startles and terrifies, and on the other, awes and inspires. So far as we with our finite understanding can go the Word of God is sure, and shall we not by faith receive its testimony beyond our vision?

The Testimony of the Dying.—There is another testimony that must have weight with us, and that is the fragments of description which the dying fling back as they pass into the other world. Those who retain their understanding give us back a common testimony. From

the lips of the wicked and unregenerate come sighs and cries of fear and wails of despair, with suggestions of sights that are terrible to contemplate; from the lips of the righteous and regenerate come praises and words of joy and happiness with suggestions of felicities and glories to which our ears are unaccustomed. And shall we say they do not see and can not know?

The Way Made Plain.—Following the way of the Word of God our path is made plain, and we can know what the future holds. "And as it is appointed unto men once to die, but after this the judgment" (Heb. 9:27). The first part of this statement we know is true. It is appointed unto man once to die. Faith believes the other, "After this the judgment." "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it" (Eccl. 12:7). Again we know the truth of the first statement, for dust returns to dust, and we believe that the spirit returns to the God who gave it. Not always in peace and happiness does this spirit return, but whatever its condition, every soul must stand before God. David said, when his child was dead, "I shall go to him, but he shall not return to me" (2 Sam. 12:23). He was helpless to call back the spirit of his child, but into that great beyond to which the child had gone he could go, and there would find the child again. And this thought has comforted the heart of many sorrowing ones.

Christ's Second Coming, and the Judgment.—We have the testimony of one who had talked with those who saw Jesus ascend to heaven, and he tells us what the angel messenger said in regard to his second coming. "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:9-11). Jesus went up to heaven in a cloud in the sight of all, and in the same manner he will come again. Farther on we are told more about his second coming. Paul, in comforting the Thessalonian brethren, said, "For I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1Thess.4:13-18). Those who have been waiting with the Lord in the other world will come with him, and we which remain shall be caught up together with them; is not the Word simple and plain? Nothing is here said of the bodies of those who sleep, nor of the wicked, but Jesus in one of his talks to the people made that plain. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection damnation" (John 5:28, 29). Jesus, at his second c ing, will sit as a Judge and a Rewarder of the peo "For the Son of man shall come in the glory of his Fa with his angels: and then he shall reward every m according to his works" (Matt. 16:27). When coming is to be we are not told (Luke 12:40). Of terrible destruction of that great day Peter tells us so thing. "But the day of the Lord will come as a t in the night; in the which the heavens shall pass a with a great noise, and the elements shall melt with vent heat, the earth also and the works that are the shall be burned up" (2 Pet. 3:10). In the parable of sheep and the goats the Lord Jesus explained the g separation that would take place between the good the evil (Matt. 25:31-46).

There will come a time, then, when the Lord who w to heaven shall come again, in the clouds, and with sound of the trumpet, and the graves shall be ope the dead raised, and a judgment held. Then the from the good shall he forever separate, the good b taken to dwell with the Lord, and the evil given ov the resurrection of damnation.

The Everlasting Habitation.—Jesus said, "I go to p pare a place for you," at which place there would "many mansions," implying that there is room for who will come. This heavenly home is built by (2 Cor. 5:1). Here is contained a register of all saved (Luke 10:20). Now let us examine some of descriptions given of that heavenly home. "And Je answering said unto them, The children of this w marry and are given in marriage: but they which s be accounted worthy to obtain that world, and resurrection from the dead, neither marry, nor are gi in marriage: neither can they die any more: for they equal unto the angels; and are the children of God, b the children of the resurrection" (Luke 20:34-3 And one of the elders answered, saying unto me, W are these which are arrayed in white robes? and wh came they? And I said unto him, Sir, thou know And he said to me, These are they which came ou great tribulation, and have washed their robes, and m them white in the blood of the Lamb. Therefore are t before the throne of God, and serve him day and n in his temple: and he that sitteth on the throne s dwell among them. They shall hunger no more, neit thirst any more; neither shall the sun light on them, any heat. For the Lamb which is in the midst of throne shall feed them, and shall lead them unto liv fountains of waters: and God shall wipe away all te from their eyes" (Rev. 7:13-17). "And God shall w away all tears from their eyes; and there shall be no m death, neither sorrow, nor crying, neither shall there any more pain: for the former things are passed aw (Rev. 21:4).

"But the fearful, and unbelieving, and the abom able, and murderers, and whoremongers, and sorcer and idolaters, and all liars, shall have their part in lake which burneth with fire and brimstone: whic the second death" (Rev. 21:8).

Death is not an end, but a transition, and in the ot world we shall see and know. They who have accep Christ and have lived by his word rest in peace wai the final judgment and reward; while they who have d evil wait in sorrow and torment of conscience the t

when they, too, come to final judgment and are given their eternal reward, the bitterness of the second death. The place prepared for the redeemed is one of joy and rest and peace, all that it will take to make the blood-washed soul happy, but to the one who knows not Christ the bitterest and most terrible of afflictions that could be expressed is meted out. The gnawing of remorse and sorrow, the viewing of joys and opportunities trampled under foot and gone, the contemplating of all that has been missed will, indeed, make torment like a fire.

Yes, if a man dies, he shall live again. Then where shall he live? Where will you spend your eternity?

Taking Hold of God's Covenant

BY J. E. FORREST

"And taketh hold of my covenant" (Isa. 56:6). In the period beginning with the time of Moses and continuing until now there have been two covenants made. The first covenant was made with the Children of Israel at Mount Sinai. It had its origin at that time. That covenant was the Ten Commandments, around which cluster all the "law and the prophets." With the coming of Christ, the first covenant was fulfilled; it became "old," and ceased to be in force at his death on the cross.

A covenant is a testament, an agreement between two or more parties. God, being the party of the first part, gave his covenant to Moses to deliver to the Children of Israel. It contained all the conditions and terms of agreement. When Moses wrote "all the words of the Lord" and delivered them to the people, they said, "All that the Lord hath said will we do, and be obedient" (Exod. 24:3-7). Immediately following this admitted acceptance of the covenant, Moses took blood and sprinkled both the book of the covenant and the people, saying, Behold the blood of the covenant, which the Lord hath made with you (Exod. 24:8; see also Heb. 9:19, 20).

A New Covenant

By Jeremiah God promised to make a new covenant with his people (chap. 31:31). He said it would not be according to the one he had made with them when he brought them out of Egypt. They broke the first one. God himself found fault with the first one. It could not take away sin (Heb. 10:1-4). It could not be written in the hearts and minds of the people (2 Cor. 3), so he took it out of the way (Heb. 10:9). The new covenant is the new testament in Christ's blood. The terms and conditions of peace are found in the gospel of Jesus Christ. To take hold of God's covenant now is to lay hold of God's promises through Christ. God is not now making peace with man through the old Mosaic covenant. The only way to approach him is by Jesus Christ. "The law and the prophets were until John." God once spoke through them, but now speaks through his Son (Heb. 1:1, 2).

Covenant with Death Disannulled

In his taking hold of God's covenant man's covenant with death is broken. Every man who is in sin is in agreement with hell. They have made a covenant with death (Isa. 28:18). To lay hold of God's covenant, it is necessary to break with sin. The ranks of Satan must be forsaken. It is impossible to form a covenant with the Lord until the league with sin is sawn asunder. There is an eternal difference between right and wrong. "Let the wicked forsake his way" if he would obtain God's favor and mercy. There can be no true reconciliation apart from God's plan. It is not man's prerogative to dictate terms to God. Not one sin may be held in reserve. All must be abandoned outright. Surrender must be complete. The old life must die and pass out before the new life sets in. Old things are passed away" (2 Cor. 5:17). That old "covenant with death" is only a "refuge of lies" and must be swept away by the judgments of God's word.

Joining the Lord

"In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us *join ourselves to the Lord* in a perpetual covenant that shall not be forgotten" (Jer. 50:4, 5). We are living in the time of the fulfilment of the above prophecy now. Most sinners weep when they seek God under the convicting energy of the Holy Ghost. Nothing is said about joining the creeds of men. When the sinner joins the Lord in this new and everlasting covenant, he has fulfilled its terms, and there is nothing else to join. He is safe and at one with God and all his saints in Christ alone. It is the way to Zion. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10). There is no more weeping for sins now since entering the Zion of God. The bitter waters of Meribah are made sweet with the joys of salvation. Thank God!

God's Covenant Is to Take Away Sins

"For this is my covenant unto them, when I shall take away their sins" (Rom. 11:27). "And their sins and their iniquities will I remember no more" (Heb. 8:12). Jesus died "for the redemption of the transgressors that were under the first testament [or covenant]" (Heb. 9:15). As the law with its blood could not take them away (Heb. 10:1-4), they were forgiven on the ground of faith in the coming Messiah. Hence we read "that they without us should not be made perfect" (Heb. 11:40). It was through the redeeming blood of Christ that "they which are [were] called [of the old covenant period] might receive the promise of eternal inheritance" (Heb. 9:15). It is Jesus "who taketh away the sin of the world" (John 1:29).

Sins No More to Be Found

"In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve" (Jer. 50:20). "For he said, Surely they are my people, children that will not lie: so he was their Savior" (Isa. 63:8). It is a fact that the blood of Jesus washes the soul from its sin and guilty stain. Though the righteous may be hated for the truth's sake, yet they can not be condemned with the wicked. Their transgressions are all forgiven, and with the sanctified innate depravity is purged out and they are pure without and within. This is God's covenant with his people. It is not written upon tables of stone, but in "fleshly tables of the heart" (2 Cor. 3:3). It is not a pen-and-ink affair, nor a stone-tablet proposition any more. That has been thoroughly tested out

and nobody was able to keep it perfectly in that it was too far away. It is the law of truth ministered by the Spirit that infuses divine life into a dead soul and quickens us to walk in newness of life.

My friend, have you yet taken hold of God's covenant? If not, he is ready with the arrangement. His plan is complete. The foundation of blood has been prepare and the moment you accept him and swear allegianc to his Word, the Holy Ghost will sprinkle the blood o the new covenant upon your heart and conscience i confirmation and ratification of his plan, and take awa your sins. Settle it today.

THE DEEPER LIFE

In Selt and Out of Self

BY H. A. SHERWOOD

The story was told many years ago of two talented young women who lived in the same community and whose natural gifts, environment, and opportunities were, in all probability, practically the same; but their influences were vastly different. The highest ambition of the one was to have a good time, to be the center of attraction on all occasions—even at the expense of the comfort and welfare of others. The other young woman had formed the habit of forgetting her own personal interests in her daily endeavor to make others happy. The one who sought to obtain happiness and popularity by making these selfish aims the direct object of her pursuit was bitterly disappointed, as all others have been who have failed to take Christ as their example in both spirit and practise. The greatest foe to genuine spirituality is selfishness. "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24). The young woman who forgot her own interests in humble service to others developed a strong Christian character and each year she became more useful in the Master's service, with a constant increase of happiness. Her circle of genuine friends enlarged more and more and the extent of her influence will never be known until she receives her abundant reward at the hands of her Lord and Master, who became more precious to her each passing day of her earthly career.

The thought of an unselfish life is attractive indeed; but how may it become the possession of those who sincerely desire to be practical Christians? There are two extremes among professed Christians. Some are cumbered with so much "serving" that they neglect to pray and to read God's Word as they should. On the other hand, some are very strict in their devotional life, which is very commendable, but they fail to get into practical touch with the needy souls about them who need their help and encouragement so much. The ideal standard is to be both devotional and practical. The realization of this ideal is not by accidental circumstances beyond our control. It is within the reach of all who will make use of the means that God has provided.

The underlying principle of the unselfish life is that of constant, not spasmodic, self-denial. We should seek for opportunities to deny ourselves for the comfort or pleasure of others. We should also cheerfully accept the tasks that others may not care to perform. This may often lead into the paths of obscurity; but we should remember that some of heaven's brightest jewels will be selected from the number who may have been strangers to earthly fame. Such souls have become so accustomed to looking out for the welfare of others that they have ceased to long for places of prominence. They are abundantly satisfied to know that they are rendering helpfu service to others and that they have the approval of thei Lord and Master. They are still human and may eve suffer keenly at times as the result of thoughtless or ur charitable thrusts, but they are too busy in serving othe to spend much time in nursing wounded feelings. Wit the apostle Paul they can say, "I die daily." Whe "dying" becomes a daily occurrence in the spiritual lif it is not nearly so painful as when it is attempted at lon intervals only. But if we habitually seek our own com fort or pleasure, our fate will be similar to that of th rich man who "was clothed in purple and fine linen, an fared sumptuously every day." Though we may nc have the wealth of the young man who "went away sor rowful," refusing to comply with Christ's conditions o discipleship, yet we may be so full of our own selfis plans that we may become "disobedient unto the heaven vision" and thereby fail to fill the place in life whic God intended for us. "He that findeth his life shall los it: and he that loseth his life for my sake shall find it (Matt. 10:39).

God's Poem

BY C. E. ORR

Perhaps you have never thought of God as being th author of many poems. The deepest, the most sublim the most beautiful, the most soul-inspiring, and yet th most comprehensive poetry ever given to the world wa inspired by the Lord. The poetry written by God h done far more to civilize, humanize, and Christianiz mankind than all that has been done in any other way He not only has written, but is writing poetry every da which is being read in many parts of the world.

What is poetry? Poetry is beautiful thoughts ex pressed in the most beautiful style possible. When w speak we express our thoughts. Thoughts when expresse in poetry are more elegantly expressed and are more im pressive than when expressed in prose. God's work are always done in the highest and most beautiful man ner; therefore, he expresses his thoughts in poetry "Does God have thoughts?" some one is asking. Go has more thoughts toward man than there are grains o sand on the seashore. (See Psa. 139:17, 18.) Some on may now ask how God expresses the thoughts he has o men. He expresses his thoughts of man through th Christian's life. If you are one of God's dear childrer he is expressing the thoughts he has of man through you daily life; and please remember it is thoughts expresse not in prose, but in poetry.

A Christian woman visited a young man in priso daily for some weeks. He was sick and growing weake each day. One day she said to him, "Do you know tha God loves you and thinks of you?" He answered, "Sinc you have been coming here I have seen the love of Go

for me as I never saw it before. You have shown it to me." Her life was an expression of the love-thoughts of God for this dying man.

This, you say, is beautiful enough, but is only a sentimentalism. There is not anything more real and true. Let us open our Bibles and read Eph. 2:10: "For we are his workmanship." Now we do not wish to make the Bible read to suit our fancy or thought, and neither are we doing so when we say that in the original these words read, "For we are God's poem." The Christian life is God's poem. As the world of men are reading the lives of saints they are reading the thoughts of God. This same fact is clearly expressed in 2 Cor. 3:3: "Forasmuch as ye are manifestly declared to be the epistle of Christ." Dearly beloved child of God, remember you are a letter of Christ to the world written not in prose but in poetry. If God uses you to the saving of some soul, that soul is a letter of Christ to the world delivered by you. Those who win souls to God are his postmen delivering epistles of Christ to the world.

In your daily life, you are expressing God's thoughts toward men in the most impressive style and manner God has of expressing them. There is nothing so forceful and impressive upon the hearts of men as the Christian life. Whenever you speak a word or do a deed of love you are expressing God's thoughts of men, and they are thoughts of love. If you are living in intimate communion with God, if the love of his heart is flowing into yours, if you have that life-giving water springing up in you, then God is writing love-letters to men through the life you live. Oh, how our hearts ought to overflow with gratitude to God in the thought that it has pleased him to make our life the clean, white page on which he writes his thoughts of love and care for a dying world! Beloved, if God had more clean, white pages on which to write his letters of love to men, there would be fewer sad, despondent hearts.

Give Me Two Eyes

Give me two eyes whence shine an angel's look;
Sparkling betimes; but when they need, most grave;
Proud in defiance—that show no sin they'd brook;
Humble and kind, to all two eyes most suave.

Give me two ears where stand an angel guard,
Op'ning the door to God and heaven's decree;
Smiting the ill—two ears to Satan barred;
Heeding the poor, and hark'ning the orphan's plea.

Give me two lips—voice by an angel tuned,
Zephyrs to waft rich lad'n to heav'n apace;
Sealed to the low, free from the vile, immund;
Lips as two portals into halls of grace.

Give me two hands, two feet, as angel wings,
Ready to go, to do, as Thou dost bid;
Hands not ill stained, steps with no bitter stings;
Hast'ning to bless—as Thou when in our mid.

Give me a heart that chords to angel lyres,
Touched by Thy breath resounding loud and true;
Knowing no stain—tried thrice in seraph fires;
Lauding Thy name—that loves as heart made new.

—F. C. Blore.

"Not My Will, But Thine, Be Done"

BY MAMIE B. WALLACE, CALCUTTA, INDIA

A young convert from Mohammedanism, who was nearing death's door, was given a motto bearing these words, "Not my will, but thine, be done." In the midst of his sufferings his eyes often sought this motto, and as he repeated its message over and over again, it seemed to bring much comfort to his soul. Those who were ministering to his needs could not understand why a youth with so promising a future should have to be taken from their midst. When the death-angel came, the missionaries remembered the words that had proved so helpful to him, and, bowing in submission to their heavenly Father, could only say, "Not my will, but thine, be done."

May God help us to learn the lesson of submission from the life of this young convert.

In the trying scenes of life there are so many puzzling things we can not understand, but we must remember that "God moves in mysterious ways his wonders to perform" and we must not question his leadings.

It means much to say from our hearts, "Lord, not my will, but thine, be done"; but if we want his approval to rest upon us, we must constantly be in this attitude before him.

As God views the ignorance, idolatry, and superstition existing in heathen lands today and as he beholds the multitudes in Christian lands who are rejecting him, think you not that he desires to see more of his power manifested? Since he has chosen human instrumentality for this purpose, it is for us who have him reigning in our hearts and lives to be so submitted to his will that he can use us in proclaiming his message to the world. What if we do have to give up our own ways and desires in order that his will may be done? What if we do have to suffer hardships for his sake? Should we not be made to rejoice for the privilege of thus partaking of Christ's sufferings?

In Luke 22:42 we read "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." We with our finite minds can not comprehend the depths of suffering that Jesus was enduring at that moment, but we can gather from this utterance that his agony was very intense. Yet amid it all he looked up into the face of his Father and said, "Not my will, but thine, be done."

Oh! that we might be able to grasp the real significance of such submission to the divine will, and be just as willing to follow in our Master's footsteps!

Young friend, is God calling you to labor for him far away from your loved ones? The flesh shrinks at the thought of parting from dear ones, but meditate for a moment on the sufferings of Jesus in the Garden of Gethsemane. Behold his humble submission to the will of God, even though he knew it would cause him pain. As we thus get a vision of our Savior's love and forgetfulness of self how easy then it is to say, "Lord, not my will, but thine, be done." Earthly things then lose their attraction and we sing from our hearts,

"I'll go to the ends of the earth for thee;
Here am I, send me."

Beauty commonly produces love, but cleanliness preserves it. Age itself is not unamiable while it is preserved clean and unsullied. —*Addison.*



By Way of a Box

BY NELLIE HAWKINS

"He that is faithful in that which is least is faithful also in much." If we would reach the top of the ladder of success, we should not expect to get there by leaps and bounds; indeed we must climb round by round. Abraham Lincoln, one of the greatest presidents, was at first a rail-splitter, but by grasping the many opportunities for advancement that were presented to him he became the greatest man of his time. What was the secret of his success? We would say faithfulness; had he let opportunities of doing little things slip by, it is doubtful that he would ever have been the ruler of his country.

A story is told of a certain boy who through faithfulness in running errands became a fortunate man. He did not find success in doing a large amount of work, but he succeeded through doing small things first. There are industrious people who never make a success at anything, all because they become dissatisfied with small things and fail to keep plodding. They are engaged in first one thing and another, and fail in all.

The boy who became a fortunate man was Crawford Mills. In the window of the firm of Smith & Co. was a sign, "Boy Wanted." For a day or two and sometimes for only an hour or two the sign would be missing. When the sign was taken down passers-by would wonder if Mr. Smith had at last found a boy to suit him, but the sign was sure to appear again. People wondered what kind of a boy he was looking for and supposed he wanted a perfect boy. In their opinion he would look a good while before he found one.

John Simmons was the first to apply for the position. Although he was a lazy boy, he worked well enough in the forenoon and perhaps Mr. Smith thought he had found the right one; but, to be sure, towards the middle of the afternoon John was sent to the testing-room, which was a dark, dingy attic, to put a long deep box in order. John did not have to be told where the box was, for it set right in the middle of the room full of rusty nails, screws, and pieces of iron, broken keys, and many other kinds of rubbish. John looked doleful and thought to himself, "Nothing worth touching. It is as dark as a pocket up here and cold besides. How the wind blows in through these knot-holes! If Mr. Smith thinks I am going to stay up here and do this work he's mistaken." So he hurried down-stairs and explained the matter to Mr. Smith, stating it was dark and cold up there and he saw nothing to put in order. At six o'clock John was paid his day's wages and was told that his services were needed no more.

The next morning the old sign, "Boy Wanted," appeared in it's usual place. Before noon it was taken down, and Charlie Jones was the fortunate boy. He was kept busy until about five o'clock, then, behold, he was sent to the testing-room. Charlie was afraid of neither darkness nor cold, but he grumbled much over the box. In a short time he appeared down-stairs with a few straight nails, a key or two, and with this message, "Here's all there is worth keeping in that box; the rest of the nails are rusty and the hooks are bent or something."

"All right," replied Mr. Smith, and by the close of the day Charlie was paid and discharged and Mr. Smith's sign went up again. "I've no kind of notion why I was discharged," grumbled Charlie to his mother. "He said he had no fault to find, only he saw that I wouldn't suit. It's my opinion that he doesn't want a boy at all."

Crawford Mills was hired next. He knew neither of the other boys and so did his errands in blissful ignorance of the long box, but the second morning he was sent to the attic. Dinner-time came and Crawford was still in the attic. At last Mr. Smith called to him, "Are you through?"

"No Sir, there is ever so much more to do."

"All right, it is dinner-time now and you may go back to it after dinner," replied Smith.

Afternoon back he went. All that afternoon he was not heard from, but just as Mr. Smith was deciding to call him again he appeared. "I've done my best," said Crawford. By this time Mr. Smith knew he had found the boy. "Well, I suppose you will be on hand tomorrow?" said Smith.

After Crawford had gone Mr. Smith took the lantern and went up to the attic. The first thing he saw was the long, deep box, but it looked as if Crawford had gone to the bottom of it. He had fitted pieces of shingles to make compartments and in these different rooms he had placed the articles with bits of shingles laid on top and labeled thus: "Good screws," "Picture-hooks," "Small keys somewhat bent," "Pieces of iron whose use I don't know"; and so on through the box. As Mr. Smith bent over the long box and read the labels he laughed to himself and murmured, "If I am not mistaken, I have found a boy and he has found a fortune. The sign disappeared from the window and was seen no more. Crawford became the well-known errand boy of the firm of Smith & Co. In later years while he was yet a young man the firm became known as Smith, Mills, & Co.

Crawford did not find his fortune in the long box, but his success came through faithfulness.

Faithfulness is required of us if we are to be successful in the Christian life as much as it is required in business affairs. If we would be useful in God's service, we must be willing to do the small things. The greatest preachers and gospel workers have been those who despised not the day of small things, but labored through difficulties and persecutions.

Dear young worker, if your desire and determination is to become useful in God's service, you will receive much encouragement by reading the book entitled Birth of A Reformation or Life and Labors of D. S. Warner. It is encouraging to read how that man of God and others also labored through afflictions, trials, and persecutions, through darkness, and times when their services seemed to be of no avail.

Can the Lord count you faithful? If you are faithful in little things, the Lord will entrust greater gifts and responsibilities to you. Let us as young people by the help of God be found faithful in that day and we shall hear these words, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."



Our Play-Places

BY MARY LEHMANN

There are all kinds of play. There are kinds which inspire to noble work, to immeasurable achievement. There are kinds whose extent and value can be fully seen and calculated by only God himself. There are others which inspire only to sin and degradation, but whose far-reaching influence can likewise be calculated by God alone. There is no activity which has an indifferent influence, no action so small that it does not inspire to either good or evil. That activity which we have termed work can not be considered as having a negligible inspirational influence, for one person's work is always the play or inspiration of another. How important it is, then, that the play-places of our country be of the type which will send forth an influence for good. All the work, all the accomplishment, all the future of our country depends upon the quality of these places.

Let us look at some of the play-places about us and see what the influence is likely to be. Let us stand near a main road some Saturday evening about dusk. What do we see? An almost endless procession of automobiles speeding their way toward a city near by. Let us follow and see what the attraction is, let us classify the inspiration gained at this play-place. Watching, we see a short time spent in making purchases, among which are included, of course, candy, gum, and cigarets. Then the group we are watching, comprised chiefly of young people between the ages of twelve and twenty-five, spend some time and energy walking up and down, back and forth, in the hope of meeting old acquaintances or of forming new ones, preferably the latter. As they walk, the empty chatter and "the loud laugh that bespeaks the vacant mind" are very much in evidence. What influence for good can all this have? Christ said, "He that is not with me is against me," and surely this scene we have witnessed does not testify of Christ nor his teachings.

A little later we see the same people drifting into pool-rooms or the moving-picture theaters. Now some may be ready to uphold pool on the ground that "it is a game of skill, and if one does not gamble, there is no harm in it." This may be very true. It is not the game which harms; it is the association and atmosphere. Just try to picture, if you can, a pool-room with card-tables, soft-drink and tobacco-counters, punch-boards, a crowd of talking, laughing, swearing men making the air thick and foggy with the smoke from their pipes, cigars, and cigarets. The door opens and Christ, our perfect example, walks in and, cigaret in mouth, plays a game of pool for pleasure because "it is a game of skill and there is no harm in it." Can you imagine it? If you can, does your former estimation of Christ rise or fall in the process? Do you think his estimation of us would rise or fall were he to see us in the situation described? We must be as pure as we believe him to be, for he commanded, "Be ye therefore perfect, even as your Father which is in heaven is perfect."

The crowd at the theater are apparently enjoying themselves. The picture is a comedy. It pictures a basement saloon with a crowd of slouchy, dirty, unshaven, half-drunken men gathered around a bar drinking. The door opens and a seminude girl walks, or rather waltzes, in and performs some wild sort of dance accompanied by jazz and terminated by a rush of drunken men. In the ensuing chaos several pieces of furniture are broken and some people are hurt by breaking beer-bottles. In the front seats watching this are some children ranging from five to fourteen years of age who are there as a regular weekly treat; their mothers supposing that, as comedies are enjoyed by and often advertised for children, it is just the place for them. They laugh and clap their hands as a flying beer-bottle strikes one especially active person and saturates him with its contents. O mothers, *know* what you are sending your children to see and hear!

Just what kind of inspiration do these people gain from the evening's picture? Moving-pictures create strong impressions and the inspiration of this evening's play is going to be strong for good or for evil. I hear some one say, "The impression will be so disgusting that it will influence these young people against such things." If this be the case, why do they seem more eager than ever to go the next Saturday night? It is natural to look with favor upon the surroundings of early years. *Once* seeing these things *might* produce disgust, but familiarity breeds favor. Moving-pictures are almost as realistic as the actual scenes. Would these people take their children into the saloons, slums, and alleys of a great city continually in the hope that they might learn to shun them?

The main picture of the evening shows a beautiful dance-hall with tables where drinking is carried on and where are to be seen women in the most extreme ball costumes. What kind of inspiration will this kind of play produce? Will it inspire noble ambitions? Will it produce great statesmen, men of upstanding integrity, people of true Christian character?

The Eighteenth Amendment to the United States Constitution prohibits the sale and transportation of alcoholic liquors. Our schools teach their harmful effects. The movies picture their use in a manner to make it appear but *usual* and *right*. Friends, *only* clean thoughts, clean words, and clean actions can make a clean flag. Any influence in our nation tending toward anything else is tearing our flag from its standard and sullying it in the filth of the gutter more surely than the guns of any foreign foe could do. Any picture which has a

tendency, though ever so light, to arouse evil inclinations or passions should be condemned by every patriotic citizen.

Does it seem that this prohibits all pleasure, that nothing remains from which we may gain happiness? Nothing was ever wrong unless there was a right thing that would more than fill its place. It may look as if there is nothing to which to turn, but just fully turn and you will see it. None of us have eyes in the back of our head. We must face things before we can see them. Did you ever stop to think of the vast difference between a hilarious pleasure and a peaceful happiness? Did you ever contrast the pleasures of a century ago with those of today? Were our ancestors less happy as they gathered for a husking-bee, a quilting-party, a taffy-pull, or an evening of pop-corn, apples, and real companionship, than the young people of today as they go to the movie, the dance-hall, or the street? Were our ancestors less happy as they gathered round the fireplace, each with some work and listened to one read from the Bible or a book of poems, than are our families of today as they scatter to the club, the lodge, the movie, or the whist party?

Who can limit the inspiration as well as pleasure to be gained from the reading and rereading of a good book? The supply of good books is almost inexhaustible.

But if there be none accessible at the time you desire its companionship, have a store of selections in your mind that you can repeat. You will find that as you repeat them they will become more and more your own and the inspiration derived from them will become greater. Take for instance Bryan's Ode to a Waterfowl. Can the pleasure and inspiration to be gained from it ever cease? Who could fail to love the last lines after becoming fully acquainted with it?

"He who, from zone to zone,
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

However, books are but a very small part of the uplifting pleasures open to all. We all desire human companionship. The companionship which will give the young person the greatest inspiration, the most lasting pleasure, is not that of the vacant crowd, but of Christian friends. Any one in our country can find them if he but looks and is ready to be such a friend himself. It has been said that "the best part of one's life consists of its friendships." Should we not then form friendships of the highest possible type? What a mighty factor friendship has been in shaping the lives of the world's truly great!

As we look at the lives of those who have accomplished great things, who have given their best in physical, mental, and spiritual power; what kind of play do we see furnishing the motive for these pieces of work? Is it the inspiration of the street with its froth and emptiness? Is it the inspiration of the pool-room, with its low thoughts? Is it the inspiration of the pleasure-loving, passion-fostering, crime-breeding movies? The movie, with its power to produce such vivid impressions, may be made a great factor for good almost unlimited in its scope. But this can *never* be done while lending the least bit of sanction to the type of picture already described. Does the inspiration of the great people come from the dance-hall, which, despite all protestations to the contrary, has ever cultivated passion instead of overcoming it?

Friends, we are under solemn obligations to the younger generation to furnish them the kind of inspiration which gives life and the "more abundant" life Christ came to bring. We must furnish the play which will bring to them the full realization of the blessings of "pure religion and undefiled," which is "to visit the fatherless and widows in their affliction, and to *keep himself unspotted from the world.*"

HOME PROBLEMS

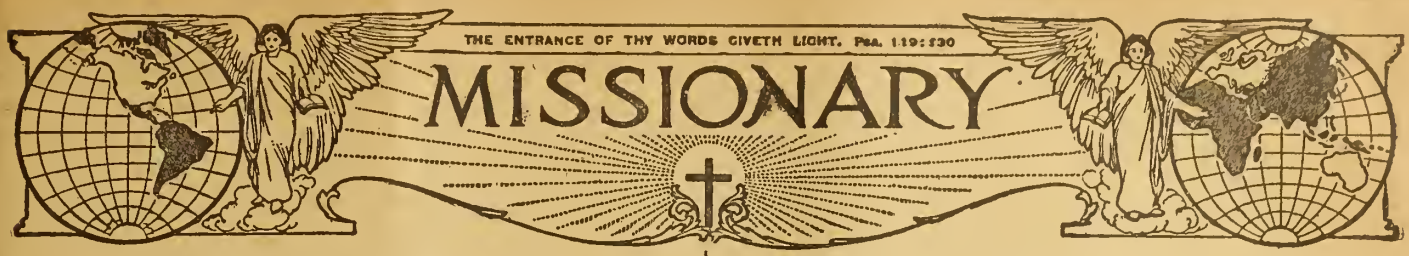
J. Grant Anderson,
Franklin, Pa.
Dear Brother:

What should be our attitude toward neighbors who continually borrow and never pay back? If we refuse, they are offended, and to go on and on, gets to be an old story, and quite expensive. How could we get out of it in a Christian way?
—A Sister.

We used to live in Philadelphia, Pa., where an incident happened which seems a good practical way to solve the problem to which you refer. This old lady of whom I write belonged to the society called Friends. She had endured invasions, such as you write about for a long time very patiently, and so one day while wondering what to do she suddenly hit upon a very philosophical method of eventually putting a stop to the nuisance—for such it is. Keeping her own counsel, the next time her husband went to town he had a separate and express order to purchase a pound of the best tea, and also a new canister to put it in. As he knew she had plenty of tea and also a canister, he was puzzled to know what she wanted with more, but he held his peace and did as he was ordered. He purchased both, and gave them to her when he returned. She took them with rather an unusual expression on her usually placid features, and depositing the tea in the canister, set it on the shelf for a "special sanctified use." It had not long to wait, for the borrowing neighbor made frequent use of that aromatic herb. The good old lady lent generously, but always emptied back into the same canister any tea returned. Time went on, and after the fiftieth borrowing the neighbor again appeared for just another small "drawing of tea." When the oft-visited tea-canister was brought out it was found to be empty and the good old lady and obliging neighbor was just one pound of tea poorer than she was when she began lending. Then she made a bit of speech, perhaps the first one in her life, part of which is as follows: "Thou seest that empty canister? I filled it for thee with a pound of the best tea, and I have lent it all to thee in driblets, and have put back in the canister all thou hast sent me in return, and none but thyself hath taken therefrom or added thereunto, and, behold, now, thou seest it empty; therefore, I say unto thee, thou hast borrowed thyself out, and I can lend thee no more."
—J. G. A.

"The altar sanctifieth the gift." Like a magnetized bar of iron or steel, it was first to receive itself a sanctifying influence from the oblations presented upon it, and then forever after to impart it. —*Bush.*

I thank my heavenly Father for every manifestation of human love; I thank him for all experiences, be they sweet or bitter, which help me to forgive all things, and to enfold the whole world with a blessing.
—*Mrs. L. M. Child.*



God's Handiwork in Panama

BY MRS. A. F. MEISSNER, DAVID, CHERIQUI, PANAMA

My mountain home is a very quiet place. As I write these lines I hear only the tinkle of cow-bells, the song of the wind through the trees, and the murmur of the river as it leaps over great boulders in its hurrying away to the ocean—and in the distance I see the blue ocean itself, with its wooded islets along the coast and a shining white stretch of foam beyond where the waves break upon the shoals. These sounds, with the song of birds and, in stormy weather, the crash and roar of thunder following the lightning flash, and the patter of rain-drops, as of the tramping of millions of tiny steeds, when a heavy shower comes beating upon the jungle—these are the sounds which break upon the stillness.

Often when the moon is at its full I look with great admiration upon the handiwork of God, for in the white moonlight the trees take on the appearance of great silent sentinels guarding through the lonely night the small creatures which flee to their leafy branches for protection, and the great dark mountains, at the foot of which stands my cottage, look even more dark and gloomy in the moonlight with the passing of the night. The rosy light in the east brings cheer and renews my courage, for no matter how gray and cloudy the sunset may have been, the day nearly always receives a cheerful morning greeting from old Sol.

I hear the birds chirping among the flowers of the arbor just beside my window, the frame of which is completely hidden beneath the thick mass of vines. The glossy green leaves of the "salamander" with its profusion of bright yellow bell-shaped flowers claims prominence and is ever pushing itself against the other vines as if trying to crowd them off the arbor, but the strong shoots of the red and purple boganvilla press upward and wave their brilliant colors above the selfish "salamander." Then too, there is a vine of blue wistaria which thrives well but seldom leaves her own corner, though lately I notice clusters of blue blossoms clinging to the ramas of the boganvilla. I also notice the fine leaves and little white fragrant flowers of the star jasmine reaching and climbing in every direction. Though she is very unpretentious, one can not help but notice how well she looks among all the gay profusion of flowers. The "salamander" blooms every day of the year and so do all the others, though not so profusely only in their season. The wistaria, when its flowers fall, replaces the blossoms with clusters of green berries which turn to deep red, when ripe. Several different kinds of birds come to feast on the ripe berries and I have seen them pick a leaf of the boganvilla blossom and swallow it as if they had a fancy for variety in diet as well as we.

The birds which most frequently come to my arbor to dine are a pair of bright-colored ones. Though very different in appearance as to plumage, they both have the same bluish beak. The male is black and velvety looking, all except his back and his body under his wings, which is red, this makes him very showy when he is on the wing. His mate is by no means a somber bird. She also wears red, but of a different hue, and has no black, but has golden brown and green mingled with the dull red feathers, which gives her a more pleasing effect than her showy mate. I do not know the names of the birds here, so can only describe their appearance. Another bird which comes in flocks of six or eight to feast upon the red wistaria berries is a blue bird. I see no difference in them, therefore I conclude that both male and female wear the same kind of dress. As if out for a social time they seem very much at home with the other birds, for they all help themselves freely to the berries. They are a soft light blue in color and look very modest amongst their gayer friends and make a pleasing contrast. I hear the humming of tiny wings and there fluttering poised above the arbor is a green humming-bird or maybe two darting here and there gathering the sweetness from all that beautiful array of flowers.

Popular Buddhism in Japan

Article 1

BY ADAM W. MILLER, TOKYO, JAPAN

Modern writers have well presented and interpreted philosophical Buddhism. However, popular Buddhism differs from it in some important respects. "Recently an educated priest, speaking in a certain temple, gave a rather inspiring, patriotic appeal to young men; but when he addressed himself to the untaught hearers his message was little better than a paternal exhortation to repeat the name of Amida Buddha that they might enter paradise. Philosophical Buddhism is too difficult and abstract to become popular, consequently the priest must resort to various devices in order to reach the masses. The result of this is a complex system of forms, ceremonies, and superstitions." We shall notice some of these in this article.

The Temples

Mount Hiei is the historic site of the great Tendai temples. In former days this was the center for thousands of armed priests. At that time there were three things the emperor said he could not control—"the Kamo River, a throw of dice, and the priests of Mount Hiei." Here everything is comparatively quiet. In Kyoto the Shinshu temples are still active. Many worshipers pass from the temple dedicated to Shinran, the Japanese founder of the sect, to that dedicated to Amida, the Buddha of boundless light and life. This sect has adopted Christian methods; they have their Sunday-schools, young men's societies, hymn-books, organs, etc. Indeed, their doctrine of salvation by faith is suggestive of Christian influence.

At Mount Koya, the center of Shingon, the leading esoteric sect of Japanese Buddhism, is the site of several splendid temples and an educational institution sufficiently progressive to exchange lectures with leading Christian colleges in Western Japan. In the temple grounds there has been recently erected an exact copy of the Chinese Nestorian Tablet, indicating the desire of this sect to claim some historic connection with Chris-

tianity. Early morning mass is observed by this sect, which bears a striking resemblance to mass in the Roman Catholic Church, with its rosary, its incense, its candles, its priestly robes, its rich altar, its prayers for the dead, and fees to the priest varying according to the hour and length of service.

One Buddhist sect encourages the "Buddhist Army" in active opposition to the Salvation Army. This sect is active in social work. Its methods are militant and intolerant, and on several occasions have interrupted Christian meetings. The temples still hold a large place in the hearts of the masses, and one can not doubt the influence of Buddhism upon the common people.

Objects of Worship

In the temples and temple grounds there are numerous objects of worship. Some of the most popular are the seven gods of happiness. There are various images of Kwannon, the goddess of mercy; Jizo, the guardian god of children: Yakushi, the god of medicine, whose image is usually worn smooth by believers seeking health; Fudo, who suppresses evil spirits and wards off epidemics; Emma, the king of the lower regions, his six retainers and thirty-two species of imps who frequent the lonely haunts of men. In some temples relics such as the alleged bones and teeth of Buddha are worshiped. Women are required to veil their faces when viewing these relics.

Much superstition has been woven around these objects of worship. Emma is represented as living in a gorgeous palace below the earth on an iron-bound mountain, separating the eight hot hells from the eight cold hells. Here he judges the dead. In several temples hell with all its suffering and horror is painted on the walls for the instruction of the wayward.

Fudo stands in the midst of fire with a sword in one hand to cut out evil, and a rope in the other to bind it up. It is said that his devotees are frequently seen, especially in mid-winter, standing beneath the icy waters of a waterfall, gesticulating wildly and repeating their incantations for deliverance from evil. Jizo and Kwannon are much worshiped by the common people and many superstitious stories extol their power and virtue.

The doctrine of transmigration naturally creates superstition. I quote the following by Dr. R. C. Armstrong in his report to the Federated Missions Conference of Japan for 1921: "They worship images of lions, elephants, cows, deer, tigers, horses, rabbits, dogs, wolves, foxes, badgers, wild boars, cats, rats, monkeys, and several fabulous creatures such as thunder-dogs and water-tigers; such birds as crows, chickens, pigeons, eagles, swans, wagtails, snowy herons, cormorants, and some fabulous specimens; such creeping things as dragons, snakes, turtles and crabs; such fish as carp, sea-bream, mackerel, white eel, catfish, octopus, the dolphin, etc.; such insects as the ant, dragon-fly, and the silkworm. The Neo-Platonist explained Egyptian animal-worship by the doctrine of transmigration. In the same way the Buddhist custom of holding mass for animals can be accounted for. For instance: the Young Men's Buddhist Association in Kyushu recently held memorial services for thirty-four thousand frogs, seven thousand rats, one thousand hares, five hundred dogs, five hundred cats, five hundred hens, and five hundred doves dissected in the study of anatomy in Kyushu University."

The Priests and Their Ministry

Buddhism is chiefly concerned with death, funerals, memorial ceremonies, and the other world. The worship of Amida is the most popular form of Buddhism. Amida saves all who call upon him from the bondage of transmigration. An intermediate state not unlike purgatory is provided for those unprepared for paradise. Idols, pictures, or images are placed before the dying man to assist him to forget the fleeting world and to grasp the reality of the spiritual. Special prayer is made for his triumphant entry into paradise. Believers are expected to rise above the fear of death or the desire to live, by contrasting the sufferings of life with the joys of heaven. The mental attitude of the dying is very important.

"The body is washed and dressed in the white shroud of a pilgrim bearing the seals of the various temples visited during life. Texts from the sacred books printed upon these shrouds are regarded as having special merit in facing the judgment of Emma. Incense is burned and priests are employed to repeat scripture in the presence of the dead. In the Shin sect, where they have salvation by faith, these ceremonies are not necessary, but are practised as a form of thanksgiving. The head of the dead is shaven as a symbol of purification. The chief abbot of the Shin sect receives large fees for laying a razor on the heads of multitudes of worshipers as a symbol of purification."

"In Buddhist funerals many superstitious symbols are still used, even though their significance is not commonly known. The banners in the procession, following the Indian tradition, are supposed to direct the dead to paradise. Birds are released from a cage to indicate the merciful character of the departed soul. After cremation the charred bones are placed in the temple; the teeth, head, and throat bones being specially prized. . . . Seven days after death a special ceremony is held in the home as well as in the temple, and for seven weeks the priest is employed on each seventh day to read the scriptures for the dead. During this period the soul is supposed to remain in Hades. Buddhist families have duplicates of their family tablets in the temple, and those who can afford it may have daily mass for the dead. In any case it is customary on the third, seventh, thirteenth, and seventeenth anniversaries to employ a priest to read the scriptures. After the death of parents the same day in the thirteenth month is called 'small happiness memorial day.' The same day in the twenty-fifth month is designated 'great happiness memorial day.' This gives the priest a strong hold upon his followers because of his relation to the ancestors. Many people are deterred from embracing Christian faith because of their reluctance to break with these ancestral customs."

"Historic Buddhism denies the existence of the soul, but Japanese, probably due to the influence of Shinto on the one hand, and the teaching of Amida on the other, seldom think of annihilation in Nirvana. The spirit of the faithful goes to Hades and from there is reborn in paradise or purgatory, through the merit of gifts to the priests and prayers said for him. By the law of retribution the dead may be reborn into other forms of life, their past conduct determining whether the new form shall be higher or lower in the scale of existence. The soul is provided with a spiritual body in order to communicate with friends during the interval between births, during which time they are served with food. . . . Many devoted sons have entered the priesthood to pray that their parents may enter paradise."



The Higher Friendship

Including Sunday-School Lesson for November 19—Luke 7

BY E. F. ADCOCK

Is it not too bad that a word has to be twisted and explained and modified to get it to mean what it ought too? Now, of course I do not mean that there should be no way of expressing degrees. I may be happy, you may be happier, and some one else may be the happiest of the three; yet we may all be happy. But if I say a certain person is my friend, I wish I did not have to add a whole paragraph of explanatory matter to show what kind of a friend he is—or perhaps I should say, to show whether he truly is a friend or not. Now to meet a possible objection, I will admit that different individuals may possess various degrees of this quality of true friendship, and thus one may be classed as a "better" friend than another. Still, if the possession of a maximum degree of friendship—by which the soul is dominated unreservedly by that quality—merits for an individual only the name "friend," how broad must be the significance of the word if it may be applied to one who is but half as proficient in friendliness! Would it not be more exact to say the latter is 50 per cent a friend?

Our Quest

People are looking for friendship. With what exuberance of delight one can say, "I have found a new friend!" To illustrate: A new family had just moved into a certain neighborhood. In this family were several children, and as it happened a family of children were their closest neighbors in the new home. The latter were very desirous of meeting the newcomers and often talked of them. After some days of restless delay they very casually met and instituted a very close friendship. Eagerly returning home after this occurrence, the group of longer residence burst into the house and exclaimed to their mother, "Well, we're acquainted!" But so many of our so-called friends can in reality be classed only as acquaintances. "Meet my friend," is an expression as common as nickels and dimes, but often how grossly it prostitutes that almost sacred word, "friend." When we understand the significance of friendship, we mean something when we use that term. It is when intruding on such a subject that we might well take off our shoes lest we desecrate hallowed ground. Were we to consider it in regard to supply and demand, we might well put a high premium on friendship. The demand makes it easily counterfeited, however, under certain conditions. Friendship is not a sail for fair seas; it rides them with grace, but its waters are adversity. Community of thought and feeling is fertile ground for friendship, but it must be adaptable to other soils too. There is much of the kind of friendship that springs up from unanimity of interests, but the world is looking for something better. The true friend has a soul for every man. Friendship knows not race, wealth, or social distinction.

But such argumentation is awry the point except to introduce one who is a concrete example of it. Therefore, I want you to meet such a *Friend,* Jesus, the helper of mankind.

The Friend of Sinners

This is he for whom you have been looking. You are looking for friends; here is friendship personified. Brother, can you grasp it? He left the throne of heaven to be the Friend of man, your Friend. It makes no difference who you are, if you are a human being—but wait, I must not be hasty! If it is possible that he is a Friend in any greater sense to one class than to another, the difference must be in favor of sinners. Jesus holds a peculiar relationship to sinners. I said friendship was born for adversity: surely on that ground the sinner needs a friend —a Friend. In his regard for the sinner it might almost be said that Jesus is a respector of persons; that is, their great need draws him to them more—such is the "higher" friendship. It seems a vile woman has the distinction of affording one of the most notable concrete proofs of Jesus' attitude toward sinners. The scribes and Pharisees looked on her as an outcast, but Jesus as one who needed a friend. In Luke's fragmentary account we are not told, but I wonder if she was not in the throng to which our Friend addressed those gracious words: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . . For my yoke is easy, and my burden is light." Ah, here was a true friend. In the eyes of the world she was worth only what lust and degradation could buy. Could those words be for her? Oh, how unexacting is friendship! how easy its yoke! And she came, because she was starving for the friendship He could give.

The Axis of Friendship

Friendship is not chaos, nor shifting nebula, but is a sphere defined and regular in its movements; and its axis is love. The friendship that is not actuated by love is not friendship. It is Jesus' love for sinners that makes him their friend. Some would make policy the fundamental of friendship. Perhaps we might say that Simon, at whose house Jesus dined, belonged to this class. He was a "friend" to Jesus, no doubt because Jesus was a popular teacher and because of the probability that he was a prophet. He would honor Jesus by entertaining him. But hardly can such behavior be classed as friendship. Friendship knows no superciliousness. I will say more: it knows not equality. A friend takes the attitude of a servant, a helper. Jesus said, "For I am meek and lowly in heart." No wonder, then, that Jesus became the Friend of her who, though vile with sin, came repenting. No wonder he contrasted her attitude with that of the Pharisee, and commended her. Nor does friendship fail; it finds a way to help. Jesus not only commended the woman above the self-righteous Pharisee, but he helped her; he said, "Thy sins are forgiven." Friendship finds a way to help. But something else Jesus said we must not overlook. Why was she befriended? Notice:

"For she *loved much:* but to whom little is forgiven the same loveth little."

A Prayer

Lord, thou author of every good and perfect gift, accept our praise and thanksgiving, and grant our petition. To thee are we indebted for all the rich graces attainable by man, and we are grateful for them. By the bestowal of these graces thou dost fashion us after the perfect man. Not the least of these graces is friendship, the lack of which in ourselves and others we deplore. But we thank thee for the rich example of it in thy Son. Somehow we feel that to attain it human effort is insufficient; therefore, our Father, supply the divine fundamental, which is love. Help us to follow Christ in being the friend of the needy. May we, O Lord, remembering our former state of sin and the means of escape therefrom, passionately hold up to sin-cursed men Jesus the Friend of sinners. So shall thy kingdom come, Amen.

TESTIMONIES TO DIVINE HEALING

Sang Praises to God at Midnight

Birmingham, Ala.—My husband had been troubled with a cough, the result of an attack of influenza and pneumonia which he had October 2, 1918, and had been prayed for many times, but failed to obtain permanent healing. He was recently attacked with the influenza again, from which he grew worse. We were earnestly seeking the dear Lord for help. During this time I was reading the requests for prayer in the Trumpet and I noticed a request for a brother that had tuberculosis of the glands of the neck. The enemy suggested at once, "That is just your husband's trouble." My discouragement grew worse. My husband soon detected that something was wrong and asked me if I was discouraged about his condition. I said, "Yes, I am. There's no use denying it." My confession proved a blessing to both of us. All these trials and tests caused us to get in more earnestness before God. This was Saturday evening and on Sunday morning we went to church service and as the minister rose to preach on the assurance and stedfastness of the promises of God he said, "First I want to lay a foundation for your faith." I said, "Surely that is what we need this morning." And as he proceeded to give out his message I could feel my faith rising in response to what he was preaching, and that God was placing my faith on a firm foundation.

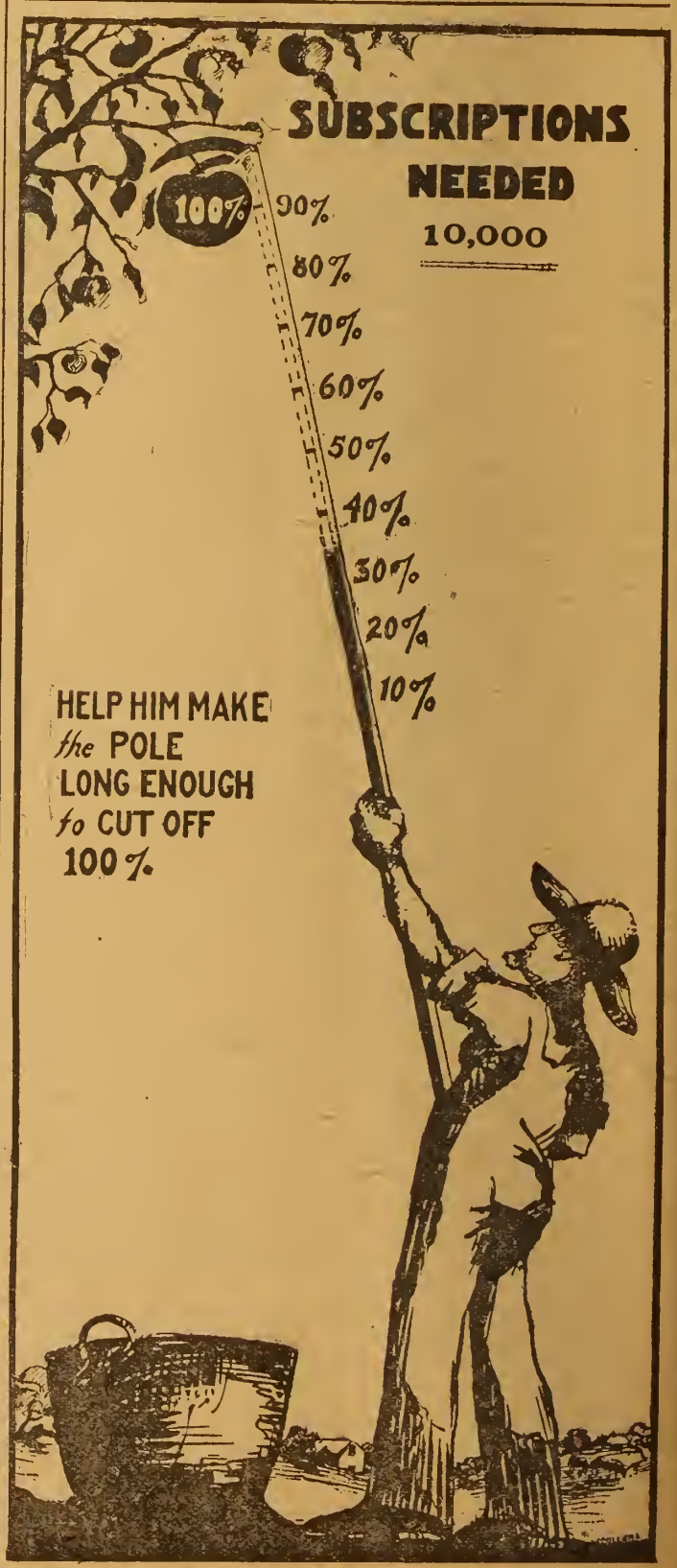
After the service we went to the home of the minister and I related my experience to the sister that they might understand our condition and be better able to help us. They talked with us a while, then anointed my husband and prayed for him. And the Lord witnessed to all that he was healed.

But the Lord to his glory and for our good permitted us to be severely tested until Tuesday night. Just before retiring he said, "I want us to have an agreement in prayer that God will give me victory over this awful cough." After a few minutes of meditation and prayer for more faith, we went to our knees in prayer in perfect humility and submission to God and I began to pour out my heart's burden to God, asking him to rebuke the power of the devil. Before I finished my prayer I was thanking and praising God for victory. We rose from prayer and I said, "You are healed in Jesus' dear name." Then we retired for the night. Soon after retiring, he began praising God, and I joined in with him, and there in the still hours of the night we sang and gave praises unto God. Truly we felt that we could realize more than ever before what it meant to Paul and Silas to be able to sing praises to God at midnight in prison. Yours in Christ,

Mrs. L. B. Ballard.

We can never heal the needs we do not feel. Tearless hearts can never be the heralds of the passion. We must pity if we would redeem. We must bleed if we would be the ministers of the saving blood.

—*J. H. Jowett.*



CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.



Bro. John D. Crose held a few days' evangelistic services at Pixley, Cal., recently. Bro. A. J. Bixler filled the pulpit at Pomona while Brother Crose was away.

Bro. A. L. Byers and family have now located at Caldwell, Idaho. Brother Byers will take pastoral oversight there. He writes that that district presents a ripe field.

The church in Portland, Oreg., is on the forward move. Souls are being saved in the regular meetings. The place of worship is filled each Sunday. Bros. R. Meyer and Wm. Hunnex were a great blessing to the church October 8-15.

Bro. Sydney S. Johnson, pastor in Seattle, Wash., writes: "We are glad to tell you that the work here in Seattle is on the increase. Our souls are encouraged to press on. We are pushing the Subscription Campaign for the Trumpet. We must have the Trumpet going to the home of every saint of God out in this reformation."

The Bloomington (Ill.) brethren enjoyed a high day in Zion October 22. Six were baptized that day, and others made it known that they, too, wished to be baptized soon. Three were at the altar that evening. The pastor, C. H. Featherston, reports that there is an attendance of seventy-five at the mid-week prayer-meetings.

A card from Flint, Mich., containing the following announcement shows that the church at Flint has the forward look: "Dear Friend: Did you ever attend a young people's revival? One is to begin October 17 at church of God place of worship, corner of Minnesota and Mabel Ave., conducted by the young people and assisted by Evangelist Elsie Beardslee. Every one, young and old, is cordially invited to attend. Services begin at 7:30, continuing for two weeks. Sincerely, The Young People." Bro. C. S. Sisler is the pastor at Flint.

It is announced that the Northwestern Ministerial assembly will be held in Seattle, Wash., December 28—January 4. All the ministers of the Northwest are urged to attend. Details later.

The first revival in the new chapel at Bloomington, Ill., is to be held November 12—December 3. There will be an all-day meeting and dedicatory service Thanksgiving Day. Bro. C. Caudill, of Indian Fields, Ky., will be the evangelist.

Interesting street-meetings are held in Fresno, Cal., under the supervision of Bro. J. W. Byers and Brother Karajian. Armenian brethren give their testimony in their native tongue, the American brethren speak in English, and Brother Karajian translates these messages into Spanish. The brethren are much encouraged in this work.

The Thanksgiving assembly of central California will be held in the German house of worship in Fresno, beginning Wednesday evening, before Thanksgiving, and continuing the rest of the week. There will be three services daily, including Sunday. It is hoped that everybody who is in reach of this meeting will attend. The congregations of Fresno will do all they can to entertain those who come from a distance or who can not do for themselves.

"The church at Grand Forks, N. Dak., of which Brother Susag is pastor, expects to start its yearly assembly meeting on December 25, and to continue it indefinitely. We expect Brother Susag back from his European trip at this time, and will also have some able evangelist, whomever the Lord shall appoint to assist in this meeting. All the saints from surrounding points are cordially invited to attend, and take active part in any way the Lord directs, at this great revival feast," writes Sister Bertha Gaulke.

The English congregation of the church at Fresno, Cal., is assisting in a revival at Laguna, a place twenty miles south of Fresno. A Brother Bingham, who was saved a few years ago, felt that he should start a Sunday-school at that place. The interest grew and there has been an encouraging work there since. Now the community is ready for a revival. Prayer is requested that many souls may be saved.

The congregation in Pomona, Cal., are erecting a new house of worship on Seventh Street and Garey Avenue. The temporary tabernacle built two years ago has been moved to the rear of the lots and will be used as a temporary place of worship until the new edifice can be erected.

The tent-meeting, which Bro. F. C. Martin and his colaborers held in Rochester, N. Y., for several weeks, resulted in a number taking their stand for the truths preached. Since our work in that city is new, Brother Martin deemed it advisable to do much doctrinal preaching. By this means those already associated with the church of God gained a firmer foundation for their faith. And this also will enable the new converts and others who took their stand for a complete reformation, to give an answer to every man that asks a reason of the hope that is within them.

The saints in eastern Pennsylvania could not wait for their next camp-meeting in July, so they gathered at Emaus on Sunday, October 22, where they had a feast of good things. Marcel Desgalier, of Butler, N. J., was the visiting minister. In the afternoon they had a baptismal service, where two followed the Lord in this ordinance. After baptism the ordinances of feet-washing and the Lord's Supper were observed by about fifty of the saints. At this meeting it was decided to have an all-day meeting at Boyertown on Thanksgiving Day, November 30. A cordial invitation is extended to all who may be able to attend. The saints in eastern Pennsylvania are all more or less scattered, but the camp-meeting at Allentown last July, it being the first one ever held in the eastern part by the church of God, put a spirit of cooperation among them. They are realizing the need of going together, encouraging one another, and thus helping to build up the work of God in the various places.

Any minister of the church of God or any spiritual worker passing through Kemper County near Rio post-office,

will find a ready welcome in the home of J. M. Pilgrim, who will entertain such to the best of his ability.

Rio, Miss. J. M. Pilgrim.



R. R. Byrum visited his mother, who has been ill at Wheeling, W. Va., Sunday, October 29.

Several large freight orders have come in lately from other publishing houses for mottos and children's books.

Hugo Lovett, a former Trumpet worker, who is employed in Detroit, Mich., spent a few days at his home here recently.

Now is the time when calendars and mottos sell readily. You might as well do it as some one else. Your friends and neighbors will buy them from somebody. Let that somebody be you. Write for particulars.

R. L. Berry attended the State Sunday-school Convention at Lansing, Mich., November 1-3. He took with him a full sample line of supplies, children's books, and mottos. He had the privilege of displaying these at the Convention. The following Sunday he visited the church in Detroit, Mich.

We have procured some suitable candy boxes for the use of Sunday-schools which desire to give a Christmas treat. They are inexpensive and handy and will be welcomed by all who have had the work of handling the candy for the Sunday-school. The prices are

½ lb. boxes with ribbon,
$1.50 for 100—$0.85 for 50

1 lb. boxes with ribbon,
$2.25 for 100—$1.20 for 50

½ lb. boxes with beautiful manger designs,
$2.75 for 100—$1.45 for 50

Training School Notes

Russel Dear, of North Hampton, Ohio, was a recent arrival at School.

H. A. Swecker, of Kansas City, Mo., was a recent and welcome visitor at the School.

A. L. Bradshaw, the new pastor at S. Anderson, has enrolled for a couple of subjects.

E. A. Phillips has taken the responsibility of the work at Patesville, formerly in charge of T. C. Hall.

R. L. Berry's familiar name is now on the roll of the Public Speaking Class. He enrolled last week.

Ernest L. Bleiler, a senior student, recently supplied the pulpit at Logansport, Ind., in the absence of P. B. Turner, the pastor.

Emil Hollander plans to go to Middletown, Ind., regularly in behalf of the work started last year by Bro. C. S. Tyler and coworkers.

A recent letter from Herman Ast, pastor at Vandergrift, Pa., states that he expects to return to School later in the year in order to complete some unfinished work. His congregation sent a liberal offering to the School.

Just at this season of the year nature clothes the School campus and campground in a most beautiful garb. Jack Frost came a few nights ago and left orders that the leaves of the trees should be tinted many, many different colors. Result: Scenes most beautiful.

Every year since the establishment of the Anderson Bible Training School it has been difficult to secure enough money to pay the expenses of the School, and without exception we have faced a deficit at the end of each school-year, until on September 1 of this year there was a deficit of approximately $6,000 against the School. The ordinary running-expenses of the School are approximately $10,000 a year. In order to wipe out the deficit and to take care of the running-expenses for the present year we should raise $400 a week.

Last year the average donations for the Training School were $225 a week. So far this year we have been receiving a few dollars more each week than was received last year; but from calculations based upon last year's weekly income we see that it would be necessary for us to raise $175 a week more than we are now receiving if we are to balance accounts at the end of the year. This means that if 175 other persons will agree to contribute $1 a week during the school-year the total amount of indebtedness can be wiped out and all the running-expenses of the present year taken care of. I am trusting that among those who read this statement there will be 175 persons who are willing to pledge themselves to send $1 each week toward the expense of the Anderson Bible Training-School. This is not asking an impossible thing and I trust those who read these statements will give them prayerful consideration and ask divine guidance as to their share of the responsibility.

This is God's school and it is worthy of the support of the church. We can not afford to permit a deficit to stand against us from year to year. We shall from time to time publish a statement of our financial condition and just as soon as there is sufficient money pledged to take care of the deficit and also of the running-expenses we shall be very glad to announce that fact.

May God help each of us to bear his share of the responsibility for this great work. All over the world people are calling for the pure gospel, and from various sections of the United States and foreign countries young men and young women are coming to us for training, asking the church to furnish training for them and pledging themselves to give their life to the spread of the gospel. Shall we disappoint these young people? Or shall we help in carrying out the command of our Lord—"Go ye into all the world and preach the gospel"? We solicit your prayers that God will help us to know how to manage this work economically and that he will keep the teachers filled with the Spirit of God and that as these young men and young women are trained they will go out to fill useful places in the kingdom of God. Send all donations to the Gospel Trumpet Company stating the purpose for which you are sending the money.



We should be glad to have any minister passing through Hattiesburg, Miss., to stop with us and hold some meetings. Mrs. Mattie Williams.
Hattiesburg, Miss.,
Route 2, Box 7C.

As I have resigned as pastor at Fern, Pa., and am taking the oversight of the work at Kittanning and will do evangelistic work, anybody desiring my help address me, J. W. Strotman, 888 North Grand Ave., Kittanning, Pa.

J. W. Strotman.

Opening of Work in Omaha

For years several brethren in Nebraska and States near by have felt more definite efforts should be made to plant the truths of the present reformation in Omaha, Nebr., which is larger than any other city in Nebraska, Iowa, or South Dakota, as well as a center for that part of the Middle West.

A year ago the Church Extension Board included Omaha in its program, but until now has been hindered in getting the work actually started. We are

glad to say, however, that Bro. J. S. Ludwig and his wife, who have been in charge of the congregation in the south part of Anderson, Ind., one of the largest and most prosperous congregations in this part of the country, are now located in Omaha to begin work there. They have the confidence and prayers of all those who know them best, and have shown a good record as efficient ministers in the past.

Each new field entered increases the needs for Church Extension funds. An increase in funds for this work will be necessary to take care of this added expense. The prayers and cooperation of God's people are needed for this work.

A Thanksgiving Offering

At our last ministerial meeting of central California it was decided that we suggest to all the brethren of our State, and to any one else who is favorable toward the movement, that we make an offering of self-sacrifice unto the Lord, as an expression of gratitude for his mercies and blessings so bountifully lavished upon us, a real Thanksgiving offering. The common custom of feasting we believe can consistently be departed from, and spending the day in fasting, or in some other way doing something that will mean a real sacrifice on our part, something that will make us feel it, we believe would be to the glory of God; and the cost of a feast, or whatever the sacrifice might be, can be applied to the spread of the gospel. The Church Extension Fund for California is the object of our suggestion this time. There are so many places in our State where this truth is unknown that it makes us feel that we have done but little. Many places would receive the truth if it could be taken there. Many souls are as hungry for the truth as we were, but it must be carried to them.

If each of us who are enjoying this precious light would sacrifice but one dollar, we should have a goodly sum for this worthy cause. Let us take this to heart and get our children enthused over it so they will be willing to sacrifice also. Make it a real *sacrifice offering.* "Give till it hurts, and then keep on till it gets past the hurting-place," is an expression that our dear Sister Kramer made while with us. She practises what she preaches on this line, and her work tells it. Simply hand your offering to your pastor, stating what it is for, ad it will be sent to our treasurer. Those who have no pastor, or who are isolated, send to Harry Tyler, Tulare, Cal.

This will be a happy Thanksgiving Day for the work in California. Yours in the faith, J. W. Byers.

Worker or Minister Wanted

Bro. W. E. Moore and family, 719 North E St., Fort Smith, Ark., request that a brother or sister come and make his home with them while opening up the work in that neglected but promising field. Write him as to what line of work you would expect to do.

Estes Dan Blackburn.

Assembly Notice

The mid-winter assembly of the church of God in Oklahoma will be held at Oklahoma City, December 15-24. Our ministerial meetings during the last camp-meeting were a real feast of good things and we hope to make the coming assembly a time of special advancement and spiritual uplift to the ministry. Therefore, let all of the State ministry make a special effort to attend and so arrange their revivals as not to hinder themselves or others from attending this assembly if possible. Meals will be served in the basement of the chapel; free to ministers. Come on time and on fire, brethren.

E. G. Masters.

2817 S. Harvey.

Young People's Convention

Our revival at Portland, Oreg., will be held January 7-28 with Bro. S. H. Eddings from Yakima, Wash., as evangelist. The young people will have a two-day convention, January 6 and 7, which will be as an introduction for the revival. We shall be glad to have as many as possible attend these meetings.

H. A. Schlatter.

667 Summer St.

Life Loan Notes

A Good Investment

Churches needing houses of worship are being helped to get them through our Church Erection Loan Fund. This fund is supplied by loans to the Church Extension Board. Our Life Loan Note plan affords an excellent opportunity for those who have money to loan to do good with it and at the same time to invest safely and profitably.

The Life Loan Note plan, as the name implies, is a loan of your money for life on the condition that it will be repaid to you a certain number of days after demand if for any reason you should desire it back; but if you do not demand its repayment before your death it will automatically go to our general Church Extension Fund to be used in the propagation of the gospel in neglected regions, or, if you prefer, into the permanent revolving Church Erection Fund, where it will continue indefinitely to work for the upbuilding of God's kingdom long years after your decease. A better rate of interest is paid on these than banks ordinarily pay. Or they are made without interest for those who wish to donate the interest.

These notes have been used by the Gospel Trumpet Company for years with full satisfaction. They bring practically the same results as the annuity bonds sold by various denominational church extension boards. They have most of the advantages of a will, with the additional advantages to you that these notes bring a good rate of interest if it is desired during life, that the arrangement may be entered into without making a new will if you have already made your will, and that it may be discontinued if desired without affecting your will. If you have money which you desire to be used in God's cause after your death, but do not see the way clear to donate it at once, here is an opportunity for safe and remunerative investment in Life Loan Notes. Write for further information to Russell R. Byrum, Sec., Church Extension Board, Anderson, Ind

PRAYER REQUESTS

Please pray for my healing, as I am very nervous, and also have some other trouble. A Reader.

I have a little afflicted girl. Please pray for her complete healing.

S. J. Hill.

Please pray that my eyes may be made strong and that I may be healed of catarrh of the head.

W. W. Bridges.

I have been afflicted since I was four years old. I can not walk. I also have a little sister who can not talk. Will the readers of the Trumpet please pray for our healing? Rhea Willeke.

Will all who read this pray earnestly for me that I may get faith in Jesus for my healing? My eyes are afflicted and I also have other afflictions so that I am obliged to be in a wheel-chair.

Ida McFarland.

Please be earnestly agreed with me in prayer for my little boy who is two and a half years old. A short time ago he had diphtheria and was near death, but recovered. Since that time he can scarcely talk intelligibly, and this morning his little eyes are crossed and he can not see anything unless he gets right up against it. My heart is breaking, but still I know God is able to remove this affliction if it is his will.

Mrs. R. E. Burford.

A Monument of Consecrated Labor

To go from the Courthouse hall to a commodious and modern church in two years is what the Newcastle (Ind.) church of God has done under the pastorate of Frank J. Steimla.

Three days stand out as red-letter days in the history of this congregation. One was in March, 1921, when a few of the brethren of the congregation met on the lot at the corner of South 18th and Walnut and began to turn the dirt for the foundation and basement. The next was the second Sunday in October, 1921, when the corner-stone was laid. And the last was Sunday, October 1, 1922, when the dedicatory services were held.

The dedicatory ceremonies marked the culmination of the hopes of the Newcastle congregation for a church of their own and it was made possible by a long, hard, patient battle and sacrificial labor on the part of the members of the church. J. T. Wilson preached the dedicatory sermon to a large audience that completely filled the church, there being a large representation from Anderson, Muncie, Alexandria, Indianapolis, and other churches near by. This realization on the part of the Newcastle church of their hopes and plans brought fulness of joy to all who were present.

The story of how this church was built is unique and worthy of being told. The men of the church donated their labor, and when it is stated that the large basement was dug without the aid of a single horse or power of any kind, but by pick and shovel and wheelbarrow, and that the foundation-walls, the structure itself, and all, excepting a few odd jobs, was done by the brethren themselves, it will be seen how fully they gave themselves to this work. Almost all the men of the congregation are day-laborers, with their regular work to do, hence much of the work was done at night. After their day's work was done they would go to the site and work by lantern light. The basement was dug in this way. Every holiday was spent on the building and other days also when some were off work. In short, it was on nights, holidays, and special days when others were resting that these brethren patiently toiled away on the church-building. And it was not without the usual battles with discouragement and other great obstacles that this work was done.

One time while they were digging the basement a big rain filled the hole. The dirt was piled high all around and it seemed that some of their money would have to be spent on getting the dirt hauled away. But just then a brother thought, "There is one more job we can do before we have to haul this dirt away: we can connect up with the sewer and get the water out of the basement." At home that night he told his wife. She had saved twenty dollars to buy her a set of teeth. This was spent to buy sewer-pipe and connect up with the sewer. When this was done teams had hauled away the dirt free and the work went on again without their hiring outside help.



Frank J. Steimla

A great deal of credit belongs to Bro. J. S. Allen, the foreman and architect of the building. He spent every evening at the building for close on to eighteen months. Others were there almost as often and some came at other times.

The building itself is 40 by 65 feet, Kalistone construction. The foundation-walls are of cement, 14 inches thick. The walls rise 17 feet above the foundation, and are of six-inch studs, sheathed inside and outside with Burkit lath, plastered on the inside and Kalistoned on the outside. Broad cement steps lead up to the main entrance, over which is a porch supported by two columns. Inside, the floor of the main auditorium, which seats 262 people, slopes toward the pulpit and at the front and back are Sunday-school rooms that open on occasion into the main auditorium. A gallery capable of seating 100 people is built over the entrance. Under the pulpit platform is the baptistry. There are six or seven Sunday-school rooms, a rest-room, two toilets, two furnace-rooms, running water, and other conveniences. The main auditorium is well lighted and ventilated. The windows are long, three sash, with middle sash stationary.

The women of the church deserve probably as much credit as the men. At times of working they were on hand with their dinners and in other ways encouraged the men, beside furnishing the carpets and other church furniture.



House of worship and congregation at Newcastle, Ind.

Brother Steimla came to Newcastle in August, 1920. Brother Van Hoose had preceded him as pastor. The congregation met in halls, then in the Courthouse before the present house was built. The Sunday-school has been running about eight years and has an attendance now of about 150. The congregation numbers about 100.

The building as it stands represents a value of about $15,000 or $20,000, but the actual cost, not figuring the labor, which was donated, was around $6,000 or $7,000, counting furnaces, etc.

The church has a wide influence in Newcastle and is probably now the strongest church in Newcastle, from the

standpoint of spirituality. Unity and harmony exists and the future of the work looks bright. The effort to restore a pure New Testament church is bearing fruit. The purpose of this reformation is to restore and bring out a church after the New Testament pattern, a saved and sanctified church, a holy people, with the ordinances and power and gifts of the morning church. It is fulfilling its purpose. Such congregations are arising. We see them growing, building, full of evangelistic fervor, zealous for the truth of the gospel. Newcastle has such a church, which we pray may evermore show the power and glory of New Testament doctrine.



A Leader of Brave Men

BY R. W. POTTER

There is a large stone in front of the city library at Pittsfield, Mass., which stands as a monument of one of the officers who fought during the Civil War. At the top of the monument in large letters is the inscription, "A Leader of Brave Men," directly under which is the name, "Henry Shaw Briggs," which is followed by a record of his noble character and bravery.

In viewing the monument, the writer was deeply impressed with the spiritual application it contained. Oh, what a thought, "A Leader of Brave Men"! What an inscription! Ministers, too, like army officers, must be leaders of brave men. This requires the courage of the conqueror. The courage of the minister is often tried to its extremity. After all, they are only men, and the danger of lacking in courage is gravely theirs. Yet to avoid failure, courage is fundamentally essential.

Courage, like dollars, should be accumulated for reserve. The minister who meets with failure when the test is heavy upon him has neglected to store away in days of prosperity. Spiritual prosperity (success) should not build self exaltation, but should build a good bank-account of courage, from which to draw in times of strong adversity. A strong fortitude of courage can be built up by carefully noting our victories, and studying them. These will inspire courage when reverses come by causing us to remember that the God of the past is the God of the present, and also of the future.

Brethren, ministers of the gospel, the fight is on. Our bravery must be sufficient to make us *leaders of brave men* in the very hottest and most fearful conflicts. God's word of exhortation to us is always, "Be thou an example of the believers in word, in conversation, in charity, *in spirit*, in faith, in purity" (1 Tim. 4: 12). "Whatever happens, be self-possessed, flinch from no suffering, do your work as an evangelist, and discharge all your duties as a minister" (2 Tim. 4: 5, Moffatt's Translation).

How I Got Into the Ministry

I was converted about eighteen years ago. Ten years of my married life I did not have a Bible in my house as my own, but I was just as well off as people who had a dozen Bibles and did not live by one. When I bought a Bible and began reading I got under such conviction that I had no rest day or night. I prayed, confessed, did all I knew to do, and the devil would say, "If you get saved, they will call you a preacher." Finally I gave up on the 8th of January, and the Lord saved me. All that week I felt that I should be asked to lead the prayer-meeting the following Sunday, and sure enough when I went to services they said, "Now you must lead prayer-meeting." For my first time I took my Bible and stood up before a congregation and read the Word of the Lord. With fear and trembling I kept leading prayer services almost every week for about three months. When leading those meetings I would say I would talk. I did not call it preaching.

After three month's work I joined the United Baptist Church. I would go with the Baptist preacher and help hold meetings. He would do the preaching and I would follow him with an exhortation when he had finished his discourse, for they recognized that the Lord had given me the gift of exhortation. I soon began to ask God to give me wisdom and understanding. I searched the Scriptures daily. Later I would choose a text of Scripture and use it for a foundation for my talk. I believed we should preach the Bible. After about three years I came out of the Baptist Church. I read almost all the books that have been published at the Trumpet Office. My soul was so hungry for the Word of God. I opened my heart to God, and said, "Lord, I will do your will." After about three years of work I was ordained in this evening-light reformation.

Well do I remember the first evangelistic trip I made in company with Bro. J. L. Stacy. We went from Howell Co., Mo., to Marion Co., Ark. We traveled by wagon, and had to stop over night on the way. It was cold weather. The man we stayed with was a professor of religion. The next morning when we inquired how much we owed him we found we did not have enough money to pay him and pay our passage across the river, so we asked him to wait on us until we returned. We began our meeting in a schoolhouse where there was a Baptist Church organized, of which my uncle was a member. We were staying at my uncle's. We let my uncle use the team and wagon to haul his family back and forth to church. The Lord blessed in a special way; some were saved and some were healed and many were stirred up against us. One night my uncle started home after services, when the harness fell off the horses. Some one had cut the harness to pieces. The people were poor. Money was scarce and we told them we were not preaching for money, and, of course, we did not get any. But this did not stop us from preaching the gospel, for we had such a burden for lost souls. We could not stay at home and see souls going down to perdition.

I thank God for the hard place I passed through, but I am glad to say I am still in the ministry and have that same burning love for lost souls that I had in the beginning. I expect to spend the remainder of my life working for the Master. I am studying, praying, and doing my best to become more efficient in the work of the Lord, to win souls to God. A. Q. Bridwell.

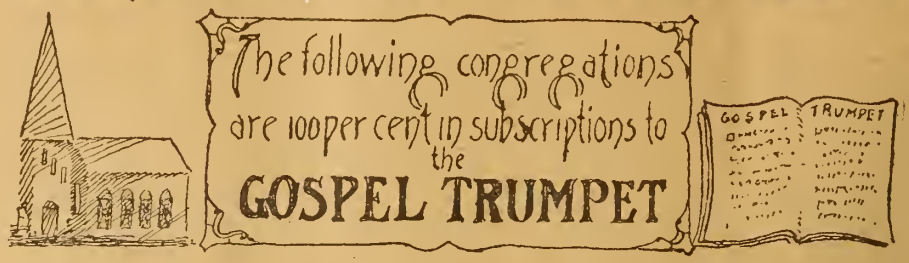
THEY ARE SLAVES

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think.
They are slaves who dare not be
In the right with two or three.

—Lowell.

Morganton, N. C.—I am reveling in the love of God. I have been saved two years. Each day in my work I meet with trials and persecutions, but we read in the precious Book that the Lord is nigh unto all that call upon him in truth. If we call upon him when we are being tempted, he will help us to overcome. Praise his holy name! I thank God for all he does for me. He keeps me sweetly saved each day. I am determined to do my best for him while I live in this world, and to help others. Willie Stephens.

100 Per cent CHURCHES



ONE GREAT OBJECTIVE

THE goal which has been set—*The Gospel Trumpet in the Home of Every Member of the Church of God Throughout the World*—seems to have met with almost universal approval. The goal is something definite. It is a goal that is attainable. It makes the task perfectly clear. Besides this, it distributes the work over all the country wherever there is a congregation. By placing the goal at the Trumpet in every home where there is a member of the church of God it enables pastors to know definitely what ought to be done, and they also know just how to do it.

There is much advantage in working to a definite standard. Every pastor knows now that the other pastors are striving to get their congregations 100 per cent in the matter of Gospel Trumpet subscriptions. And when all the pastors are working toward the same goal it makes it easier to work for it. Beside this, when a congregation knows that the other songregations are trying to get the Trumpet into all the homes, it will become stirred up to do likewise.

We wish every one to keep in mind that it is a permanent increase in the Trumpet list that is essential. Merely to boost it temporarily will not suffice; it might even raise hopes that would be dashed to pieces later. The Trumpet is good enough, valuable enough, vital to the interests of every home enough, to go into every home of those who stand for the church of God. A larger percentage of homes among us should so value it that they will subscribe now in this Campaign and renew year after year as long as they live.

To this end we solicit the prayers of all God's people. To this end we solicit the active aid of every pastor and subscriber of the Gospel Trumpet. This Campaign has been entered into with the conviction and belief that it has the sanction and support of every minister and member of the church of God. It was entered into by faith.

These Churches Are 100 Per Cent on Subscriptions

Not a large number have reached the goal, but the number is increasing every week. As the congregations in other places organize for the campaign this list will grow rapidly.

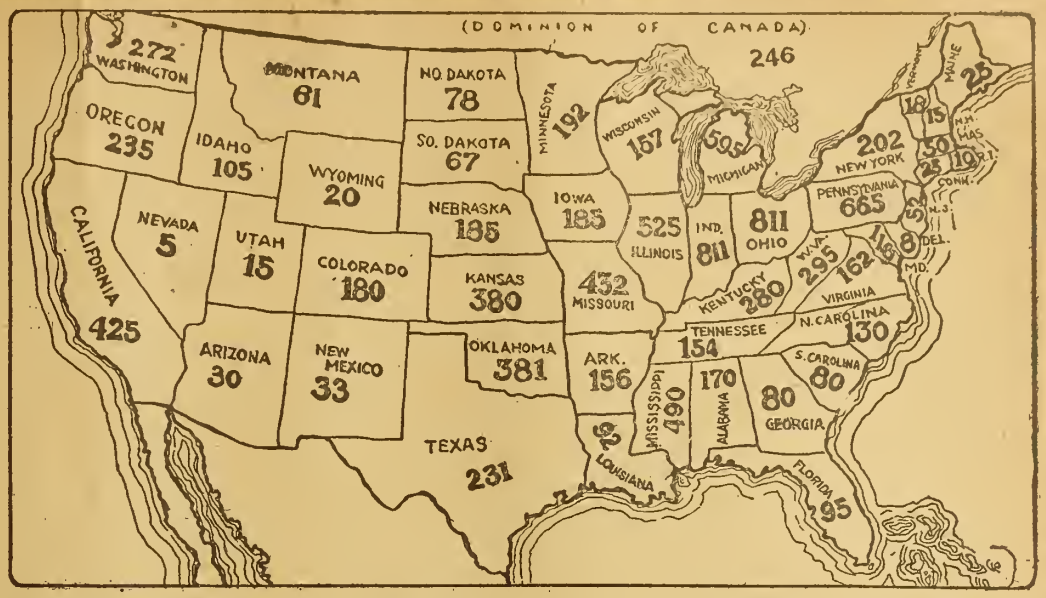
Congregation	Pastor
Marbury, Md.	H. D. Freeman
Fredericksburg, Md.	H. D. Freeman
Columbia City, Ind.	Mamie S. Surfus
Athens, Pa.	Ray E. Martin
Topeka, Ind.	S. F. Bathauer
Shelton Chapel (near Greeneville, Tenn)	G. E. Cutshall
New Springfield, Ohio	Elizabeth Bush
Uhrichsville, Ohio	F. Stanley Smith
Mount Olive, Ill.	Ben A. Schellu
Adrian, Mich.	Vance Miller
Keyser, W. Va.	I. H. Alexander
Worthington, Minn.	Mrs. Wm. G. Malenke
Hammond, La.	A. C. Kneiper
Ansonia, Ohio	E. A. Ball
Filmore, Mo.	Cecil E. Simerly
Denver, Colo.	Marshall Mercer
Chicago (North Side Church)	Louis A. Berghouse
Columbus, Ohio (North Side)	S. S. Plank
Van Wert, Ohio	Geo. W. Howard
Defiance, Ohio	O. G. McClure
North Bend, Oreg.	Miss Mary Jarvis
Marshfield, Oreg.	Miss Mary Jarvis

The best results follow if definite action is taken. Where merely an exhortation is given little is accomplished. Every congregation should organize for a real subscription drive. Leaders should be appointed and definite plans laid to go at the work systematically. Every member of the congregation should be canvassed. This visiting will be good for the church itself, good for the workers, and good for those that are visited. If any are not able to subscribe this every member canvass will reveal it, and these can be subscribed for by the rest.

Let us, brethren, organize for a real Subscription Campaign. Too much can not be said in favor of appointing leaders, setting a week or two to do the work in, and getting everybody working at it. It will be comparatively easy to reach the goal if this is done. Just so long as we say, "Yes, we ought to get subscriptions," but lay no plans to go out and get them, little is done. Let us plan, pray, and organize!

The Subscription Campaign by States

The figures on the map indicate the new subscriptions needed from each State to make the Campaign a success. This shows the new subscriptions received from each State to date:



Alabama	50	Iowa	31	Nevada	2	South Dakota	23
Arizona	8	Kansas	75	New Hampshire	4	Tennessee	38
Arkansas	85	Kentucky	85	New Jersey	12	Texas	50
Canada	40	Louisiana	60	New Mexico	17	Utah	2
California	85	Maine	26	New York	60	Vermont	6
Colorado	35	Maryland	100	North Carolina	31	Virginia	52
Connecticut	6	Massachusetts	20	North Dakota	19	Washington	40
Delaware	6	Michigan	140	Ohio	290	West Virginia	105
Florida	20	Minnesota	41	Oklahoma	130	Wisconsin	50
Georgia	29	Mississippi	35	Oregon	22	Wyoming	2
Idaho	13	Missouri	91	Pennsylvania	140		
Illinois	200	Montana	5	Rhode Island	3		
Indiana	790	Nebraska	37	South Carolina	12		

KENTUCKY STRONG FOR CAMPAIGN

Dear Brethren at the Office:

You can count on us to cooperate with you in your drive to put the Gospel Trumpet in every home of the saints. Our drive is on. You may expect to hear from us.

We will pay for the subscriptions of those in the congregation who are too poor to take the Trumpet. Come, brethren in old Kentucky, let's go over the top. Yours for the spread of the gospel,

J. W. LYKINS.

INDIANA IN THE LEAD

Indiana so far is in the lead in the Subscription Campaign. Most of the increase came from the church in Anderson, whose young people organized two teams some weeks ago and in a drive lasting about three weeks received over 500 subscriptions. The reason Indiana leads is probably because they got started first. There is every indication that Indiana will go over her quota pretty soon. And the more it goes over the better.

OHIO CLIMBING RAPIDLY

If very many more churches in Ohio send in a batch of subscriptions as did Brother Plank from Columbus (North Side) recently, Ohio will surely come to the front rapidly. This congregation used the team plan, which is proving a great success wherever used. Brother Plank writes:

"This puts us on the 100 per cent list, the Trumpet in every home of the saints. In addition nine of the saints agreed to pay for one subscription each, the name and address to be furnished not later than next Sunday.

"One hundred and fourteen subscriptions and more to follow *will be a big help in the work here.* We had two teams of eleven young people each. *The work of getting these subscriptions did the congregation good.*"

We have italicized some things in this letter because they are things we have always believed, and they are really vital.

Ohio will undoubtedly come in strong in the coming weeks.

A dear friend of mine gave me a Gospel Trumpet to read some time in May and I was in such a nervous state I could hardly read it at first. But I kept on reading it and found it had the true word of God in it, so I had my friend order it for me and I never can express how many blessings I have received from reading it. I had a taste of the love of God some years ago, but wandered far away from the fold. But oh, I have a deep settled peace in my soul now. "Praise God from whom all blessings flow."

Please pray that God will make me healthy and open up a way that I may work for him in any way he wants me to.

I have been giving my Trumpets after reading them to my sisters and friends, and Mother and Father have been going to church since and one of my sisters has been converted. So I guess I am working a little for my Lord, and I am going to try to get subscribers for the blessed Trumpet. Your sister in Christ, Mrs. Mabel Antonnicci.

OBITUARY

Conner, Fannie (Tartar), was born in Shafter, Ky., Dec. 28, 1899; and departed this life Sept. 14, 1922, at Monticello, Ill., where she was buried.—She was converted a short time before her death and she manifested a heavenly grace through her severest sufferings. She leaves a husband, two children, a mother, four brothers, and three sisters. Funeral service was conducted in the home of her mother by S. J. Lane, of McLean, Ill., and the writer. Text, Psa. 102:11. Ruth Marquiss.

Doffelyn, Bessie B., wife of Bro. H. C. Doffclyn, was born in Page County, December 14, 1878. She moved to Hagerstown, Md., about twelve years ago, where she came in contact with this reformation. She accepted the truth and lived a devoted life until September 30, 1922, when the Lord called her. She leaves a husband and three children, a mother, five brothers, and one sister. J. H. Griffith.

Dunham, Ella, wife of Bro. Jas. Dunham, of Chicago, Ill., departed this life September 22, 1922. Sister Dunham was born March 6, 1887, in Macon, Ga. She is survived by a husband, five brothers, and one sister. She accepted the faith of the gospel nine years ago and died in full fellowship with the saints. She was a faithful worker and is missed very much from this assembly. Lucile E. Pitts.

Gordon, Salinea C., was born March 17, 1854; departed this life September 11, 1922, at the home of her son, V. A. Gordon. She was called in a moment, apoplexy being the cause of her death. She was a good, kind, and affectionate mother. She leaves to mourn one daughter and five sons. Funeral service was held at the church of God by E. W. Brown. Interment in I. O. O. F. Cemetery, Blackwell, Okla.
Mrs. M. O. Burkbatter.

Jones, Elizabeth, daughter of Daniel and Harriet Slates, was born Feb. 21, 1848, at Harrisburg, Pa.; died Sept. 30, 1922, at Toledo, Ohio. In 1881 she was united in marriage to Byron Shaw, of Defiance, Ohio, who triumphantly passed to his reward in 1910. One son, Floyd Shaw, from this union survives her. In 1912 she became the wife of Bro. A. H. Jones, of Findlay, Ohio, who with her son's family, many relatives, and a host of friends are left to mourn their loss. Sister Jones, in her girlhood days, responded to the invitation of her Lord and Master, and served him until the end. When the light of this last reformation came to her community she hailed it with delight and continually rejoiced in her privileges in the gospel. Though a patient sufferer, she longed for her final summons to meet her Savior. Funeral services were conducted at the home of her son, by Bro. John Osborne and the writer. Interment at Du Pont, Ohio, with Bro. G. Carnel officiating.
J. W. Ruehle.

McCain, Maggie Wilhoit, was born in Woodford Co., Ky., May 18, 1837. In 1838 she and her mother came to Dubois Co., Ind., where she resided until the year 1875. At the age of 37 years she was married to Thomas McCain, who lived only a few years after their marriage. Being left a widow and having no one to live with, she came to the home of Mr. and Mrs. William A. Norton, in the year 1885, where she made her home until the death of Mrs. Norton, when she went to A. H. Norton and his wife, the son of Mr. and Mrs. William A. Norton, where she lived until August 28, 1922, when the death-angel called her to come to a higher place. She took her stand with the reformation about thirty years ago, and was faithful until death. Funeral service was conducted by the writer. Text, Rev. 14:13. A. J. Haste.

Roe, Mable E., departed this life September 13, 1922, at the age of 25 years, 7 months, and 10 days. She leaves her mother, two brothers, and three sisters to mourn their loss. She was saved at the age of seven years, and lived a Christian life. Her life was an exemplification of the loveliest virtues. Kind, gentle, affable, always cheerful, her presence ever seemed to give delight to every circle in which she mingled. But we may find comfort in the assurance that her pure spirit has ascended on angel's wings to the bright realms of endless happiness. Sister Mable was one of the congregation of Alexandria. We miss her. Though quiet and timid, yet she loved the Lord. She was laid to rest in the Ashby Cemetery near Winslow, Ind. Funeral service conducted by E. A. Fleenor. Text, Job 14:14. E. A. Fleenor.

Teeter, Hellen Anna, was born in Pennsylvania Feb. 6, 1863; departed this life at her home in Mount Pleasant, Mich., Oct. 15, 1922. She was united in marriage to John M. Teeter, April 5, 1883. To this union were born twelve children, seven boys and five girls. Her husband and one son preceded her in death. She was converted to the whole truth in 1901 and was faithful until the end. Since January, 1922, she had been a great sufferer, but she patiently endured, trusting God, who helped her each time in answer to prayer. Sermon by writer from text, "What is your life?" (Jas. 4:13, 14). C. S. Sisler.

Williamson, Louisa, was born in Lewis Co., N. Y., June 16, 1855; and passed away Sept. 11, 1922, at the home of Sister M. J. Layman, Olympia, Wash., where she was cared for, for three months, before her death. Sister Williamson came to Tumwater, Wash., about twenty-eight years ago. She is survived by two sons and one daughter. She became an invalid about twenty-five years ago, through a paralytic stroke. Since that time she had had four more strokes, the last one making her almost helpless. Sister Williamson accepted this truth some years ago, and was a faithful saint of God all the way. Although confined to her bed or invalid-chair most of the time, she was a real blessing to the church at Olympia, and to all who came into her presence. She seemed always to be cheerful, and ready to praise the Lord in her greatest suffering, and was a real example of patience and firm trust in God. Although God did not see fit completely to restore her to health, yet in answer to prayer the pain was removed many times. Funeral service was conducted by Guy De Vries, pastor of the church of God at Olympia. Text, Psa. 116:15.
Guy De Vries.

TESTIMONIAL

HE BECAME VERY INTERESTED

Grand Junction, Colo.—I have been a minister for some thirty years, in the Baptist Church. I preached all the truth I understood, realizing there was much I did not understand. I was reared a Baptist and really believed that was the true church. I was saved from sin and taught that all men should be saved, but I did not know what to do with sanctification. I often sought it and believed I had it, and yet I was somewhat confused on that line. But about three months ago I became acquainted with one Geo. A. Davis, who said he had been a minister for some time in the church of God. Not knowing anything about this church, I began to inquire. Upon being told that there were no sinners in that church, I became very interested. So this brother supplied me with the paper called the Gospel Trumpet, and some good books, such as What the Bible Teaches, Revelation Explained, and The Last Reformation.

Through the reading of these books and the Trumpet, this brother's teaching, and my Bible, I am thoroughly convinced, and rejoice in the truth and love of God. I am glad and praise God that he still has a church and ministers that will teach the truth of the Bible.

I have come out of man-made churches and have taken my stand for and with the church of the living God. Yours for lost humanity, S. E. Turner.

GOD SUPPLIED THE LACK

Niagara Falls, N. Y.—I wish to tell how I found the true church, also how I took the Lord as my healer. I gave my heart to God and was converted at seven years of age. I had a godly mother and when I look back over my life I realize it was through her Christian influence that I owe my experience of salvation. Although she did not have the light on God's true church, yet I believe she did her best to train us up in the fear of God. I thank God that I remembered my Creator in the days of my youth. I have been kept from a thousand snares. I lived in the light that God had given me, and always had a desire for spiritual things, especially a prayer-meeting. I loved the children of God, and greatly enjoyed being in their company. Old things had passed away. But later I felt there was something lacking in my Christian experience. I used to sin and repent. Every day I used to ask God to forgive me, whether I had sinned or not.

About ten years ago there was a tent-meeting being held. Brother Anderson was preaching. My mother, sister, and I were led to attend and, thank God, we found the true church of God and people, and have been with them ever since. A year later Brother Blaney preached a sermon on sanctification. I had never in all my life heard it preached before, and when he said he had not committed one sin in twenty years I said I should like an experience like that. I knew I was a child of God, because I loved the brethren and felt the witness of God's Spirit within, but I felt the need of sanctification. I was three weeks earnestly seeking for this blessed experience, until one morning after consecrating the rest of my life to God and his service and asking God to give me a pure heart (by faith), God wonderfully sanctified me and filled me with peace, joy, and happiness. I shall never forget the experience. I cried for two hours with joy; my cup ran over. I thank God he has kept me by his mighty power ever since. Although I have passed through many trials and temptations, and have to fight the fight of faith daily, I have to resist the devil many times and draw nigh to God. Even the night before I was sanctified the devil said to me, "You are seeking to be sanctified and you are not even saved." I got down on my knees before the Lord and said, "Dear Lord, if I have never been saved, then save me now. The blood of Jesus Christ, God's Son, cleanses me." I resisted the devil and God gave me the victory. I thank God that I know Jesus to be my own dear personal Savior and that he is enabling me to grow in his grace. I praise God for letting me find his true church and his followers.

Not only is Jesus my personal Savior and Sanctifier, but he is my Healer and great Physician. It is now eight years since I have taken a dose of medicine. I have five little children, the eldest being thirteen years old, and whenever they are sick I do not hesitate to obey the Word of God and send for the elders of the church and have them anointed, expecting

Jesus to heal them. Since I have taken the Lord as my Physician I have proved him to be a prayer-hearing and a prayer-answering God. He has healed my body many, many times. One time I had a terrible abscess of the breast. Another time I was overcome with gas, and again I had ring worm, and the dear Lord healed them all. My trust was in Him who promised to forgive all our iniquities and heal all our diseases. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all."

It surely pays to trust God, and by the grace of God I mean to trust him and be true to him until he calls me home. I love the Lord with all my heart, and much do I enjoy reading the Gospel Trumpet. It is getting better every week. Your sister in Christ,

B. Thompson.

Terre Haute, Ind.—I have been in this reformation only about three years. But, praise God, I have enjoyed more of his love and positive assurance of my acceptance with him all the time, and that peace that passeth all understanding, than I did the fifty odd years that I belonged to a sectarian church. One year ago last Christmas I determined to discard all medicines and trust God for healing, so I have not taken one bit of medicine of any kind since that time. I am healed of chronic constipation, and am greatly relieved of stomach and nerve trouble. I expect to go through to victory. Oh, how I praise the Lord that I was led out into the glorious light and liberty of the church of God, the Bible way! Praise his name forever! Mrs. Mary E. Oliver.

Meeting Notices

ARKANSAS

Little Rock, Ark.—State assembly, December 11-15. Meeting-place on corner 15th and Jones Streets, No. 1504. For further information write L. C. Cash, 1504 Jones St., Little Rock, Ark. Elmer Hurst.

ILLINOIS

Bloomington, Ill.—Revival, October 12—December 3. R. Caudill, evangelist. All-day meeting and dedicatory service on Thanksgiving Day. C. H. Featherston.

INDIANA

Leiters Ford, Ind.—Meeting, beginning October 28. J. N. Howard and S. P. Strang, evangelists. S. P. Strang. La Paz, Ind.

Huron, Ind.—Revival, beginning November 11 to continue indefinitely. Huron is on the Baltimore and Ohio Railroad. M. P. Rimmer, of Indianapolis, Ind., will be our evangelist. A. J. Haste.

MISSISSIPPI

Catchings, Miss.—Meeting, beginning November 26th. James Bates. Box 48.

WASHINGTON

Clarkston, Wash.—Revival, beginning November 5, to continue throughout the month. The date of the winter assembly will be November 21-30. S. H. Eddings, Evangelist.

FROM THE FIELD

CALIFORNIA

Lindsay, Cal., October 13.—For three months during the summer I visited my mother and friends in the East, after attending the Anderson camp-meeting. During this time I scattered the seeds of truth along the way as best I could. Upon my return to California I found a meeting in progress at Lindsay, being conducted by Bro. Harry Tyler, of Tulare, assisted by Sister Lord as soloist and Sister Corlew as music-director. After the meeting had continued a week Sister Corlew was called away to prepare for the Anderson School. As it was my happy privilege to be in the meeting, it fell my lot to fill her place. Other ministers and saints came in occasionally and added to the interest by their prayers and presence. The meeting closed after four weeks with much precious seed sown and some good material for the church of God—true saints whom the Lord sought out. I have located permanently at Lindsay to take charge of the work until the Lord calls me elsewhere. We organized our Sunday-school last Sunday, with Brother Beam, of Tulare, as superintendent. Twenty-eight were enrolled. One family of four were kept away on account of sickness; they will be present next Sunday. Also another family of five, three young people, were found since last Sunday; all accepted the truth and pledged their presence and cooperation. This will swell our numbers considerably, and there are many more prospects.

I will say that the outlook for Lindsay is good. We have rented a club-room in a good central location for Sunday services. It is comfortably seated, and has a piano, lights, water, heat, and janitor's service furnished, and costs twenty-five dollars a month. We feel the Lord has greatly favored us in providing the needed facilities for getting the work started in Lindsay. Brother and Sister Beam and daughter, of Tulare, have volunteered to help us and we are sure their assistance in the Sunday-school work and their exercise in musical talent and other ways will be much appreciated by all. We are preparing for an ordinance service soon. The church at Tulare will join with us and assist in this service. We solicit the prayers of the saints everywhere in behalf of the work here. Yours in His service, Effie Lavell.

San Francisco, Cal., October 17.—The San Francisco assembly is now numbered with events of the past, but it will not be soon forgotten by many who attended.

In a new field, with the people in the community generally very hard to reach with the serious message of the gospel, I felt that to quite an extent a meeting of this nature would be an experiment. How many to expect and prepare for was a problem, but we felt disposed to go ahead, and trusted God to help us. Many consecrated hands were busy attending to various duties in the preparations; a small cafeteria was arranged, also sleeping-quarters for the visiting saints. When the time arrived for the services, saints began to arrive, too, and it was truly encouraging to see again the faces of some of God's dear children who for years we have known to be true to their heavenly callings.

The visiting ministers were Bros. Walter Warner and L. E. Neal, Sister Ethel Williams and Bro. J. W. Byers and his wife. Bro. A. L. Byers was with us one night.

In nearly every sermon something was said about the church of God; this was doubtless in God's order. Let no one imagine that God's ministers have become too timid or fearful to lift their voices against the evils of sectarianism; that which may be true of a few compromisers is not true of all, and ministers there are who will herald the fall of Babylon the great, the mother or harlots, and will not shun their duties in respect thereto. Such preaching brings souls out of confusion into the clear light of the evening-time and prepares them for the coming of the Lord. The good old ax of the gospel must be laid at the root of division and of every other sin.

The beautiful songs of the reformation were sung with a wonderful enthusiasm and the ordinances of the Lord's house were observed.

We feel the assembly was a great help to this new work in San Francisco and trust heaven's blessings will rest upon the ministry and the dear saints who so kindly contributed by their presence and their means to the success of the meeting. Yours in Christ, E. F. DuCommun.
1332 Vermont St.

ILLINOIS

Chicago, Ill., October 9.—After leaving the Anderson camp-meeting in June, I came here. I found the church prospering under the care of Bro. S. P. Dunn. The Lord seemed to lay the burden of the young people upon my heart. Some had given up their experiences, others were laboring under discouragement. I soon detected where the trouble lay. By talking among their mothers I found that they were burdened for the same thing. We began to talk and pray, and it is wonderful how prayer changed things. Last Sunday night when some of the young people came back and took their seats and testified to salvation it brought a glorious feeling in the church that neither pen nor tongue can express. Praise the Lord! Sister Frombo, one of the early ministers of this reformation, is here visiting her children. She was sitting up in the pulpit when she saw several of her grandchildren take a bold stand for Jesus. She was made to leap for joy. She said she was shouting because she was happy. When we see our prayers answered, and see the prodigal sons and daughters turning home to Zion it brings joy.

I also had the pleasure of visiting Flint, Mich., and helping in a tent-meeting there. The white saints came down one Sunday for the afternoon meeting. The Lord wonderfully poured out his blessing and we all with one accord praised our God together. It seemed for a while that we had a heaven to go to heaven in. I found some very precious young people there. I had time to visit but one family. I found the father, mother, son, and daughters all saved and joining in song and prayer. Two of the children I think are aspiring for the

ministry; the other one takes an active part in young people's meeting and Sunday-school. I thank God that I found a family like that, all out for God.

I also visited Lansing, where I helped start a work in 1917. I found the saints encouraged. They have a lot and are going to build a church soon. May God bless them. They need our prayers.

So you see this has been a busy and victorious summer for me. I solicit your earnest prayers that I may stay on the firing-line for God and his people. I will leave here tonight en route to Florida. Yours for the lost, W. D. Harris.

Chicago, Ill., October 18.—We are praising God that his Spirit is still reigning among us. He is blessing us continually. We can report that we have victory in our souls. Praise his holy name!

Since our last report, death has been among us and carried away several of our members. Sister Ella Dunham, the wife of one of our deacons; Sister Anvil Inman, a daughter of our dear Brother Inman, who is now laboring in Texas as pastor of one of the congregations there; and Brother Van Lynch; all departed this life recently and died in the faith of the gospel of Jesus Christ.

We had baptismal services Sunday before last, and Brother Dunn baptized five or six.

We have some active workers among us. Some go from house to house and do personal work and others go into other parts of the city and hold revivals. Such a revival is going on now on the West Side and is being conducted by Brother Milton and Sister Perkins. We hope that much good will be done through these dear ones. The Sunday-school, young people's meeting, Bible-class, and Home Mission Workers are still at work, especially the Home Mission Workers. That group of sisters are putting forth efforts to swell the treasury. They help the needy, sick, or afflicted ones they come in contact with and according to their report to the business-meeting of the church, they are continually helping some one. May God ever bless their labors.

Please pray for us that we may be a shining light to this wicked city and be successful on our Christian pathway. Yours for service, Lucile E. Pitts.

819 Rhodes Ave.

Heyworth, Ill.—I am glad to report that I am saved and determined to go all the way with Jesus, and do what I can to advance his kingdom. I was permitted to attend the assembly meeting at Bloomington, Ill., which was the best assembly meeting I ever attended. After that meeting we took the tent from there to Heyworth, Ill., which is a new field. The meeting began September 6 and closed October 7. Bro. S. J. Lane, of McLean, Ill., was the evangelist. The Lord used him in a marvelous way in preaching the gospel. Many old people declared that they had never heard as much gospel in their lives as they had in this meeting. Seven sought the Lord for pardon of their sins. I believe there was seed sown that will bring forth fruit in future years.

Many of the saints from Bloomington, McLean, and Standford rendered much service in this meeting. We also thank God for the faithful assistance of Sister Elizabeth Schantz, of Bloomington, Ill., and Brother Coffman, of Standford, Ill. Yours in His service, A. B. Sprague.

INDIANA

Gary, Ind., October 23.—The church here is on the increase for God. We have a number of young people's meetings, and the young people are encouraged. We older saints meet with them and encourage them after they are through with their meeting. Brother Charley Lexton is an active young brother. He conducts the young people's meetings. We also have a good Sunday-school. Brother Preston is the superintendent of the Sunday-school and it is growing very fast. The church here have been somewhat discouraged in the past, but now we are buying a suitable little church for $2,000, and the congregation is on the increase for God. We feel it is time to enlarge and to spread out for God in Gary. We are invited to a Baptist Church to hold a meeting on the fifth Sunday. Pray for the success of the work. G. W. King.

Laporte, Ind., October 14.—I am glad to report victory in my soul over all the powers of sin and the enemy, also victory and success for God in Laporte. After receiving several letters of persuasion we decided to take charge of this work, so we left the A. B. T. S. in March, 1922. When we arrived at Laporte we found only three or four who were standing for the church of God, and they were worshiping in a mission which was supposed to be non-denominational, but under the auspices of the Nazarene Church. After we came they wanted me to take charge of the mission, promising support, but they further said that I should not preach any doctrine. This I flatly refused to do, for I stand four-square for the church of God and all the doctrine, practise, and ordinances recorded in God's holy Book. We then started Sunday-school and services in a vacant schoolhouse on Pine Lake Avenue. The Lord's approval and blessings were on our labors there. The Sunday-school soon grew to the capacity of the house. God called the spiritual and honest ones out of the mission. Some have testified that they have received more light on God's Word this summer than ever in all their life before. Others have said this is what their hearts have been searching for for a long time.

The congregation has grown to about eighteen in number besides the saints who come from Michigan City occasionally. Our services are well attended. We even have more than fifty in prayer-meeting at times. A number have requested prayer that they might be saved, others that they might be sanctified. The opportunities are great in this town of fifteen thousand. The little church here has bought a piece of property for a permanent house of worship. It will mean much sacrifice and self-denial to meet the payments, but they are very zealous for God. Sister Gladys Horton, from the A. B. T. S., has been assisting in the work since the June camp-meeting. She has been a great help in the Sunday-school.

My wife's health has been very bad since we have been in this section, so after much prayer and after being advised to change climates, we have decided to work in the South this winter. If any one in North or South Carolina desires our assistance in revival work, he should write us early, in care of Earl Ramambling, Coesse, Ind. Mail will be forwarded to me. Brother Wilmer C. Gray, of South Bend, Ind., will be with the congregation each week until God sends a permanent pastor. If any Holy Ghost minister feels a burden for this work, you may correspond with me or Brother Gray. Our work is young and we prefer one who can furnish good reference, or at least, who is well endorsed in the Year Book. Your brother in Him,

L. L. Rawlings.

West Lafayette, Ind., October 12.—The work in Lafayette is going forward and God is blessing every effort put forth. This is practically a new field, where there are only about ten saints who stand free from sectarianism, three of whom are at the Old Soldiers' Home and can not get out to the meetings, but give of their means for the support of the work. May God bless them. We expect to see many souls saved at this place. We have a Sunday-school with a regular attendance of forty-three. When it first started only twenty were present. One Sunday we had a rally day program and fifty-three came. Six of our junior and intermediate girls and one primary boy have given their hearts to God. They are bright prospects for our future work. We are praying that God will give us a meeting-house, also for a real revival at this place.

While the work is not growing by leaps and bounds, we can report a clean work for God. We mean to do all we can to see precious souls saved and out clear for the truth. Please remember this work in your earnest prayers. Yours for lost souls, John and Madge Friddle.

IOWA

Herndon, Iowa, October 21.—During the month of September we held a tent-meeting at Little Blue, Mo. This being a new field, it was a seed-sowing time. From there we went to Kansas City, Kans., where Sister Belle Merritt has charge of the work. This meeting was a success from the first to the finish. People were at the altar of prayer for help in almost every service during the meeting. Sister Merritt is doing a good work there. The Lord is blessing her labors.

From here we came to Herndon, Iowa, where we joined Bro. Frank Torrence and Bro. A. A. Gott in a revival. God is blessing our efforts and everything is looking prosperous for a good meeting.

Since the good Lord has given me a tent 60 by 90 feet, I have been able to reach more souls during the past tent season than in any one season of my life. I am now asking God to give me a company of workers who will stand in the clear for Jesus, that we may be able to do more for the Master in the future than we ever have in the past. Yours for the lost, A. C. Bennett.

907 Budlong St., Carthage, Mo.

KANSAS

Kanorado, Kans., October 14.—Since my last report the Lord has blessed us in many ways. We resigned the work at Meeker, Colo., on account of the altitude being too high for my wife. Sisters Ella Bobo and Ethel Pearl took our place. We are at Kanorado, where we accepted a call from the church to take the pastorate, as their former pastor, Sister Orpha

Detwiler, had resigned. We expect to do all we can to build up the work of the Lord in this place and the surrounding country. The church here has a good chapel, which is pretty well filled at our regular services. We are looking forward to our revival, which will begin the 15th of November. We expect an ingathering of souls into the fold of the Lord. Bro. O. A. Burgess will conduct this meeting for us.

We are very much encouraged with the work of the Lord at this place and will do all we can by the help of the Lord to continue to build up the work. Since coming here, my wife has gained several pounds in weight and feels so much better that we believe she can accomplish more in the service of the Lord. We expect to do some evangelistic work where our services are needed. Any one desiring our services can write us at Kanorado, Box 598. The Lord has given us a car, which we expect to use all we can in getting around to new places and distributing Trumpets and other literature and in trying to spread the truths of this reformation. Dear brethren, let us do all we can and be faithful in the service of our dear Lord. Soon he will say, "It is enough, come up higher." Yours in the Master's service till we die,

U. G. and Sadie Nave.

KENTUCKY

Scranton, Ky., October 17.—We are glad to report victory in our souls, also that the work of the Master is encouraging here. The revival recently conducted here by Bro. W. F. Jones, of Saltlick, Ky., and Chas. H. Rice, of Ashland, Ky., was a great victory for the church of God at Scranton. At first the enemy seemed to muster all his combined forces to defy the army of God, but as the old-time gospel went forth under the anointing of the Holy Ghost the walls of resistance began to melt and crumble under the fire of God's eternal truth. Souls came weeping their way to the cross pleading for God to forgive them and obtaining his pardoning grace, then shouting his praises for what he had done for them. In the afternoons prayer-meetings were held in private homes. In those meetings God manifested his presence in a special manner and a number that otherwise could not have been reached received help. On Sunday morning the Lord especially used Brother Rice in delivering a message on Holiness. At the conclusion of the sermon without waiting for a song the altar was crowded with believers seeking this experience. In all more than twenty claimed the experience. While some were yet seeking others had received the Holy Ghost and were leaping and shouting his praises. We were made to think of the day of Pentecost.

Sunday night closed the meeting with fourteen seeking pardon. More than thirty souls had been saved, and twenty sanctified. Twenty-two followed the Lord in the ordinance of baptism; others are preparing to observe this ordinance. The saints are much encouraged, and preparations were made to begin a church-building at once on the camp-ground here. We thank God for this meeting and for Holy Ghost men and women to carry this wonderful message to a lost and sin-cursed world. We desire the prayers of all the dear saints that we may be able rightly to feed and care for the little flock here.

John C. Williams.

MICHIGAN

Cadillac, Mich., October 13.—This city has had a great awakening by the Holy Spirit during the past few weeks. The last of July Brother and Sister S. J. Brooks came to this city to preach the truths of the gospel. They faced adverse circumstances on every hand, there were but very few who knew anything about the church of God. But by their being true to God and trusting in him, everything worked out fine. When they first came here they knew not where they were going to put up the tent for the meeting. God led the way and soon a good central location was found and given to them free of charge. The Acme Truck Co. owned the land and also gave us the use of several seats, which made everything complete for the meeting. All through the meetings at the tent there was always a good attendance and great interest was shown, while the Spirit of God worked in the hearts of men and women.

As Brother Brooks continued in the preaching of the truth, interest increased and a large number came to the altar for justification and sanctification. When the weather became too cold for meetings in the tent, we held our meetings in the different homes. We reached a great many by our cottage prayer-meetings and a great many homes were opened for our gathering together in His name to hear His word and to intercede in prayer. We soon became aware that a building or some place must be secured in which to hold our meetings, as the crowds were too large for the homes. We tried to rent empty stores, also to buy buildings, and every effort was put forth, but none of these efforts proved successful. We prayed and trusted in God, for we were sure he would give us a place. At times the situation appeared discouraging. We just kept on trusting God. Finally one of our leading business men who had been away on a business trip for some time was asked if he would sell us a lot on which to build a chapel for worship. He said he would not sell it to us, but would give it to us for church purposes. He also gave us the hard-wood flooring free, and sold us the lumber for the building on time. Now we have the building well under way and expect to hold meetings there the 22nd of October.

God has surely worked out some wonderful things in this town. Many have been healed of ailments, and the teaching of the truths is being accepted on every side. We are believing for greater things and it is our prayer that souls will be saved and the sick healed in this city. When the building is far enough ahead so we can hold meetings there we will start a Sunday-school. There are prospects for a large school and much can be done by getting outsiders into our meetings through the scholars who will attend the classes.

We are going "over the top" for Jesus in this city. Let the devil war and try to hinder, we are going to win out through faith in God. When Brother Brooks first came here there were only about five or six who were acquainted with the work of the church of God, but now there are all of fifty and more who have received the light. Two baptismal services were held at one of our lakes. The first time eight were baptized; at the second service nineteen received the ordinance. We are pressing on the upward way. New heights we are gaining constantly.

R. E. Williams.

Decatur, Mich., October 16.—We are truly thankful to the Lord for his many blessings to us. This has been the best year of our lives in the service of the Master. We have been constantly engaged in revival-work all this year and God has been blessing us in it. We came over into the State of Michigan May 17. We found Michigan to be a beautiful State and we have also found some of God's dear saints wholly resigned to the will of God. I am so glad I ever found the people of God. I do not see how I could get along without them. Beloved, I am with you to stay, by the grace of God and your prayers.

As the congregation here was without a pastor, through the resignation of their former pastor, Bro. S. Primley, after continuous agreement in prayer we all believed it to be in God's divine order for us to take pastoral oversight of the work here for a while. So we earnestly solicit an interest in your prayers that God may bless our weak efforts here for him. Our address will be, Decatur, Mich. Yours for the whole truth,

Cecil Knight and Wife.

Muskegon Heights, Mich., October 6.—Having had perfect understanding of this meeting from the very first, I write to you my brethren, that you may know some of the things that were wrought by the name of Jesus our Lord in this assembly. The power of God was present at the first service and continued throughout. Souls were saved, some were sanctified, and a number of marvelous healings were manifested. Bro. E. R. Owen is the pastor at this place and by his careful management under the leadership of the Holy Spirit the congregation is in a very healthy and prosperous condition. Sunday, October 15, the last day of the meeting, the ordinances were observed; and after a number had returned to their congregations in other places fifty-four sisters and twenty-eight brethren took part. God surely did bless and make us happy in knowing and doing these things.

I am now back to Flint in the beginning of our young people's revival, which, according to the present outbreak, promises to be very successful. Elsie Beardslee is our evangelist. Pray for us.

C. S. Sisler.

MISSOURI

Joplin, Mo., October 17.—After lending what little assistance I could as a pastoral helper to the dear saints at St. Elmo, Ill., while their pastor, Sister Millspaugh, was away in a revival, I had the privilege of attending the assembly in Bloomington, Ill., which I enjoyed very much. Brother Monk's messages were positive and timely. After this meeting, I attended the ministerial assembly at St. Elmo, as has already been mentioned in the Trumpet.

Then coming south, I held a week's meetings in Piggott, Ark., in the Courthouse. Some acknowledged seeing some truths they had never seen before, while some others were more settled in the Bible truths.

My next appointment was at Berryville, Ark., which meeting has just closed.

The most of the more substantial people in the community acknowledged that what they heard was Bible truth. A few who were truly saved took a bold stand for the truth, so that we feel sure the foundation has been laid for a substantial work there in the future. One woman who was suffering with a chronic affliction on one of her limbs, so that she was unable to do her housework, called us to her home for prayer. We prayed for her in obedience to the Bible and she was remarkably healed, so fully that she walked a mile or more every night to meeting and back again, during the remaining part of the meeting, from about the third night after prayer was offered. But in the face of all this some professors set themselves against the truth because of our teaching on a sinless life and conditional salvation. There are some good, solid saints there who will be a great help to the new work now begun.

From here I go back to Greenway, Ark., for another meeting, and then back to Berryville for some more meetings. Any one desiring to write to me may address me at St. Elmo, Ill. Yours in Jesus,

J. R. Tackett.

OKLAHOMA

Gerty, Okla., October 20.—Last Sunday evening the special meetings at Schaberg, Ark., were concluded. The work was established there many years ago. While it has not had the constant care so needful in order to be the greatest success, yet we found some precious saints contending for the faith of Jesus. On top of the Boston Mountain they have just erected a new church-building and have Sunday-school, prayer-meeting, and weekly Bible-study for young people and all who will take part. Bro. W. A. Ruspini was used in the revival just held, in sowing the seed of truth. Besides the immediate results of the meetings a number asked an interest in prayer.

Monday I visited Bro. W. E. Moore, of Fort Smith, Ark., with whom I was acquainted. He desires a brother or a sister to come to open up the work in that city of thirty thousand inhabitants. Any brother or sister who can preach, do house-to-house work, or secure openings for cottage-meetings will find this a good opportunity to devote his or her entire attention to the gospel. Address, W. E. Moore, 719 North E. Street, Fort Smith, Ark. There are also small places near Ft. Smith that could be served by occasional appointments from the city.

Gerty, Okla., is the home of Brother and Sister Raney. We began meetings here in the Courthouse evening before last. Pray for souls to whom we endeavor to be a blessing. Estes Daniel Blackburn.

SOUTH CAROLINA

Camden, S. C., October 14.—I am truly glad that we can report victory in our souls and that we still love God, his people, and his cause. And the dear old Gospel Trumpet that has brought so much help and encouragement to us all the years since 1895. Thank God, it seems to be getting better all the time.

While we have not reported we have not been idle. We spent two months at Wilmington and Verona, N. C., in the spring and came home about the middle of June. We stayed at home to the 10th of July, when we went to Saluda, S. C., and held meeting over two Sundays. We had very good attendance and some seemed interested. Next we attended the Hickory camp-meeting, which we enjoyed. After the camp-meeting we accompanied Bro. M. H. Newel to Cross Roads, N. C., where, with Bro. W. O. Moon, of Florida, we began the summer revival. God wonderfully blessed and gave us one of the best meetings ever held there. Ten were baptized. Here we observed the other ordinances of the Lord's house and the saints were happy in obeying the Lord. We went from there to Burk County and began meeting at Shady Grove. Here we continued through two Sundays. From there we went to Mineral Springs, N. C., for a few days' meeting, and then home. While resting we are doing what we can to encourage the few saints here. We have several calls from North Carolina and South Carolina which we should like to fill as soon as we can. Pray for us. We are doing all we can to get the Trumpet in every home. Yours in Him,

L. M. and Amanda Chewning.

TENNESSEE

Hermitage, Tenn., October 23.—God is blessing the work at this place and although we have had many battles to fight, we have had some precious victories. On September 2 Brother and Sister Wolfe, of Atkins, Va., began a revival at this place and God blessed us and gave us favor with the people and much opposition was overcome. Brother and Sister Wolfe are true and faithful and they not only preach the word, but they also live it out in their lives day by day. They are greatly loved by the people of this community. They were not able to visit all those who invited them to their homes. But we did some visiting which we believe did much good. We visited one home where the man and his wife were not strong and the latter was not able to attend meeting at any time. Brother and Sister Wolfe sang the sweet songs of Zion and we had prayer with them and the dear lady followed us to the porch begging us to come again. They said they enjoyed our visit more than anything for a long time. We also visited two dear sisters in Nashville and had a precious little meeting with them.

On September 10 we had all-day meeting and dinner on the grounds. The services were well attended. The saints from Mount Juliet and Nashville were with us and we all enjoyed the blessings of God together.

In days past the saints here have been imposed on by ministers who were out of God's order and were not recognized by the church of God, and they did much harm; but God blessed in this meeting and we were able to overcome much of the harm that has been done. The last week of the meeting we were blessed with a visit from Bro. Lewis Hall and his wife, of Alabama, and God used him to preach the word with power. Brother Hall also gave valuable help in many ways and much good advice. Pray for us that we may ever prove faithful and that we may be careful to live lives above reproach so that we can say with Paul, "Be ye followers of me." Yours in Christ Jesus,

Mrs. Ada Cooper.

VIRGINIA

Duffield, Va., October 22.—An eighteen days' meeting just closed at Cleveland, Va. The church was lifted up in the spirit of love. The work is on the move here for the Lord and a warm love exists. There are about twenty-two or more members here and a number of friends to the truth. The saints have a very good meeting-house to worship in. More than 50 per cent of the church there are taking the Gospel Trumpet now. I hope that we can get 100 per cent strong on this. Sister D. M. Deskins is a busy worker. She is endeavoring to get the paper into all the homes. I will also do all I can on this line. I am the pastor at Cleveland, Va., now, but I live in Scat County near Duffield, Va. Your brother,

J. P. Lockhart.

WISCONSIN

Yarnell, Wis., October 20.—The work here at Yarnell is in a prosperous condition. We have our Sunday-school, young people's meeting, and have preaching service twice every Sunday.

October 6, I began a ten days' meeting in Alvin, in the extreme northeastern part of Wisconsin. It was a very profitable meeting. The attendance and interest were good. Every evening a few were saved, and a good foundation was laid for the future work. This is a new place, and is under the leadership of Bro. Sylvester Thrasher. We helped distribute Gospel Trumpets to the congregation. We also gave a description of the paper publicly, and a few new subscriptions were taken by Brother Thrasher, and there are prospects for more. A baptismal service was held Sunday, October 15. We hope to respond to any call for meeting in upper Wisconsin hereafter. Your brother in Christ,

C. E. Shrock.

Man, in his weakness, is prone to worship the external show of outward grandeur that wealth produces, and completely to ignore the inward graces of virtue and goodness often found in the hovel. —*G. H. Pye.*

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OBSERVATIONS OF OUR TIMES

Abraham's Home, Ur of the Chaldees, to be Explored

The ruins of Ur of the Chaldees, the early home of Abraham, the friend of God and the father of the faithful, are to be explored systematically. Experts from the British Museum and the University of Pennslyvania Museum have begun there what is considered as one of the most important archeological efforts of the times. No systematic digging has been done at Ur, yet great libraries of cuneiform texts have been assembled from chance finds.

The excavations of ancient ruins bear out the idea that as far back as history reaches in the home of the race the people were civilized and had their laws and governments much as we do today.

Millions Face Starvation

The latest news from Russia is heart-breaking.

Col. William N. Haskell, American Relief Administration Director, in a cable from Moscow September 21, says, "I believe the Russian government will be unable to handle the situation. The situation of the needy will be worse this year because they have less personal possessions to exchange for food than they did last year."

Robert Dunn, a Director of the Quaker Famine Unit, says, "A new famine is now a fact. Feeding on a famine scale will have to continue throughout the coming winter. There is no other way of saving the population. It will be worse for them this winter than last. For they have sold, or as they say 'eaten,' all their linen, their household reserves, the clothes off their back, and everything else that could be exchanged for food."

Dorothy North, a member of the Quaker Relief Force, in a private letter to her mother, says, "In spite of the great promise of the spring the harvest has again failed. Little is said, for the peasants are plucky and they have seen death face to face. But they tell us quietly that it will be even worse than last year. They are already planning where they will dig the pits to bury the dead."

Karl Bardens, a member of this Committee and Director of the Quaker Field Forces in the famine area, says, "Starvation stares every peasant in the face. Practically every possible ounce of meat in the District has been eaten."

Eight million perished from starvation in Russia last winter.

It seems that America will have to tide the Russians over another hard winter.

Facts Concerning Armenia

Armenia is the oldest Christian nation in the world.

She has probably given more martyrs to the Christian faith than all other nations combined.

She at one time was one of the greatest nations in Western Asia.

She took a prominent part in the Christian crusades of the twelfth and thirteenth centuries, to recover the tomb of Christ in Jerusalem.

For six centuries she has been ground under the heel of the conquering Turk.

In 1915, while all the rest of the world was engaged in the Great War, Turkey sought to seize the opportunity of exterminating the Armenians from the face of the earth.

In the summer of 1915, and subsequently, a million Armenians were either killed in cold-blooded massacre or made to perish from resultant deportations and persecution.

Approximately two million are left.

But they are today scattered by deportations from their homelands, and are still held in exile, refugees, homeless. Any attempt to return to their native land, their vineyards, their farms, their shops, their homes, means almost certain death.

They were our allies in the late war and were promised by the great powers a national home. This promise has been flagrantly broken or ignored.

An astonishingly large percentage of the remaining Armenians are orphaned children, whose fathers and mothers have perished by the sword, or by captivity and persecution, worse than the sword.

Not only have these children no fathers and mothers, but most of them have no known relatives, and many of them do not even know their own names.

Unlike the orphan children in other countries, they have absolutely no friendly paternal government to give them that assistance which even the weakest of organized governments can give to the children who are to be future citizens.

In certain areas, the surrounding government would rejoice in their extermination. Until the so-called Christian civilized allied nations give to them the national home that has been promised, and established an autonomous stable government, they must continue to be abso-

lutely dependent upon private philanthropy.

Near East Relief now has under its care approximately 100,000 of these children in orphanages or so-called homes.

In addition to the 100,000 now under shelter, there are at least an equal number of children, most of them fatherless and motherless as well as homeless, whom we should take in if at all possible, and a large percentage of whom will certainly perish in the cold and snows of the coming winter if not taken into the orphanages.

The steamship Allaguash is now loading at Philadelphia, and will sail this week with 5,000 tons of foodstuffs, much of which has been contributed directly by Western farmers, but this 5,000 tons at best will meet the situation for only a few weeks, and wholesale famine, involving tens of thousands of innocent lives, is inevitable after the new year if repeated shipments are not made.

The Armenians are by nature the most thrifty and industrious people of the Near East and the adults, given a single year of peace and safety on their own lands, will become self-supporting.

The children will require help for several years to come, but with the development of 120,000 acres of land now at the command of Near East Relief, can rapidly achieve some measure of self-support, and with proper educational opportunities and American ideals, can and will become the founders and leaders of a New Near East.

The price of a single battleship invested in the Near East at this time will do more toward avoiding future world wars and establishing peace and good will than billions of dollars that may later be required in international wars and strife.

Hospitalization of America

One of the developments of our present civilization in America is the rise and growth of hospitals. In the old days sick and injured persons were cared for in the home, and some of the home-planners of a not remote day advised a room for the sick in every home. But nowadays the sick and injured are taken to a hospital.

Every city now has its City Hospital, besides various other kinds. Catholics have many hospitals. When a person gets sick, off to the hospital; if he is injured, to the hospital; and maternity hospitals are common. It is to be expected that better care can be taken of the sick in a hospital than in the average home, and hence the development is usually considered good.

The Methodist Church, South, has plans laid to establish hospitals throughout the United States. We quote Bishop McMurray:

> The Methodist Episcopal Church, South, plans to enter the hospital-field on a large scale. To establish hospitals in cities and towns throughout the nation. Hospitals which will be thoroughly equipped to do the work and these hospitals to be supported by voluntary subscriptions, the subscribers to be known as the "Golden Cross members."

Waste

Rich and poor waste a great deal. According to the amount of money each has the waste is about equal perhaps. Waste is of two kinds: first, the careless using of useful things; second, the getting and useless using of luxuries. On the first point rich and poor are alike; on the second the rich are more guilty, because they are the great spendthrifts. For instance, a few years ago a great dance was held, costing a half million or so, in order to raise a few thousand dollars for charity.

Waste among the poor takes the form sometimes of buying expensive foods. One washerwoman boasted that they had five kinds of meat on their table. All were at work, she said, and they therefore could afford it. Sometimes it takes the form of buying expensive clothing. But, says some one, why deny the poor the privilege of having something good when they get a little money and can afford it? We are not trying to deny them such a privilege. If we attempted to do so, they would not pay a bit of attention to it, but go right on and spend their money.

What really is wrong with these poor people is their idea of a good time. Why five kinds of meat? Only a tax on their bodies to handle it, and strength can be had much more inexpensively. They think the rich have much meat, and so they imagine that to feel luxurious they must vie with the rich by having much meat. The same with clothing; some of the nonsensical clothing of the rich may not be worth a cent as far as comfort is concerned, yet poor women imagine that to feel rich and luxurious they must buy such garbs too.

The rich are very much to blame. Some women wear around jewels worth $5,000 or $10,000. Some rich women need $40,000 and more a year for clothing and personal expenses.

We quote from an article in the Homiletic Review, by Prof. Rudolph M. Binder, of New York University:

> A certain rich man bought the home of a deceased friend for $2,000,000, which had originally cost $4,000,000. Then he spent $500,000 on a tiny garden, $200,000 on a bedstead, $65,000 on wall decorations, $20,000 for ten pairs of curtains, $150,000 for the wardrobe in his bedroom, $65,000 for a dressing-table, $38,000 for a washstand, $8,000 for a mantel, $10,000 for four doors.
>
> Modern emotional refinement demands that we should be kind to animals. But why a pet monkey should cost a woman between $10,000 and $11,000 a year, requiring the constant attention of three human beings, having a bed of solid ivory, a private trotter of his own, and eating the choicest food out of solid silver plates, is difficult to explain on this basis.
>
> These are but a few cases of extravagant waste previous to 1913, when prices had not yet risen mountain high. What happens today may be illustrated by three cases. A pork-packer from Chicago recently had his picture taken with his $10,000 German shepherd dog. An opera star in Paris appeared in a mantle of finest Russian ermine, which could not have cost less than $50,000. The widow of an automobile maker is reported to be wearing a necklace worth $1,500,000; private policemen are always with her when she goes out. The New York press frequently reports the loss of jewels costing anywhere from $5,000 to $100,000.
>
> According to figures furnished by Mr. Houston, then Secretary of the Treasury, we spent in 1919 nearly $23,000,000,000 for luxuries—or over one third of our total national income. Two of the largest items were, luxurious food $5,000,000,000, and luxurious services $3,000,000,000.

The basic fallacy under this spending is the idea that it enables one to have a good time. What is a $200,000 bedstead worth? Not a cent more than any other bed that one can sleep well on. Some justify their waste by saying they can afford it. But, really, can it be afforded? All, or nearly all the money spent on luxuries is wasted; whereas if money thus spent could be put into productive business it would help a great many people get work and thus help times be better to all around.

Waste is morally wrong and results, when it is the outgrowth of a wrong conception, in a weakening of moral fiber—makes people "soft" and selfish, and breeds discontent.

The example of Christ is very emphatic on this point of waste. When he had miraculously fed five thousand people there were a good many pieces of food left. When all was over, he said, "Gather up the fragments that remain, that nothing be lost." —R. L. B.

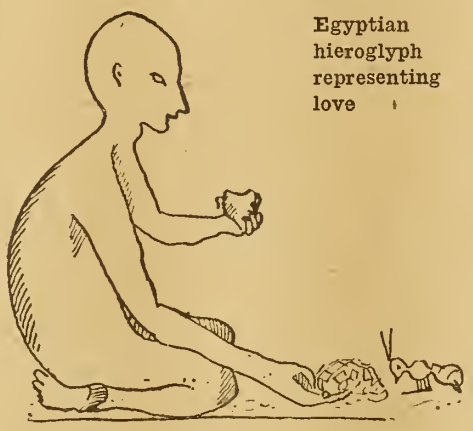
The Great Power of Love

"Life Without Love Is Load"

BY G. K. OUZOUNIAN, CAIRO, EGYPT

It is foolishness to preach, or to write, about love unless we have implanted in our hearts this essential principle of God's creative, redemptive, and governing power. When we love, we exist indeed, because we show that we have in our souls the bond which connects, not only man with God and with man, but also man with everything which exists. There is nothing holier in this life of ours than the first consciousness of love.

Love is the root of creation; it is the producing energy of life. Love is the spring of redemption; it is the power bringing forth spiritual lives. Heaven and earth are solicitously wrapped in the vast and affectionate bosom of *love*. Look to the world and examine all the powers and principles working within, and you will be assured that love is the most active one among them. You can see it in the mother's sleepless activities for the babe at her bosom. You can see it in the graceful conduct of a tender and faithful wife toward the husband of her heart. You can see it in the devoted servant toward the master of his choice. Love works willingly, cheerfully, and pleasantly for its object. Where there is true love, even hard work is a pleasure there.



Egyptian hieroglyph representing love

The Egyptian hieroglyph represents love by a naked child, with a heart in his hand, giving honey to a bee without wings. In this mystical symbol the child represents the humility and the purity of love; the heart in his hand, the cheerfulness, consecration, and promptitude of love; giving honey to the bee without wings, even to the insect which prepares the sweet honeycomb, represents the worthiness and helplessness of the object of love.

Paul's Testimony of Love

Paul, the great apostle of the Gentiles, having drunk with a great desire from the eternal fountain of love, declares "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing" (1 Cor. 13:1, 2, A. S. V.). Paul was a man of high culture, who could prophecy to and work miracles in the most learned nation in the world, at his time. He had attained great faith, and he was, indeed, an able minister of the gospel of Christ. But at the same time, see how in the verses quoted he loads the scales of intellectual and spiritual faculties and strikes intrepidly the balance of head and heart! According to his sound judgment founded upon an experienced life, all attainments and qualities are as light as a feather compared with love.

There are not few in the world denying the authority of the Bible, and yet affirming that their religion is "love." A Jewish physician of Spain, settled at Savannah, in America, used to say often with great earnestness: "Paul of Tarsus is one of the finest writers I have ever read. I wish the thirteenth chapter of his first letter to the Corinthians were written in letters of gold; and I wish every Jew were to carry it with him wherever he went." This man of science certainly judged right that even this single chapter of the Holy Scriptures contained the whole of the true religion. And, indeed, there is no Christian religion without Christian love, which is philosophically expounded by Paul, and that is the only love in all the world cherishing even the enemy, and doing good to all.

Why Love Ranks So High

Love ranks so high because the Creator of the universe is "love." John says, "God is love" (1 John 4:8, 16). We all know that God has knowledge, and wisdom, and infinite power; but he is never said to be knowledge, wisdom, or power. Love is the essence of God, the rest are his attributes. Another reason is, the greatest work of salvation ever done in this world was the sole result of God's endless love. We all feel a thrilling sentiment in our souls at reading the following golden verse of the gospel of Christ, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). A third cause of the eminence of love is its being the first-fruit of the Holy Ghost (Gal. 5:22).

As you see, we have here a trinity of love still affectionately laboring for the salvation of the world. Therefore, love, and love only, the essence of which is divine purity, purifies the heart of man from its filthiness through its matchless sacrifice, and brings eternal salvation to the believers. It moves every saved soul to good actions, and makes them continuous. There are plenty of things in this world that will give impulse and start to benevolent acts, but there is only love, and rather the love of God in the gift of Jesus, which will give continuance, and will work without any command. Christ himself, as a man having had the deep experience of this glorious truth, once expressed it to his disciples in the following way, "If ye love me, keep my commandments" (John 14:15). In this marvelous expression of our beloved Savior you can not find any trace of the imperious command of the Mosaic law; it is the law of love proceeding out from its own fountain. Consequently "love," and only love, "is the fulfilling of the law" (Rom. 13:10). And the summary of the divine law by which we have to try ourselves in this present life is introduced by Christ in these words, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . thy neighbor as thyself" (Matt. 22:37, 39).

Then, for our own profit and welfare, a daily self-examination is necessary for us in the bright light of these precious words, given forth from the blessed mouth of our dear Redeemer, who implicitly informed also the world, another time, by the succeeding declaration that the subject of the great judgment-day will be nothing but love: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

God Is the Source of Love

Contemplate through your most imaginary vision grand and majestic nature, and it will teach you something sublime and glorious. As beautiful gardens and vineyards, lovely fields and forests, charming meadows and mountains, thirsty lands and withered herbage, are watered and made green through the refreshing rains and reviving dews exhaled from the extensive and soft lap of the sea, which rains and dews, then, by a thousand channels flow back again to the profound gulf of the sea: so the children of men are greatly blessed with multiform and numerous heavenly blessings scattered and distributed among them, as the results of divine love, coming forth through Christ from the bosom of God, the provident Father of mankind, and which return with their sweet-smelling products and praises to the boundless bosom of Jehovah; because he is the alpha and the omega of love—the eternal fountain whence it issues, and the endless ocean where it empties.

When we love God we prove that we have the tree of love planted in our hearts; and when we love man, we give evidence of the presence of the same tree in us, producing its delicious fruit. We love God for his own sake, and we love man still for God's sake; because as we love the Father, we have to love his child also. "Whosoever believeth that Jesus is the Christ is begotten of God: and whosoever loveth him that begat loveth him also that is begotten of him" (1 John 5:1).

But how can we prove that we love God? First, by keeping his holy, and just, and good commandments: "For this is the love of God, that we keep his commandments" (1 John 5:3). And, secondly, by loving God's dear children in Christ Jesus: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, can not love God whom he hath not seen. And this commandment have we from him, that he who loveth God love his brother also" (1 John 4:20, 21).

The Glorious Crown of True Christianity

John, the beloved apostle of Christ, says, "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death" (1 John 3:14). There are many kinds of knowledge in this world, but the most difficult among them is self-knowledge. Solon, the great Athenian lawgiver, and one of the seven sages of Greece, said, "Know thyself." Man can not know himself without understanding the real state and condition of his soul. According to John's testimony, love to the brethren is the sign by which we can know our present and eternal situation. By "brethren" we are to understand *generally* every man and woman—all mankind; because all are generally God's offspring, sprung from one common root, Adam, who is called the son of God (See Luke 3:38). But by "brethren" mentioned here by John, we are *especially* to understand brethren in Christ, believers, those who belong to the Lord, and have his beautiful image, the holy and glorious character of God, upon themselves. They are brethren by birth, by nature, by relation, and by love. Brotherly love is a supernatural warmth, kindled in the hearts of the believers to one another, begetting union of heart and soul.

Every great engine is brought to precision of movement, to the quiet and steady exertion of power, by means of a governor or regulator. The world is full of jarrings and disturbances, and man finds a strange warfare going on in his own breast. In such a state of things the divine principle of life, the Christian love, which is the life of the soul, can only act as a regulator both in the individual and in society. Without this all-controlling energy it is not possible to have peace in the home circle, in the church, in the association, in the government, and between the nations.

A wise man once compared Christian love with warm mineral waters. Natural history and philosophy teach that the ice and snow come down from the mountain-tops, and then they pour down through subterranean channels, and in some strange places, but where no man knows, they are heated, and come bubbling to the surface of the earth again. We know they are warmed, but we know not how. And so the hearts of men, that are cold and sensual and proud and selfish, whenever they are brought in contact with the heart of God, through the Lord Jesus Christ, are warmed. Afterwards they become different men and women through the grace of God. Christian character is warm with love, because it has been warmed in the secret places of the Most High.

Love an Evidence of Christian Life

A sinner is in a dead condition. "She that giveth herself to pleasure is dead while she liveth" (1 Tim. 5:6). Therefore, a man who has been cleansed from his sins through the blood of Jesus, is a living soul. Such a man can not live without loving. To such new creatures Christ says, "A new commandment I give unto you, that ye love one another" (John 13:34). As it would be impossible for the pupa enclosed in the cocoon to observe the laws which are made for its transformed state, until it should come forth like a butterfly, when it would be natural for it to seek the sunshine and live upon the flowers, which are new and necessary laws for its new existence; so it is not possible for a man, who is dead through his trespasses and sins (Eph. 2:1), to keep the new commandment of the Lord—the Christian love—except he be "born again."

An Emblem of Love in the Land of Wonders

The Egyptian hieroglyph represents love by a naked child, with a heart in his hand, giving honey to a bee without wings. In this mystical symbol the child represents the humility and the purity of love; the heart in his hand, the cheerfulness, consecration, and promptitude of love; giving honey to the bee without wings, even to the insect which prepares the sweet honeycomb, represents the worthiness and helplessness of the object of love. This is, indeed, a prodigious and delightful emblem of love.

A Timely Caution

We know from the Holy Scriptures that "because iniquity shall be multiplied, the love of the many shall wax cold," in these last days of the world (Matt. 24:12). Yes, it is very evident that godly love is diminishing, yet worldly love is increasing in full gallop; therefore, we must rather now give special attention to the Word of God, which says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the vain glory of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 John 2:15:17). "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again, not of corruptible seed, but of incorruptible, through the word of God, which liveth

and abideth. For all flesh is as grass, and all the glory thereof as the flower of grass. The grass withereth, and the flower falleth: but the word of the Lord abideth forever. And this is the word of good tidings which was preached unto you" (1 Pet. 22-25).

And now if we desire to enjoy a true, pleasant life, without any pressing or crushing load, we have to get through repentance and faith, Christian sincere love in our hearts, which is the only rampart against iniquity, and a strong antidote against sin.

O God of love, help us through thy grace to get fully the *love* of Christ in our souls! Amen.

The Folly of Doubting

BY J. GRANT ANDERSON

The great apostle Peter once wrote to the people of his day as follows: "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of creation" (2 Pet. 3:3, 4).

This is a prophetic declaration of an apostle relative to the character and conduct of a class of men who should arise in the last days, affecting to discredit the promises and threatenings of God by scoffing at religion. The history of every age from the days of the apostles has furnished lamentable proof of the truth of this statement. Even in this age, under the increasing light of the gospel, where remarkable manifestation of the power of God can be seen every day, scoffers are ever increasing in number and daring profaneness. The Scriptural statement that "evil men and seducers shall wax worse and worse, deceiving and being deceived" is true, and this ever-increasing infidelity and unbelief marks the character of this age, and proves that Peter's statement was written under the inspiration of God. Sad, indeed, is the moral condition of sinners in this enlightened age, who, when lashed by a guilty conscience to repent, fly to some refuge of lies, and to further still the voice of conscience affect to doubt the truth of God's statements that he will judge the acts of guilty men.

Immediate Fulfilment

They will inquire, "Where is the promise of his coming?" The scoffer pretends that he must see an immediate exhibition of retributive justice, or else he utterly refuses to believe the evidences which God has seen fit to give to men. It needs no extensive survey of the divine government to discover that an immediate execution of threatenings is not a principle of its administration. For example: Manasseh was a prince of the most detestable kind and he caused the streets of Jerusalem to run with innocent blood. Idolatry, through his influence, became the prevailing religion. God warned those sinful people, and said he would wipe Jerusalem as a man wipeth a dish, turning it upside down, and it was fulfilled. Subsequent history shows that Manasseh died in peace and that the execution of the threat was deferred for about one hundred years, and was fulfilled in the days of Zedekiah. The Bible is replete with instances like the one to which we have just referred. It matters not how long the time nor how well remembered, God has warned that "as a man soweth so shall he also reap."

The reason given by Peter of this long delay of judgment was because of the long-suffering of God, that men might not perish and be lost eternally. It would appear to a reasonable mind that such an exhibition of forbearance in the midst of deserved wrath would induce the sinner to indorse this favorable moment to 'seek the Lord while he may be found, and to call upon him while he is near.' Sheltering oneself beneath unreasonable doubts will not give shelter from the wrath of God when he reveals himself in thunder tones and appears like flaming fires in the skies.

Satan is Cunning

The enemy of souls would have every guilty sinner imagine that God is a being simply benevolent, overlooking his justice and holiness. This vain notion the sinner continues to cherish in spite of the awful warnings in God's Word, and the facts written on every page of the world's history. The awful visitations of the wrath of God as shown in the terrific destruction of the antediluvian world, of Sodom and Gomorrah, when mercy's door was closed to open no more, and when the sweet voice of hope was stilled eternally, should arouse the careless sinner, the neglecter, and the wilful scoffer from the stupidity of that sleep of eternal death.

Sinners should not forget that divine justice, though forbearing, slumbereth not. The unexpected, the fatal hour may come, and while mercy may stand outside the gate and weep, yet God's wrath will sweep the guilty unbelieving race of men from off the earth. God does not intend that these lessons be lost in any succeeding age, and has not only recorded it upon the sacred page, but has also chronicled it upon the corner-stones of the world, inscribed it upon every mountain-top, left its impress on the surface of every valley, and transmitted it through the traditions of all nations. Men who refuse to believe God, and who rebel against his moral laws, will be surprized, no doubt, when they discover that the most high God did rule in the kingdoms of men and that he appointed over them whomsoever he desired. Let memory run backward to the pompous and vain cities and nations of long ago: Babylon, Tyre and Sidon, Carthage and Rome. These were among the most renowned cities of the world; long the subject of prophecy; distinguished alike for their extent and influence, for the enormity and number of their crimes, and finally, not less distinguished for the display of divine justice in their destruction. Where are they today? Gone. Those lost men and women will appear again on that judgment-day, and then they will pass out of sight forevermore. Sinner, prepare to meet thy God.

Selling Christ

BY C. S. TYLER

"And they covenanted with him for thirty pieces of silver" (Matt. 26:15). Jesus our Lord and Savior was sold for thirty pieces of silver—the price of a cheap suit of clothes nowadays.

A girl of sixteen, pretty, bright, and accomplished, lived in a small town in southern Illinois. Her father, high tempered and stern, failed to provide sufficient clothes, as she thought, for her. She, too, possessed a high temper and stubborn will. So hearing from a former friend in St. Louis that fine clothes and easy money were to be had, she ran away one night. Years afterwards, in telling her story, with tears in her eyes and sobs in

her voice, she said, "Oh, that I had never taken that false step." She, like Judas, failed to see just what would be the consequences of her rash act. She sold her Lord for fine dresses and a supposedly easy life.

For how much are you selling Jesus? Judas sold him for seventeen or eighteen dollars. The girl whose story is noted above sold him, and her honor, her virtue, for less than that. What price are you placing on your Lord today? Are you, in effect, betraying him to whom you owe your life, your all?

To Save Sinners

BY R. A. WALLING

He Came to Save

The apostle Paul tells us in 1 Tim. 1:15, "Jesus came into the world to save sinners." That was his special mission to the world. He came with a perfect knowledge of man's sinful condition and described sin so that no one need doubt its defiling nature. Jesus said, "Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness" (Mark 7:21). All these evil things come from within, and defile the man. Which one of these sins has bound you and is defiling you? Jesus has saved men and women who were guilty of these sins mentioned.

Yes, He Did Save

In John 8:11 we read that Jesus saved one guilty of adultery. He can save you also. In Luke 19:8, 9 we learn that he saved a covetous man who also was a thief. Jesus came to save, and did save, praise God! The apostles Paul and Titus were foolish and deceived, they served divers lusts, lived in malice, envy, and hate, but Paul declares in Titus 3:3-6, "After that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he *saved us,* by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior." So he came to save and did save.

And Will Yet Save

I want you to notice that the first two we have mentioned were saved under Christ's direct labor. The last two were saved after his earthly ministry was closed and were saved after he was received up into glory and was set down on the right hand of God. This should give you courage, dear sinner, for while he came to save and did save, he will yet save. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). This text means you; you can be saved from sin only as were those we have mentioned. He is no respecter of persons. He is the same yesterday and today, so why go around with a heavy load of guilt? There is mercy, power, and peace awaiting you right now. Make your wrongs right with your fellow man, forgive everybody out of your heart, turn your back forever on the world of wrong, and believe through his blood. If you die in despair and are lost forever it will not be because he did not come to save you or did not know how to save you or would not save you, but you will be lost because you did not give up to let him save you. And this, dear sinner, you can not afford to do; so right now, while you are reading this, yield to him and let him write your name in heaven. Yield now.

Tangles

BY ELSIE E. EGERMEIER

You have encountered them, and so have I—just plain, ordinary tangles. They began a long while ago when we were trying to make clothes for our dolls or when we were attempting to fly our kites. Then the thread or the kite-string would sometimes have a provoking way of getting twisted and knotted up into a hopeless mess of confusion which we could not unravel. So meaningless they seemed, those tangles of long ago. We have not yet forgotten how they used to vex us, and how they completely spoiled our fun.

But tangles are not just a part of childhood's playful days; they have an annoying way of creeping into the program of grown-ups, too. Sometimes the very threads of life seem to get tangled in a most confusing snare. Who has not seen such a case? And few of us, perhaps, have never been compelled to stand helplessly aside and witness the tangled remains of what had once been our cherished ambition, which surely we would have realized if only—there was the tangle which we could not unravel! And there was the outcome, just as true as in our childhood—a spoiled plan.

One day while inspecting a piece of needle-work on the wrong side I saw what seemed to be a useless waste of tangled, knotted threads. There was nothing attractive about that, nothing at all to appeal to the beauty-loving eye. There seemed to be no reason for that waste of thread. Then I turned the fabric and viewed the other side. Here a glad surprize met my gaze, for I beheld a beautiful pattern of embroidery work, neatly done. At once I understood that without the tangles on the wrong side the beauties of the design on the right side could not appear. Not that tangles necessarily spell beauty on the other side; only when a design is being copied with care will the result become so pleasing as this.

I was viewing a life just the other day—a beautiful life. I saw that it had grown beautiful through adversity, and I marveled at the growth it had made. Then I recognized the design of the Master workman and noted how carefully it is being followed out. Hence the pleasing results.

Tangles—those annoying things in life which one can neither prevent nor unravel; those unpleasant happenings which threaten to spoil everything. Unexpectedly, perhaps, they occur, when everything had been going smoothly, just like the vexing tangle in one's sewing thread. And just as meaningless they seem. But are they? Let us see.

The embroidery worker dare not fasten her eyes on the wrong side of the fabric. Should she do this, she would spoil the beautiful design on the right side. And in no time at all she would become too discouraged to continue her task. And so the Christian dare not allow himself to view only the tangles in his wonderful fabric of life. They, too, occur only on the wrong side, and he must keep his eyes on the right side, where "all things work together for good to them that love God." Notice, please, where the emphasis is placed—"*all* things," not just *a few,* or just those pleasing occurrences, but everything which befalls him. Was it not for this reason that the apostle Paul exhorted the Thessalonians thus: "In *everything* give thanks: for this is the will of God in Christ Jesus concerning you"? God does not will impossible things for you and me, yet he wills that we shall thank him in every circumstance in life. Then, and then only

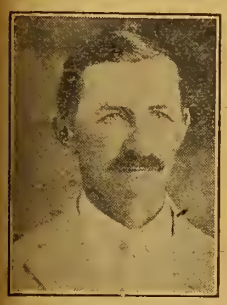
can he add his blessing and enrich our souls.

Tangles then are blessings in disguise which we must discover for ourselves by gazing beyond their distasteful externalities. We can not unravel them, that is true, but we can look upward to Him who understands how all things may work together for our good, and He can find for us the golden thread which links each tangle onto the perfect pattern of His wise design.

Sanctification, or How Sanctified People Feel

BY R. L. BERRY

I was converted in the autumn of 1890 (I can not remember the day of the month, but that day will always stand out vividly as the turning-point in my life), and was sanctified either the night of the same day I was saved or on a certain day ten years afterwards. I am not certain which day it was, and at the present time do not care, of course, which it was, but for ten years it was a matter of the utmost concern; it was something that never was settled till I believed that God did sanctify me wholly. The ten years of uncertainty were years of doubt, discouragement, fear, accusations, struggles, and depression. I went into as dark and as devilish accusations as ever tortured and tormented a human soul. The reason I say I do not care now whether I was sanctified either the night of the day on which I was saved or ten years later, is that the time when I was sanctified is immaterial now, just as the present fact of possessing anything is of more importance than the date when one came into possession of it, and I know the very God of peace has sanctified me wholly.



R. L. Berry

But why that ten years of doubt, accusation, and gloom? Why are others groping in doubt, accusation, and gloom?

In looking back to inquire into the cause or causes of that state I find one big thing as more responsible for it than any others, just this: There was at times an extreme and misleading standard of sanctification held up.

In order for me to present some of the teaching of sanctification at that time permit me to quote from a standard publication.

"Do you ever have an inward good feeling when applauded, when you overhear some one praise you?" The writer was laying this down as a standard for sanctified people. Another quotation: "When traveling in the ministry with some one who does no more work than you, but receives five or ten dollars at a place and you receive nothing, do you ever feel hurt?" Another: "Do you enjoy praise more than abasement?"

It was mainly the holding-up of so high and unnatural a standard as this that led to my ten years in the wilderness. Always my attention was directed to how I "felt" under provocation or test. The fact was, I did have an "inward good feeling" when applauded, or was well spoken of. The fact was, I felt hurt at times when I was in the ministry, did as much work as others, and they received the money and I did not. There was a sense of injustice in that that hurt me. I never wanted any more than my due, but I felt more or less hurt when I did not get it. And the fact was, I felt better when I was praised than when I was abased. In spite of all my attempts to crucify my feelings up to the standard held up I could not do it, and the result—ten years of doubt, darkness, accusation, etc., that I would not go through again for a million dollars.

A Common Fault

But lest I seem to cast more reflection than necessary on some of the past teaching by mouth and pen, let me say that to overdo the matter has been a common thing in all spiritual reforms. Listen to this from John Wesley's first edition of Christian Perfection: "They [speaking of the sanctified] are freed from self-will, as desiring nothing but the holy and perfect will of God: not supplies in want, not ease in pain, nor life, nor death, or any creature . . . . They are freed from evil thoughts, so that they can not enter into them, no, not for a moment. . . . They are free from wanderings in prayer. Temptations . . . trouble them not. . . . At all times their souls are even and calm." Here Wesley, in the warm enthusiasm of a new and glorious doctrine and a new and deeper experience, wrote more highly than he ought. He painted the picture too bright. He lifted up the standard too high.

Wesley, himself, acknowledged he had lifted the standard too high and in his other editions, he let the original matter stand, but placed footnotes, such as these: "This is too strong"; "This is far too strong"; etc.

It used to be common to hear sermons with such assertions: "The Christian is always joyful"; "A sanctified person is dead. Dead men have no feelings; stick a pin in them and they do not feel it. Are you dead?" etc. Of course, we know a Christian always has a joy in his soul over salvation, but, like Paul, he may have continual heaviness and sorrow of heart over the lost, or like Peter spoke of, he may "be in heaviness through manifold temptations"; and as for being "dead," we will notice that later.

Dangerous Results

Lifting the standard too high has two dangerous results. One class is thrown into doubt, accusation, and almost despair because they can not come up to it; and another class, seeing the absurdities, take the opposite course and deny there is any carnality and adopt practically a non-cleansing theory of sanctification and virtually destroy its blessedness as a Christian experience. Either of these results is bad. Today there are souls on both these extremes. There are still some ministers preaching the extreme standard of sanctification. They do not mean to do harm; in fact, they consider it the highest type of devotion to God and trueness to souls thus to lift up the standard. They do not live it themselves, but continue to lift it up, partly from habit and partly because of the reason just stated.

An experience of mine years ago is somewhat amusing as well as instructive. A minister who was noted far and wide as very "radical," very close, and a first-class line-hewer, preached a sermon on the Fruit of the Spirit. He came down on "patience" very forcibly and I, as it was during my ten-year wilderness experience, was very forcibly impressed and also oppressed by it because I was not as patient as he said one should be. But it happened that he was to catch a car going to another town that night and he went my way to the car. On the way he became much agitated about whether he would catch the

car or not. I supposed from his sermon that he had so much patience that he would not care whether he got the car or not, or at least would not get agitated about it. That opened my eyes a little; I saw he was normal after all.

Some, when they begin to realize that an overstress had been placed on these things, get into mental confusion as to the proper place of sanctification, and lay upon the human nature the blame for life's short-comings. They go over to Zinzendorfism and deny the existence of a carnal or depraved element in the soul or nature and, as a result, deny any cleansing in sanctification. Still others go over to the "power" idea and put all the stress on "getting the power" and let sanctification as a vital doctrine die out.

Sanctification Is a Cleansing

The very primary meaning of the word "sanctify" proves that it is a cleansing. All, or nearly all, the Scripture references imply or teach that it is a cleansing. It is wrought by the blood (Heb. 13:12), by the Word (Eph. 5:25-27). Peter links up a cleansing with the reception of the Holy Spirit (Acts 15:8, 9). It is a work done for man by God (John 17:17), which disproves that it is a mere setting apart, because God can not set any one apart without the consent of the individual first.

Sanctification is a real Bible doctrine and a real experience. It brings a cleansing of the moral nature that eradicates all sin. Carnality is killed and the soul made pure and holy, saved to the uttermost. The soul of man in this experience is saved from self and sin and he has his motives, intentions, purposes, yea, the very foundation of his life, so purified that it becomes natural to chose God's way and God's will. We will not for a minute depreciate the magnitude of the work wrought in sanctification. See John 17:1-24; 1 Pet. 1:2; Jude 1:1.

Whenever sanctification is denied as a cleansing then it soon dies as a doctrine. It has no place in the plan of redemption if it is not a cleansing and hence it is dropped out. When it is dropped as a doctrine it is noticeable that there is a corresponding drop in spirituality on the part of the people. On the other hand, if sanctification is belittled and overshadowed by the "power," and "getting the power" idea, then a wild-fire fanaticism ensues and those who go this direction soon advance to great extremes. Hence the true Bible doctrine of sanctification is essential to the right development of both the individual Christian and the church of God.

How Do Sanctified People Feel?

In several different places I have preached on this subject, How Do Sanctified People Feel? Having had a large, long, and varied experience on this line and having obtained the entire victory and having arrived at a satisfactory understanding of what sanctification does and does not do, I have felt led to speak and write on this subject.

It is so easy to inject ascetic ideas into holiness. We imagine that to be holy we must not do many things that normal folks do. All down the ages holiness has been mixed with asceticism. In India a holy man is one who renounces ordinary pursuits, refrains from marriage perhaps, maybe refrains from bathing, lets his nails grow, lies on spikes to crucify the body, and generally torments himself. In early Christian times the ones who wanted to be holy went off into out-of-the-way places and lived hard, refused to marry a wife or husband, and did many other things to crucify and deaden natural feelings.

But Jesus Christ was no ascetic, neither were the apostles. There is no asceticism in the Scriptures. Jesus Christ lived and acted naturally. He was sober, sociable, and lively when that was in place; he ate at feasts, fasted at times, spent time in prayer, and took vacations. When people were hard on him he was hurt, when they loved him he appreciated it.

Sanctification is a cleansing of sin from the soul and heart of men. Adam was normal when created. He and Eve were told to multiply before the fall, so sin does not inhere in social life at any point. From the institution of men and women, male and female, grow all social relations. They together form a unit, a home, for the protection of which laws and governments are constituted. Out of the home grow all the social feelings. Hence sanctified people feel natural. They have the God-given feelings that Adam had, such as love, joy, fear, sorrow, and the rest.

A sanctified person feels slights, reproofs, insinuations, false accusations, injustices, and neglect. If he could not feel these things he could not sympathize with others who are mistreated, persecuted, cast out, and destroyed. "What man knoweth the things of a man, save the spirit of man which is in him?" (1 Cor. 2:11). In other words, where do feelings come from? Do they not grow out of our experience? We are persecuted and it hurts, though we carry it to God and receive grace to keep us true nevertheless. We are slighted and cuffed about and it hurts, yet we do not leave God but cling closer to him because of it. People speak well of us and we feel good; not exalted, but we appreciate it. And we ought to. How could we appreciate others if we did not know anything about appreciation ourselves?

Take love for instance. Even conjugal love is as natural to a sanctified person as any other. The natural love for another, for wife or husband, is not to be suppressed in order to live sanctified; it only needs to be controlled to God's glory.

Take joy. Joy is a by-product of life. No one can be joyful just by deciding to be. A sanctified person has a deep joy of soul, not always bubbling over, but abiding. As he does God's will and lives holy, joy flows into him.

Take sorrow. Sanctified people may be sorrowful. When loved ones are separated they feel keenly the loss, but not to the extent of losing all joy or of charging God foolishly. They may have sorrow over ill treatment at home, yet they hold on to God. They may have sorrow over sinners, as Jesus had over Jerusalem.

Take fear. Some apply John's saying, "Perfect love casteth out fear," in unreasonable ways. Fear is natural, that is, self-preservation is a law of nature, a thing God put in man, to prevent his destruction. A sanctified man may rightly fear a cyclone and rush for a cellar. A sanctified woman may rightly fear to walk at night alone in some districts. In other words, normal fear is natural and compatible with sanctification.

Take indignation. A good deal of fun has been poked at indignation, but it is a solid reality. We have heard it asked, "Have you felt a stir since you were sanctified." It was partly the fact that I was always feeling some kind of inward stirs that kept me in the wilderness of doubt for that ten years. Why should not a sanctified person be stirred? Why did Jesus feel the stir of righteous anger at that gang of sanctimonious thieves in the tem-

[Continued on page 15]

Helpers and Hinderers

BY EFFIE M. WEBB

"And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay" (Mark 2:3, 4).

How wonderful! Jesus is in the city, he who made the blind to see, the deaf to hear, the dumb to speak, and the lame to walk. Yes, he is there, but the palsied man must get to him else he will be just as palsied when Jesus has gone as he was before.

Some one became interested in him and, no doubt, went to some one else, for we see four bearing him on a stretcher to get to the Lord. They have reached the house, yes, no doubt they can hear the Lord's voice as he instructs the great throng that has surrounded him blockading every means of entrance to him. They can not get by for the people. Oh! what a critical moment. The fate of one man lies in the decision of these four helpers. But they are not to be turned away. Jesus is just a few steps away and they must get there someway. So we see them rising above the people and with much labor and faith in him who they knew had the healing touch they raise the palsied man to the roof, remove a portion, and let him down in the midst of the throng.

Although the Lord is very busy instructing the people he pauses when he beholds such faith in him, and we hear him say, "Arise, and take up thy bed, and walk." How wonderful! yet had it not been for the labors of these four helpers who rose above the hinderers the man would not have been healed.

Where are you today? Are you helping to bear some needy one to the Lord or are you standing in the doorway? Men may be on the outside and hear his voice, but they must really see Jesus before the desire of their hearts can be gratified. No doubt some today are so interested in their own soul, wanting to be fed, that they lose sight of the one near by who needs the Christ. Men and women rejoice when they see some soul come to God, but the one who can rejoice with real joy is he who has borne the burden, removed obstacles, and brought souls to God.

There are some who live so near the Lord and have such a close walk with him that one may see the Lord through them. These are they who are concerned about the ones on the outside who need the Christ and are willing to lose a few meals that they might bear some one to the Lord. To join in the shout of victory we must join in the din of battle.

I remember an incident that occurred in my early ministry which shall never be forgotten. I was assisting Sister Sarah Massey in a meeting in a little town in southeastern Missouri. We were called one day to go about two miles in the country to visit a woman who was very low with tuberculosis. We had our helpers and our hinderers. Some encouraged us while others said we might go and have prayer with her and encourage her a little, but that she was too near gone to have faith to be healed. We went and found an old saint full of faith and when prayer was offered in her behalf the healing touch came and she arose shouting the victory. That was ten years ago and she is living today. That evening when from the pulpit I related the incident of her healing those who had tried to discourage us shouted louder and longer than any, but the ones whose faces shone with the very glory of God were those who had assisted us in getting to the bedside of the one who needed help from God. Helpers and hinderers!

One may hinder the Lord in many ways—in the home congregation, in the church in general, and in the foreign field. The pastor can not do all that is to be done in the home congregation. There must be a cooperation on the part of the saints, else his labors are in vain. Sometimes just a few words on the part of some individual will tear down in a few moments of time what it has taken the pastor weeks of diligent labor, much meditation, and much prayer to build up. Then there are those who expect the pastor to bear the burden of the church, their own burden, and the burdens of the congregation in general.

One Sunday morning not long since I entered the chapel with a message for the people burning my soul. I had not seated myself until I was called aside and was told a tale by a poor soul who imagined himself very much abused, and who poured into my ears such accusations against another one in the congregation that I could get no benefit from the Sunday-school lesson, but had to sit and pray God to clear my mind of everything that I might have liberty to deliver the message that morning. One of the saints saw by the expression of my face something was wrong and taking my hand said, "We are praying for you." Helpers and hinderers!

The palsied man needed to get to God and four men bore him there. Others could have helped, but did not. Perhaps they did not refuse to help, but carelessly let the opportunity pass by. As the palsied man needed the Christ for his healing touch so the heathen need the Christ today. Truly we can not bring them to Christ as he stood among the throng then, but we can take them

What Wilt Thou Have Me to Do?

"O Lord, what wilt thou have me to do?"
I've asked of thee o'er and o'er;
I want to do the most that I can
This side of the heavenly shore;
For I know that away in that heavenly land,
Beyond earth's woe and its weal,
There'll be no immortal souls to save,
And no broken hearts to heal.

I'll join with the blood-washed ransomed throng,
Around the great throne so fair;
But these whom now I love, may be
Far, far from the help of prayer.
'Tis giv'n me now to speak the word
Of comfort and love and cheer;
Oh, fill thou my life brimful of these,
The little time that I'm here!

Forbid that I should squander an hour
In pleasure merely, or gain,
While souls for whom my Savior hath died,
Are lying in anguish and pain,
Without a single shadow of hope
Beyond the gloom of the grave.
Oh, Heaven, employ mine every power
The perishing souls to save!

—Mary J. Helphingstine.

his life-giving word. But some will say, "We need the gospel at home," and truly we do. It is the gospel that has given us our liberty today and the gospel is the only means of liberty to the heathen. The cry is, "Bring us the gospel."

Where are you standing? Are you beside the stretcher or are you standing in the doorway closing every means of entrance to the Lord? While we may not be able to carry the heathen to the Lord in person, we can place our means under the stretcher and carry the gospel to them. When hinderers step aside and let those who are willing work, the cause of Christ will prosper and the gospel of light and liberty will encircle the globe. Where are you, beside the stretcher or in the doorway?

How Cousin Betty Lost Her Blessing

BY MABEL C. PORTER

Cousin Betty when young was a very fine church girl. She was a musician, a secretary, and a very capable performer in all public beneficiaries. She was twenty-two when she and Jack married and moved to the city. They prospered and were soon living in what we called a city mansion. They reared two beautiful children, Raymond and Nellie. At the age of forty-five Cousin Betty was just settling herself in her beautiful surroundings to take life easy.

Little wonder Jesus said, "How hardly shall a rich man enter heaven." Self loves ease and comfort. Riches provides it. The kingdom of God must have laborers. Labor means self-crucifixion. In providing for the happiness, the satisfaction, and the contentment of his own children God in his wisdom warns them against self-pampering and warns them of the deceitfulness of riches. Moreover, he demonstrates through Jesus Christ and his faithful followers the joy of doing (that is laboring) for others.

At forty-five Cousin Betty was not an old woman. With experience and talents and education she was just now capable of bearing rich fruit for the Master, and his righteousness. But the flesh is weak and ease and comfort are tempting us every day, all of us. We all have duties and responsibilities. There are the old parents, the poor relatives, the sick sister, the orphans, and when our own kin are looked after we have our neighborhood, our city, our country, and other countries, and to the Master the world is one family. God is the Father and he wants us to love the rest of the family, prodigals and all.

Cousin Betty could have told us this, but when the test came the flesh was tempted. The message read: "When your sister Maggie's estate was settled after her death nothing was found left to provide for her baby girl, whom she has named after you. Since you are fully able, we feel it would be no more than right for you to take the child and care for her. Will you come for her?"

To be sure Cousin Betty had known about the child. She had feared she would be expected to take her. She recoiled. She thought of the years of responsibility. She thought of disturbed nights of slumber when sickness might come, of anxieties on social lines. It meant so much to take a child again into her home. She might go out and subscribe to charities and help with the upkeep of thousands, but to have the care of one fall on her own shoulders would mean so much. She thought of her age and also of the pleasures she would have to sacrifice. She said it was too much for them to ask of her, society justified her attitude, and she decisively settled the matter and sent the reply: "You may make other provisions for Maggie's child. At my age I will not take the responsibility."

I think it was fifteen or twenty years later that I met Cousin Betty again. How she had changed! I found her little and old. Her eyes were bleary and red from much weeping. She had a queer catch in her speech as though she feared she would say something she had not intended to say. I remembered how beautiful she had been when I was a little child. I thought, indeed, time does not treat us all alike. Some very ordinary people I have seen grow beautiful in old age.

Soon Cousin Betty was opening her heart to me. "Oh I am so lonely, so unhappy! There is no place for me in all this world. Jack was always so good to me, but he is gone. It seems years ago since he was taken from my side. My children have their own families. Their lives are full. They have no time for me. When our estate was settled we found Jack had been defrauded and I had little left; enough perhaps to live on, but I have nowhere to go. No one wants me and I am always alone."

During the conversation we had I asked, "Where is Maggie's little girl?" Then she wept again. "No, I do not know where she is. I have tried and tried to find her. Oh, how I wish I could, but she might not care for me now. I refused to take her when she was a baby. What a blessing she would be to me now! When she was seven she wrote me a letter from an orphanage, and she was so lonely. She begged me to let her come to me, but I refused again. When she was twelve she wrote again telling me she was soon to be sent to the country as a help. She did not want to go. She wanted me to take her then. I did not do it. I thought she could make her way then, and now I can get no trace of her. It seems she was moved from place to place. She is the only hope I have. She wanted me then. Maybe she might come to me now and we would live for each other."

Alas! How often we fail to realize that *duty* is our gateway to blessing. How often we yield to the enticing siren Ease, giving little thought to her deceptions. How can we expect the blessings of God if we "sit at ease in Zion"? Cousin Betty is not alone in weeping for her miseries.

The Strictness of God's Love

"The Bible is so strict and old-fashioned," said a young man to a gray-haired friend who was advising him to study God's Word if he would learn how to live. "There are plenty of books written nowadays that are moral enough in their teaching, and do not bind one down as the Bible." The old merchant turned to his desk, and took out two rulers, one of which was slightly bent. With each of these he ruled a line, and silently handed the ruled paper to his companion. "Well," said the lad, "what do you mean?" "One line is not straight and true, is it? When you mark out your path in life do not take a crooked ruler!" —*S. S. Chronicle.*

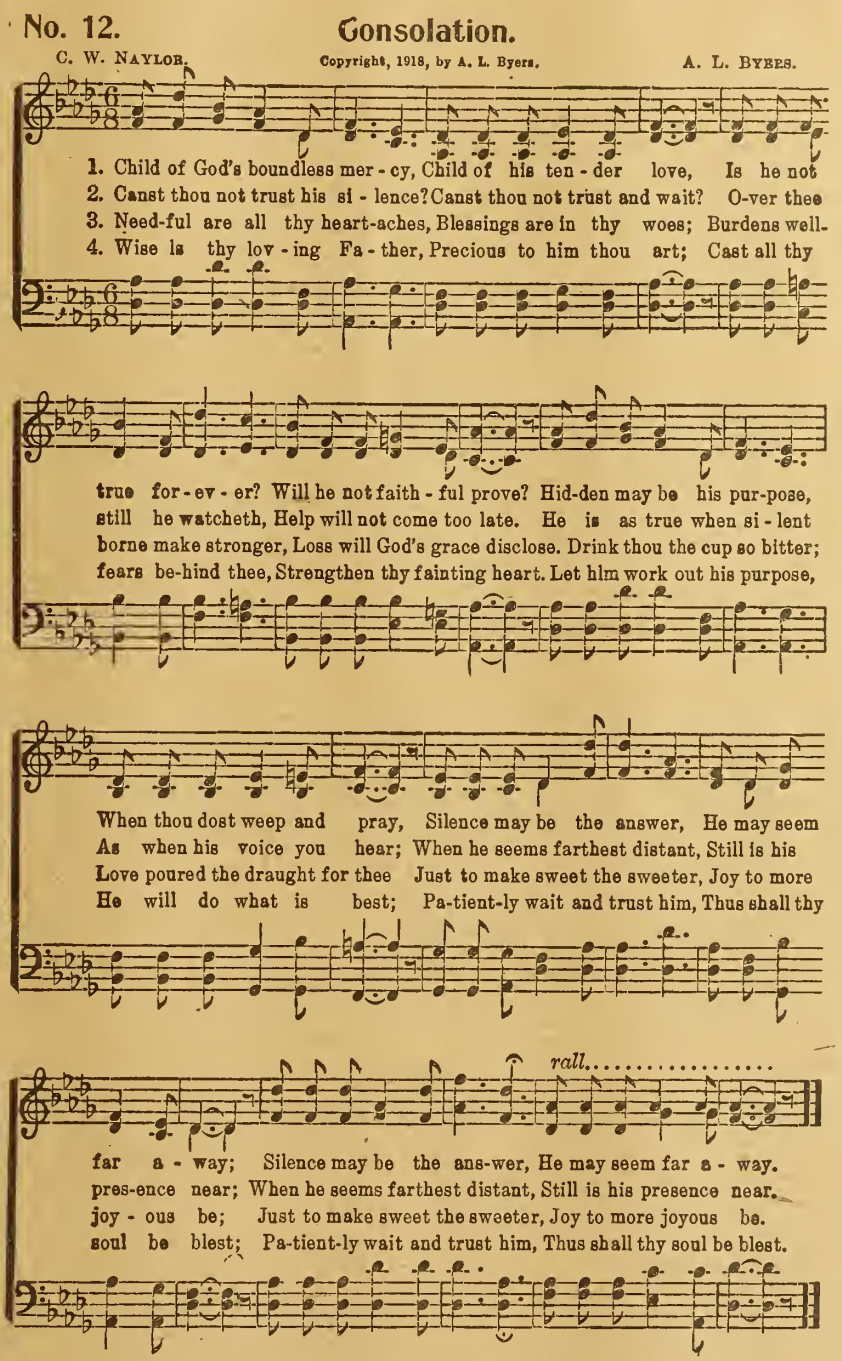
Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. —Matt. 5:16.

How the Songs Were Written

Consolation

This song, Number 12 in our most recent book, Songs of Grace and Glory, was in my mind for a number of years before it was written. Again and again it would come to my mind. I would think over the theme, but it seemed I could never get to the place where I could adequately express the thought I had. Two lines of it rang over and over in my mind. "Canst thou not trust his silence? Canst thou not trust and wait?" So many times in my own experience I had prayed and prayed and it seemed that God paid no heed to me. There was no answer from God to my cry—nothing but silence. But God finally made it plain to me that his silence did not mean he was disregarding my prayer, and he would speak in his own good time. And so this comforting thought often pressed itself upon my mind that God was hearing, he was watching, he was working just the same, whether or not he seemed to hear.

Finally one day after passing through some deep waters I seemed to draw very near to the Lord. I had a very precious sweet sense of his presence that seemed to fill all my soul with an inexpressible delight. The two lines of the song then came to my mind again, and I felt that now was the time to write it. So with a prayer to God to help me to put into it the things I was realizing and feeling in my own soul, I went to work upon it. I did not find it a difficult task. It seemed a natural expression of my soul's own sense of what God was to me, and it seemed to express his trueness and tender Fatherly care as I was then realizing them. It was with the hope that others would patiently wait and trust him in the confidence that he would not fail them that this song was given to the world. —*C. W. Naylor.*



"Love your business more than the money you get from it."

Today is the Day

BY W. H. SONDER

God set the time when men should get saved, for he says, "Behold, now is the day of salvation" (2 Cor. 6:2). His time is *now*. Nineteen hundred years ago it was *now*. It has been *now* ever since. It will be *now* until the end of time. This is one of the greatest truths in the Bible, and it is a passage that men and devils have tried hard to twist, and pervert. Millions of men have gone to hell trying to change it, and millions of people are on the road to hell now, trying to change this truth. God has said, "Now is the day." Nearly every man you meet expects to get to heaven. God says, "Now is the day of salvation." Men say, "I will not be saved now. I will be saved when I like." Man is dictating to God. He is going to make God take him to heaven in his own way. We must learn sooner or later that "the Lord God Omnipotent reigneth," and when he says, "Now," he means it. When God says, "Now," and we say, "It is not now," and we will not be saved, we are taking the thing into our own hands, and we are making trouble for ourselves.

I remember a circumstance that happened not far from the town where I lived in Illinois. A minister was holding revival-meetings. The altar call was given, and an exhortation to seek God was made. While the congregation was singing the minister went to a man and spoke to him about his soul's salvation. The man cursed the man of God and said he did not want any of his salvation, that he would get saved when he got ready. The meeting closed, the man went home, and at midnight that very night this man was taken violently ill. The doctor and the preacher were called and they hurried to the sick man's home. But when they arrived he was dead. His family said he died an awful death. His hands were closed so tight the undertaker could not open them.

Today is the day of salvation.

THE DEEPER LIFE

The New Commandment

BY G. Q. COPLIN

The earthly ministry of our Lord was fast drawing to a close. He had gathered his disciples together for the last time that they might observe the Passover Feast. Judas had already gone out that he might betray his Master and deliver him over to the malevolent Jews. It was a solemn hour fraught with immense responsibilities. Yet Jesus was self-composed and calm. He took advantage of the solemnity of the occasion to impress upon the minds of his devoted followers one of his most exalted precepts. "A new commandment I give unto you, That ye love one another; as I have loved you." Here the ethical teaching of Christ reaches its climax. In this one saying is summed up man's whole duty to mankind.

It is natural for the heart to love. This is one of the first passions awakened in the human soul. The infant's love for its mother is only surpassed by the mother's love. We all love those who are near and dear to us. Sinners love those who love them. But under the influence of God's grace our hearts become enlarged so that we love all men, even our enemies.

But the new commandment that Jesus instituted not only teaches us to love one another, it also tells us to what extent our love should go. We are to love one another as Christ loved us. The thought paramount in the mind of Jesus as he uttered these words was the betrayal, the suffering, and the cross which awaited him. And why was he resigned to suffer so shamefully? Just because he loved us. "Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5).

Now, in enjoining this new commandment he says that we are to love one another as he has loved us. That is to say that we should so love one another as to be ready and willing to lay down our lives for the brethren. This is Christ's own measure of the extent of love which we owe to each other. I am afraid that when measured by this rule our love sometimes falls far short of the standard. One brother testified that he loved the brethren, but just did not know how to show it. When we have this love in our hearts we need not go about trying to show it, for it will show itself. Some profess to love the brethren, but they fail to offer their brother assistance in time of need. They do little to promote God's cause, and if they give of their abundance it is so little that they never miss it. They love in word only and will at last awaken to the fact that they never knew the love of Christ. "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17). Real love will be manifesting itself always in deeds of kindness and in humble service.

But note again the nature of Christ's love to us. His love was self-sacrificing. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). The question is, What are we sacrificing for others? Jesus sacrificed his riches in glory that he might bring salvation to mankind. He made himself of no reputation, but took upon him the form of a servant. He had just finished washing the feet of his disciples when he gave them that new commandment. It is fitting that we should observe what Jesus meant to inculcate when he said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." But for one to wash his brother's feet in public and then fail to render him humble service in time of need would be to mock Christ and to prove his own love insincere. If I love my brother as Christ has loved me, that love will find expression in acts of self-sacrifice. I will ever be ready to render him any service within my power for his good.

The love of Christ as set forth in this new commandment sounds the death-knell to all carnal selfishness. "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5:15). There are too many professed Christians who are simply living for themselves. They surround themselves with every comfort and luxury. "Their eyes stand out with fatness: they have more than heart could wish" (Psa. 73:7). They close up their hearts to the needs of God's work and make all manner of excuses as to why they should not give to the cause. There are those around them in humble circumstances who are giving liberally. The poor widow who gives systematically and conscientiously contributes more dollars in a year to God's work than some do who have abundance. She gives from a heart of love, because Christ's new commandment has been written on her very soul. This self-sacrificing love is what the church needs today. This will cause us to go to the full extent of our ability and opportunity for Christ and for our brethren. It will no longer be a burden to us to assist God's cause. We shall be seeking opportunity to do for others though it means to deny ourselves. We shall delight in this kind of service. Let us examine ourselves and make sure that the new commandment which Christ has given is inscribed upon the tables of our hearts.

The Reason Why

BY RUTH HOBBS

Many people wonder why God does not bless them more and why their experience seems so dry to them. Let us look into our hearts for the reason; do we delight to dwell in the courts of our God? It may be we have become so taken up with things about us that we forget to save any time for God, and we drift on in a careless way neglecting to read his Word and not spending much time alone with God in prayer, until it seems we can hardly find any joy at all in his service.

This is not God's fault, it is ours; God's grace is sufficient for every need. We can not continue on very long in this manner and still be a child of God. While we may not be aware of any change for a while, yet we shall soon find ourselves with an empty profession and away from God.

It would be impossible for God to get any glory from our lives while we were in such a condition. God has saved us for a purpose and he wants us to serve him with

all our hearts. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37).

Let us not be content to stay so near the surface. God never meant for us to be up and down all the time; we can have continual victory even in trials and temptations. We can always be victorious if we will seek God's help and use our trials as stepping-stones instead of letting them overcome us. To do this will require consecration on our part. Some one has said, "Obedience places us where God wants us. Nowhere else shall we be safe, useful, or happy." God wants people who are all given over to him to use as he wills. If we should be required to do something we think impossible to do, let us remember it is God who will perform. "Without me ye can do nothing" (John 15:5). Paul said, "I can do all things through Christ which strengtheneth me." If we rely fully on him and give ourselves over to him to do as he leads, then and not until then are we in a place where God can really use us; if we do not yield to his will we can never be the vessel he intended us to be.

It is not much we can do at the most, so surely we will give the Lord our best. "Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you" (1 Sam. 12:24).

"EXAMINE YOURSELVES"

Am I Given to Hospitality?

I read in the Bible, "Communicating to the necessities of the saints; given to hospitality." Am I obeying this command? Am I ready to give aid and relief to those in need, or do I hold the attitude that everybody has to look out for himself in these days? Surely the gospel is to be obeyed as much now as ever. And surely Jesus still considers that "inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Then if I fail to communicate to the necessities of the saints, if I do not share my abundance, or even my poverty where necessary, with others who are in need, do I not violate his command?

Am I given to hospitality? Or must every stranger, and even every brother who comes to my home without being particularly invited have to pay for his lodging? If that is my method, can it be said of me that I am given to hospitality? When a camp- or other meeting is on in my town and a number of brethren from other places come in do I open my home freely to them? True hospitality may be scarce, but is that any reason why I should not be hospitable?

May I not learn something of the ancient Greeks? Although they did not have the New Testament commands concerning hospitality, they often entertained complete strangers for days at a time without remuneration, and considered it ungracious to do otherwise. Should I, who profess a greater love, a higher virtue, fall below the heathen in the grace of hospitality?

Should I not fear lest I slight this command about being hospitable and that to "Be not forgetful to entertain strangers," and hear the Lord saying at the last day, "I was an hungered, and ye gave me no meat: . . . I was a stranger, and ye took me not in?"

—*Anna Koglin.*

Spiritual Diseases and Their Symptoms

Article VI—Eye, Ear, Nose and Tongue Trouble

BY MARY J. HELPHINGSTINE

Two great general defects of the eye are near-sightedness and far-sightedness. Some people are so near-sighted, spiritually speaking, that they can never see anything until it is so very close upon them that there is no time to think of what action to take regarding it. Some preachers are seriously troubled with this. Mischief brews and stews in their very own congregation for ever so long, but they can not see it until it fairly strikes them in the face in one way or another. Then it is too late; much damage has already been done to souls and to the cause of God—damage which the pastor could have averted at least in part, if not altogether, had he not been so near-sighted.

Some other people are too far-sighted. They see most clearly things at a distance, but the work of God that is nearest them they can not see at all. Hence they are often engaged in wildcat far-off schemes, to the utter neglect of the tasks immediately in front of them. In visions of a great and wonderful work which they shall do far over the sea or in some other remote corner of the earth, they neglect the little children, the youth, the young people, and, in fact, everybody at home.

The Bible speaks about "an evil eye"; "eyes full of adultery"; "the lust of the eye"; also, of those that "walk with wanton eyes." Like Lot, they look up and behold all the plain of the Jordan—all the pleasures and prosperity of the world, so in harmony with a selfish heart. Soon they are moving in that direction, then, alas! we find them *in Sodom.*

Quite another type of serious eye trouble is that by which one can see even a tiny, tiny mote in his brother's eye but, behold! can not see a very beam that is in his own eye. Such ones should memorize this little couplet:

"My eye is not a vulture's bill,
To pick at every flaw I see, and make it bigger still."

Ear trouble very often accompanies eye trouble, especially this last-mentioned sort. Oh, how much some people hear and see! Yet, very often they are remarkably deaf to those things that they should hear clearly and apply to themselves. They are wofully deaf to the voice of God, too; it seems almost impossible for him to get them to hear at all.

And nose trouble is a worrisome affliction—worrisome to others especially. Of this I think I need say but little; the bare mention of it is enough, it is easy to draw on our imagination for all the remainder.

But as for tongue trouble! What a universal malady this is; in fact, so universal that many do not realize but what they are in a perfectly normal state of spiritual health when they are really badly afflicted. A few passages of Scripture, however, may help some to discover the symptoms and apply the remedy in time. The following you will find in the Book of Proverbs. "These six things doth the Lord hate: yea, seven are an abomination unto him: . . . [the seventh] he that soweth discord among brethren" (6:16-19). What harmony there could be among brethren were it not for people's tongues! It is so easy to talk about So-and-so—to talk about him in such a way as to lower him in the esteem of another, perhaps of a weaker one who is looking to him for spiritual advise.

Some one has so beautifully said that before we tell

anything about one we should let it go through three golden gates:

Is it true?
Is it kind?
Is it necessary?

Let us discuss these for a few moments. First, is what you are about to tell—what you are just itching to tell —really *true?*

"Why, of course, it is," you answer, "do you think I would tell a lie?"

No, I do not think you would *intentionally* tell an untruth; but how do you *know* that this is true? Were you party to the matter? Did you *see* or *hear* the details yourself; in fact, are you fully informed as to the absolute unshaded truthfulness of the whole affair?

"But I *heard* it," you answer.

Yes, I thought that to be the case. I did not ask if you *heard* about it, I asked if you *knew* the facts in the case.

"But Mrs. Johnson told me, and she is a reliable woman—she's a saint!"

Yes, I am sure that no one doubts Sister Johnson's word, but do you not know that people generally do not remember mere facts; they remember *their impression* of what was told them. For example: some one said, commenting on Sister Jones' new Easter suit and bonnet, "Oh, how neat and tidy she looked! She certainly has dressed up considerably more than she used to." The next, repeating it said,

"Sister Jones was at church Sunday morning, and from what I heard [ear trouble], she was certainly dressed up!"

"What did she have on?" inquired the third. (Surely these sisters both had paralysis or some other serious affliction which had kept them at home on Sunday morning, so they must depend upon hearsay.)

"Oh, I don't know just what articles, but it must have been considerable, for Sister Keen-eyes was remarking about it. I shouldn't doubt but what she had on rings and bracelets and all sorts of things, for you know yourself she *has* changed wonderfully of late."

The next time it is told it goes this way, "What do you think, Sister Jones is wearing rings and bracelets and all sorts of jewelry!"

This is not an exaggerated case, by any means. So, my friend, for you to tell me that Sister Johnson told you does not mean by any means that you *know.*

The second gateway: "Is it kind?" Is it really *kind* of you to be talking about that sister or brother? Would you think them kind if they were to talk in the same manner about you?

The third gate: "Is it necessary?" Is it really *necessary?*

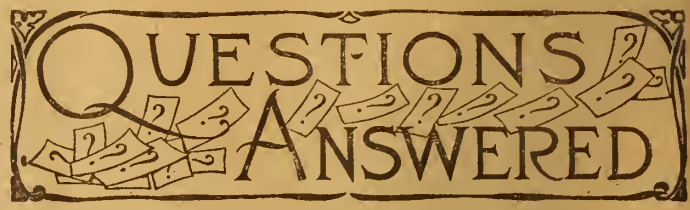
Now, there are times when it is necessary to discuss certain people. Sometimes ministers and gospel workers especially have to do this in order to arrive at a proper conclusion of what to do regarding certain individuals; but may not even some preachers be a little lax on this line sometimes and discuss such matters more than is either necessary or kind?

Another quotation is good:

"If you your lips would keep from slips,
Five things observe with care:
To whom you speak, of whom you speak,
And how, and when, and where."

O, brother, sister, beware of spiritual diseases! Fear and fight the beginning as you do the end. If you have the slightest symptom of any, for Jesus' sake and your soul's sake and for the sake of others get to God and obtain healing at once. How much sorrow and sufferings you will head off by so doing!

[*The End.*]



Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

Should a woman who is called to the ministry preach the gospel if opposed by her husband?

This is a difficult question to answer. The husband is the head of the family by God's own decree. God will not require a woman to neglect her family to preach the gospel. Just how far a woman would be justified in going ahead in God's work contrary to her husband's wishes would depend somewhat upon the ground of his objection, the strength and the reasonableness of it. As you state your own case it seems to me it would be well for you to do what you can as long as you do not go too far beyond his wishes. His opposition is not on the same ground that there is opposition in some other cases. I suggest that you consult your pastor, who knows more of the circumstances than we can know. Perhaps he can talk with your husband and be the means of removing his objections. Use wisdom in whatever you do. Give consideration to your husband's wishes and act as wisely as you can.

Is the passover in Luke 22:15 the same as the supper mentioned in verse 20, and is the supper, John 13:4, that Jesus rose from when he washed the disciples' feet identical with the supper mentioned by Luke?

Only one meal is referred to in these texts.

What is spiritual color-blindness?

The use of such a term would be figurative. In natural color-blindness different colors look to be of the same color. There is no ability to distinguish certain shades and colors from each other. Figuratively, spiritual color-blindness would be the inability to discern the moral quality of actions or things. Some people seem to be wanting in moral sense, others call a good evil and evil good. There are those who having eyes see not. Some are blinded by their sins, others by false doctrine, others by unwillingness to obey. We can see spiritual truth only when our hearts fully desire to obey it and to conform our lives to it.

Please explain 1 Tim. 5:9, 10. Why was not a widow to be taken into the number under threescore years?

At the time this epistle was written Timothy seems to have been at Ephesus (1 Tim. 1:3). Just what kind or class of widows other widows were not to be received into under sixty years of age we do not know. No explanation of the matter has come down to us. Some suppose they were widows who labored in some capacity for the church, but this is only a guess. This chapter seems to imply that they were supported by the church, and, of course, if the church supported them they had a right to regulate receiving into the class of those supported. The age of sixty was perhaps supposed to be

the age after which a woman could not support herself. The fact that she was required to have been the wife of only one man, to be well reported for good works, and to have been hospitable and diligent in charitable work seems to point out that this class of widows was a special class for some reason distinguished from the general charities of the church. The facts, however, are lost in obscurity and we shall likely never know them.

Where there are not deacons enough to serve the church regularly would it be out of place for the church to select a financial committee to work with the deacons?

Many people have the wrong idea of the functions of the deacon. His chief work is spiritual work as an assistant to the elders. In the early church, history shows us, the work of the deacon was to visit the sick, to instruct inquirers, to assist in the observance of the Lord's Supper, and, under the oversight of the pastors or elders, to distribute the benevolences of the church, and look after the poor. The early church appointed a financial committee which so far as we know did not consist of deacons at all. The apostles appointed a committee at Jerusalem because the work was too great for them, and because it was not proper that they should attend to such details. The deacon or deacons may serve on the financial committee, but looking after the financial matters of the congregation is not in the Scriptures given as a function of the office of deacon. The deacon is a spiritual worker, and it is through spiritual work well done that he purchases to himself "a good degree, and great boldness of faith" (1 Tim. 3:13).

Is there anything wrong in saved parents allowing their young folks to ask the company they keep into the home and to play simple games?

It is advisable for parents to encourage their children to bring their companions into the home, for this gives the parents an opportunity to know with whom their children are associating, their characters and their dispositions. If they can not have their young associates in their homes, they will go elsewhere to meet them. They should be allowed to have proper social privileges in their homes. The parents, of course, should wisely limit these to what is proper. Worldly revelings are to be avoided, but social pastime must be provided for the young people. The use of good judgment will help the parents to know where to draw the line between that which is good and that which is evil in its nature. Everything in life is not to be religious. We have social natures and these have their requirements, which may be profitably gratified without going to any extreme or without there being any evil influence. The wise parent will enter into the child's social pleasures and direct them in proper channels.

The playing of the ordinary innocent games by children and young people, whether indoor or outdoor games, it is not wise to forbid. They build up both body and mind. The children should be taught to play all games honestly and fairly and to despise any dishonesty or trickery or anything dishonorable or any method or behavior that is rude or discourteous or unfair. Games that require thought or skill are always beneficial if played in a proper manner and not to excess. The parent who will face the question squarely and think out the issues for himself or herself will have little difficulty in arriving at common-sense conclusions in regard to these things. —C. W. N.

Sanctification, Or How Sanctified People Feel

(Continued from page 8)

ple when he drove them out with the whip? There is a righteous anger, a stir of spirit at sin, heresies, wrongs, gigantic evils, oppression, etc. Who would not fight a devil, or saloon, or white slavery, or gambling, or nude moving-pictures, or many other wicked things that need fighting? If there were no sense of justice and indignation left in a sanctified person, if he were all love and patience, never being stirred, then all impulse against sins would have to be aroused in the justified or the unconverted. There is no reason in that. Sanctified people are the very ones who need to feel righteous indignation against sin, for they are better prepared to temper it with mercy than any one else.

Indignation is necessary in home discipline. You can not chastise a rebellious child unless you are offended by that rebellion. Yet, of course, sanctified persons have control of themselves and their indignation is not carnal anger.

Take pleasure or social joys. Sanctified people enjoy social life and conversation, outings, swimming, feasts, just as does any one else and it is no sign of superior holiness to be non-communicative and to refrain from common enjoyments.

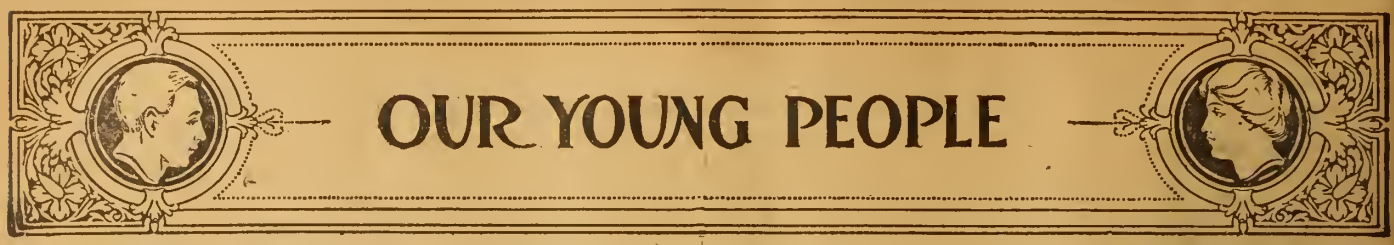
Do sanctified people get their feelings hurt? Well, I get mine hurt and I am sanctified. Whether some other sanctified person gets his feelings hurt is no matter of concern of mine. If he does not it is all right with me, but I have yet to see the person who does not at times feel hurt.

A great deal of harm has come from trying to gauge all by our own measure. There is a variety of experiences. God's justification is justification, and God's sanctification is sanctification, but neither works just alike in our individual experiences. Of course, both do for all just what the Bible says, yet there is a variety of Christian experiences. Some tell of how it hurt them to consecrate, while others had no such feelings. It is unsafe to follow other people's experience, and ministers in preaching should be careful to set forth the Scriptures rather than their own experience.

Every seeker after sanctification should be taught the Bible requirements for the experience with all the human trimmings left off. Let seekers get the experience with whatever trimmings it has for them.

The old-fashioned doctrine of sanctification needs to become better known and the reasonableness and the divine blessedness of it better understood. The church needs it, and every Christian should press on to it. It is the Canaan-land experience, the best, richest, safest experience this side of glory. May God give wisdom to all who teach it so that the true and Bible standard may be lifted up, so that all may clearly see what it does as well as what it does not do. "And the very God of peace sanctify you wholly" (1 Thess. 5:23).

Since I have known God in a saving manner, painting, poetry, and music have had charms unknown to me before. I have received what I suppose is a taste for them, or religion has refined my mind and made it susceptible of impressions from the sublime and beautiful. Oh, how religion secures the heightened enjoyment of those pleasures which keep so many from God by their becoming a source of pride. —*Martyn.*



Remember Mother on Your Birthday

BY FRED BRUFFETT

How often is Mother forgotten! The price she paid in bringing her offspring into the world is but little realized by the child and youth. Grown-up children only realize it when they have similar experiences of their own. But after realization comes, probably after Mother's hair is silvered, and her face wrinkled, how few there are who try to make her feel that her great sacrifice in giving them life is appreciated!

Many grown children expect mother to send them a birthday present. This seems rather selfish to me. Ought not the present be sent to Mother? This is just what a man of near forty did a short time ago, and I will give here a part of the letter he wrote.

"Well, Mother, I guess you haven't forgotten what took place thirty-nine years ago today. I was thinking of it, this being my birthday, and felt like expressing my appreciation and love to you for what it cost you to bring me into the world, and also for the many hard licks both you and Father put in for me during the months and years following until I was old enough to care for myself.

"I haven't forgotten how hard you worked in giving me the education I received. I did not appreciate it then, but I do now.

"I am sending you this little gift, as a token of remembrance of my birthday, praying that it may bless your memory of days gone by, and make you to know that your hard work, and labor, and sacrifice, has not all been in vain."

Remember Mother on *your* birthday.

Take Time to Be Thorough

BY A. T. ROWE

From our viewpoint it looks as if one of our greatest national weaknesses is lack of thoroughness. There is too much of a tendency to get a little education, a smattering of books, and then we are ready for business, whether that business be in the medical or legal professions, in the ministry, or in some of the trades, journalism, music, or whatever it may be. In a recent examination in primary schools in Massachusetts, out of 1,122 pupils who used the word "too," 859 spelled it incorrectly. Twenty-seven ways of spelling "Cyrus" were used by advanced pupils. They had fifty ways of spelling "which," more than a hundred ways of spelling "whose," and "school" was spelled in two hundred ways. The following examples of spelling were taken from the examination papers of candidates for Harvard College: Duells, jelosie, opposit, repetedly, ficle, beveradge, insted, preasant, wating, superceeded, conspiritors, avaritious, undoubtibly, peece, couardise, origen, differculty, proclamed, finnish, Rip Van Rincle, Queene Ann, Henery, Harries for Harry's," etc. The shifts to cover up ignorance lest our emptiness should be exposed are pitiable. Short cuts and abridged methods are the demand of the hour.

"Can't wait"; "haven't time to be thorough," is characteristic of our country, and is written on everything—on commerce, on schools, on society, on the churches. We can't wait for a high-school, seminary or college education. The boy can't wait to become a youth, nor the youth to become a man. Half-trained medical students and graduates perform bungling operations and butcher their patients because they can not take time for thorough preparation. Half-trained law-students stumble through their cases and make their clients pay for experience which the law-school should have given them. Half-trained ministers bungle away in the pulpit, and disgust their audiences. Many an American youth is willing to stumble through life half-prepared for his work, and then blame society if he proves a failure. The automobile "mechanic" does his work only half, fails to tighten a nut or screw or to put in a cotter, or to make proper adjustment of parts, and the motorist, often at great inconvenience to himself and his passengers, and often with the sacrifice of life itself, pays for the bungling, slipshod work of the supposed mechanic. The locomotive and railroad-car builder or inspector does his work only half, and the lives of whole train-loads of people are endangered, and many times sacrificed to make up for his not taking time to be thorough.

There is a great crowd of human beings just outside the door of proficiency. Such was the man who applied for a position, and on being asked what he could do, replied, "Almost anything." The employer, however, wanted a man who could "do something" and do it to a finish, rather than one who could "almost" do it. There are too many "almost" people. The Patent Office at Washington contains thousands of inventions which are useless because they are not quite practical. "Almost" is a dangerous word. It has tripped up many a man who might have been successful if he had formed the habit of painstaking thoroughness in youth, and had carried that habit with him through life.

There are multitudes of people plodding along today in mediocrity, many of whom lie down in sight of the goal, just because they were satisfied when young with "almost" doing things, "almost" learning their lessons, "almost" solving their problems. Like the boy who was sent after the sheep that had strayed from the flock, but who returned without them, and to his father's query if he had found the sheep, replied, "Yes, almost, father." The sheep was still lost despite his "almost" finding it.

Young men and women, there are so many shams and hypocrites in life that you would do well to learn early the advantage of taking time to be thorough. It will affect your entire life, and will ultimately spell success for you. When I drive my car into the garage or service station, I would much rather pay a good round sum for thorough, careful, finished work than to pay half price for bungled, hypocritical, "almost" work. It would be cheaper for me in the end. Take time to be thorough, in every step of life. "Haste makes waste" is very applicable to this matter. Take time to do your work right, to solve your problems right, to master the difficult-

ties as you go, and you will come out a finished product, one who understands the thing to which he puts his hand. And in your Christian pursuits, take time to be thorough. Count the cost, pay the price, make the consecration, meet all the conditions of God's word, measure up in every detail to the best of your knowledge, and then you will not be "almost" a Christian, like Agrippa, and many others, but altogether a Christian, such as Paul.



A Mother's Neglect

BY M. MYRL BYRUM

Jacques Bibble was a little fourteen-year-old boy who lived in the city of A—. He was a studious boy in school and always made good grades. After school every afternoon Jacques would go to the little bakery on the corner and work hard and at the end of every week would carry his hard-earned fifty cents home to his mother.

It was Saturday afternoon and Jacques had just received his week's wages. He was soon on his way home, but was dreading to face his mother. Mrs. Biddle always made her son hand over his money to her, which would have been a good thing if she had spent some of the money on her son, but such was not the case. She would either spend it for her own use or spend it on her other children.

Jacques had a father, but he was lazy and shiftless and neglectful of his family. He had brothers and sisters, but they would impose upon their weaker brother. They would fight him, swear at him, and cuff him. Nobody wanted little Jacques and home to him was nothing more than a place to eat and sleep. There were no home ties that drew the little family together. Jacques longed for a home that he could truthfully call a home—a place where brothers and sisters would smile; where kind words were always spoken; and a home in which he could really share as one of its members.

Every Saturday afternoon Jacques was given a medium-sized basket and was ordered to go to the switch-yards near by and pick up coal. Without a murmur Jacques would take the basket and do his best to find the coal. If he came back with only a half-filled basket he would receive a severe beating.

On this particular afternoon Jacques was not feeling very well. He had worked hard in the little bakery, but he was overtaxing himself. He was not a very strong boy and the close confinement, day after day, was beginning to tell upon him. His head ached as he trudged on to the switch yards. Jacques felt a quiver go through his body—his face turned hot then cold. He sat down to rest upon a pile of ties near the railroad-track, but the fever did not leave him. After resting for a few moments he went on to his destination and filled his basket with the pieces of coal. He started to return home, but his load was too much for his worn-out body. He exerted all his strength, but could go only a short distance. He had to rest several times before he reached his home.

When Jacques told his mother about his sick condition and that he wanted to go to bed without eating his supper, she only laughed and accused him of trying to get out of work. Think of the injustice done to this poor little boy. Jacques did not get up the next morning when he was called. His mother came and felt of his head and he was burning with fever. Mrs. Biddle did nothing for the child and he lay there and suffered.

Some neighbors reported the ill treatment of Jacques to the policewoman of the city of A—. She investigated the case and the court ordered the mother to give little Jacques proper treatment. His brothers and sisters were sent for the coal instead of Jacques. The court took the fifty cents and spent it for necessities for the boy that really earned it. After his tasks were lightened Jacques soon regained his strength and a happy smile came back to his tired and worn face. This boy was given a chance to be like other boys.

Every American boy and girl should be given a chance to make something out of his or her own self. Of course opportunity often finds its way into poor homes and some genius springs into prominence. It was the hard knocks that Abraham Lincoln received during his early boyhood days that made him a fit man for the President's chair. However, a child is often handicapped by poor environment and ill treatment during his boyhood days. If this handicap can be removed by social service, court action, or by some other means the child is greatly benefitted.

Parents often think that they do not have any responsibility in the rearing of their children. The kind of environment a child is reared in will affect its later life. Its faculties perhaps are not quite so active if it has been overworked and punished a great deal. Every boy should be given the freedom that Jacques is now enjoying. See him smile now as he carries his fifty cents home to his mother. He is fast forgetting those unhappy days when he had to endure a mother's neglect.

HOME PROBLEMS

Dear Brother Anderson:

I have read considerable during the last few months of vitamines, and having a large family, I should like to know how to get them. Some advise that we have our children eat yeast cakes, etc. Are they valuable, and how many should we eat in a day? One book I read upon the subject stated that vitamines are very necessary if we are to have good health and are indispensable to growing children.

—Father of Seven Children.

I, too, have read much upon the subject of proper food, a balanced ration, etc., and so in order to secure better health. I purchased a box of yeast cakes, weighed myself on a pair of scales, and started in to eat the aforesaid cakes. To make a long story short, one bite was sufficient for me, and I never went back to the scales nor to the cakes. I began to think and came to this conclusion, that people have inhabited the globe since the day of man's creation, have builded wonderful weapons of both peace and war, have enjoyed health since before the days of Hippocrates, and perhaps up until recently never heard

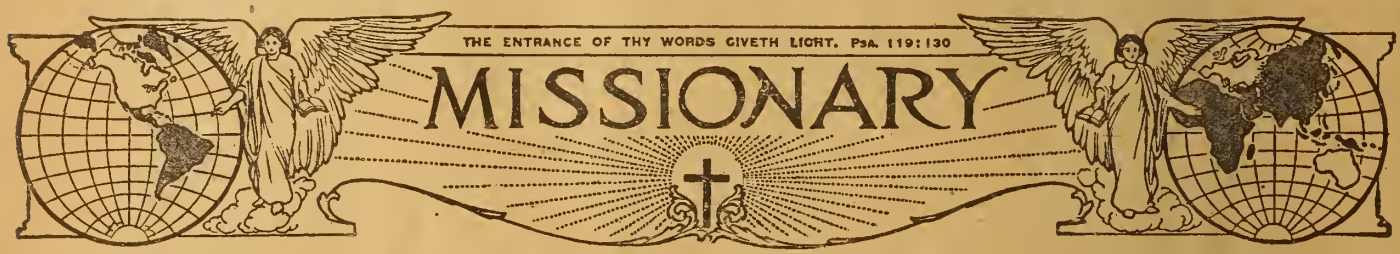
"whether there be any vitamines"; so I tried to find a definition as to what vitamines really are or a formula for their preparation, but so far have not been very successful. Vitamines is a compound word: *vita,* life, and *amine,* which chemically signifies a constituent of ammonia. It has been known for years that food serves at least two purposes: namely, (1) to nourish the body through supplying the substances that produce heat, energy, and building materials for physical repairs; and (2) to supply health-building elements. Most food as it is produced in the natural state is full of life-giving qualities; they are vitalized.

Thus when taken into the system as nature intended, these natural foods, what the appetite calls for, are able to build health in the consumer, and to produce the necessary amount of energy. The human body is composed of over fifty elements, and is unable to use elementary substances, with few exceptions; hence, life- and energy-giving elements have to be made into various compounds. For example: the blood needs potash. However, we do not take pure potash, but it is mixed by nature into other elements, making organic salts, and then it is useful. Some people suffer because of a lack of iron in the blood. They become pale and weakly, and this condition is termed anemia.

When I was a boy they used to give such a person pulverized iron, which usually ruined both stomach and teeth. Nature has provided digestible iron in abundance in lettuce, celery, spinach, and figs. Whole wheat seemingly, like milk, has almost every element needed by physical man. If we are seeking health in nature's way, remember that the following foods are all rich in vitamines: whole wheat, rye, figs, eggs, almost all vegetables, bran, pure milk, honey, raisins, prunes, butter, potatoes, mutton, fish, and beef. As much as possible avoid white bread, white sugar, anything fried, pastries, tea, coffee, pickled and preserved goods, and, in fact, all highly refined goods, because these foods are dead, devitalized, or to use a modern term, lacking in vitamines.

Most people eat too much and too fast, and if such would eat one half as much food and masticate it better, a marked improvement in health would be felt and seen immediately. If people suffering from constipation would drink plenty of water, eat whole wheat or graham flour, or even bran, as it can be purchased; and more of the various raw fruits in their season, nature would lend a glad hand to help restore back to normalcy what modern refining machinery has all but disorganized.

—J. G. A.



Popular Buddhism in Japan

Article II—Festivals

BY ADAM W. MILLER, TOKYO, JAPAN

Since the time of the Emperor Bidatsu (572-585), equinoctial festivals for praying for the dead who are supposed to cross the "sea of life and death" and enter Nirvana, have been celebrated in Japan. During these days in March and September the faith of the people is strengthened and their minds are turned toward the other world.

"On the night of February 3 a sermon is preached for the dead and the passing of the intense cold is celebrated by a ceremony in which baked beans are scattered by the people as they cry, 'Out with devils, and in with good fortune!' This ceremony is performed both in the temple and in the homes."

"On April 8 the birth of S'akyamuni is celebrated. It is customary for the people to take long-handled bamboo dippers and pour perfumed water over the statue of S'akyamuni which represents him at his birth with one finger pointing to heaven, the other to earth, and saying, 'Between heaven and earth only I am holy.' Of late this has become a flower festival, an occasion for young priests to engage in street preaching and for young girls to solicit contributions for charitable purposes."

"The 'Bon' festival (feast of lanterns) is celebrated from the evening of July 13 to July 15. At this time the spirits of the dead are set free; fires are placed in front of the doors to attract them home. The priests read the scriptures in the homes and at the graves. Lanterns are hung up and food is provided to feed the returning spirits who have suffered from hunger." It is interesting to note how this festival originated. "The festival is traced back to Mokuren, one of S'akyamuni's disciples who was wealthy and accustomed to entertaining Buddha and his disciples. His mother, a very avaricious woman, objected to her son's generosity. One day on his return home he found the kitchen in disorder and his mother said she had been entertaining several priests. This was false. She refused to repent before she died. Consulting the gods, the son learned that his mother had been consigned to the hell of hunger, where food and water turned to fire, and where her body had become very thin and her throat contracted to the size of a chop-stick. Upon consulting S'akyamuni they decided that on July 15, when the disciples were assembled, they should read the scriptures for her merit. As they did so, his mother rose on a cloud from hell never to return there. The food offered at this time is thought to be polluted by hell and is destroyed."

Religious Practises

To symbolize man's entrance to Buddhahood or to some higher stage on the way to Nirvana, various forms of baptism are practised. This ceremony is described by an eyewitness as follows: "The ceremony was very beautiful, bearing a close resemblance to Christian baptism. Confession, expressions of trust, exhortations to faithfulness, reception of the ten commandments against stealing, adultery, thoughtless talk, drunkenness, slander, covetousness, anger, and self-praise, etc., purification symbolized by sprinkling, all played a part in the ceremony." The foregoing is the ceremony as observed by the Sodo sect. A certain Japanese professor describes his baptism in another sect: "After being sprinkled

with water he was blindfolded, signifying that his eyes which had been accustomed to the impurities of the world were about to be changed for new ones. He was thus led through a dark hall into a brightly lighted room, in the center of which was a large picture of many Buddhas painted in bright colors." He said: "The cover was suddenly removed from my eyes, and when I saw this beautiful sight, I felt as if I were in a world where there was nothing but joy and as if I were born into paradise. At the height of my joy the master of ceremonies instructed me to banish all evil thought and worldly passion. . . . Having finished this rite, I realized that Buddha and I had effected a union; that we two had become one, and at the same time the master of ceremonies began to treat me as a Buddha in every respect."

Another interesting feature are the various ways of holding the hands together to represent reverence and adoration. In one sect there are twelve different ways: e. g., "pressing the palms tightly together with the fingers slightly open; placing the palms together loosely with the points of the fingers together; putting the fingers together with the palms forming an opening to represent a partly opened lotus flower. In the secret signs and symbols of the same esoteric sect the position of the hands and fingers may have various mystical significance. In some cases the five fingers are symbols of reality; the thumb or head finger represents the void; the others are named for the remaining elements, air, fire, water, and earth; again, the fingers may represent the syllables of the mystical word *'Abiraunkan,'* the thumb representing the Sanskrit letter 'A', which stands for unborn reality. Sometimes the right hand signifies meditation and the left concentration; or the right is wisdom and the left is happiness. At other times the two hands are regarded as two wings representing the sun and moon which symbolizes the great central Buddha, the ten fingers representing ten degrees of attainment. A close observer will have noticed that saints, in Buddhist pictures, and idols have their hands in various positions, all of which have significance."

Still more interesting are the many forms of meditation. The following describes one belonging to the Shingon sect: "A dimly lighted room with a high ceiling is chosen to produce the desired mental condition because a small room with a low ceiling has an oppressive effect and a brightly lighted room causes the thoughts to stray. If the ceremony takes place at night great care must be taken in placing the lights. In front of the believer in the dull religious light is placed a full moon on which are eight lotus flowers, with the mystic letter 'A' above in gold. The moon symbolizes wisdom; the lotus flower is reason; the mystic letter, reality or Buddha. As the believer meditates, he repeats the name of the letter. He then closes his eyes and as the after-image becomes a permanent presence in his eye, anger and passion fade away; he sees wisdom, reason, and Buddha as a unity in his field of vision. This is but one method to illustrate the wonderful insight into psychological phenomena."

Offerings, Prayers, and Charms

There are many ways by which believers express gratitude to Buddha. By gifts and offerings, which are acts of worship, they express this gratitude, which also bring merit to the believer. "Flowers, incense, and money express gratitude. Cut flowers remind one of the shortness of life; the smoke from the incense nourishes the spiritual bodies of the dead and its fragrance counteracts offensive odors. Lights and lanterns also express thanksgiving and worship. They are symbolic of that spiritual illumination which enters the heart of the believer."

Everywhere at shrines and temples, people write their prayers on small pieces of paper and present them to a god or temple. These prayers reveal the common need of the people as well as the heart of the suppliants. Various desires are expressed in these prayers. "Beads are used to count the number of prayers or repetitions of prayer forms. The rosary must be treated with great respect, because the beads represent Buddha, or the perfections of Buddha. It is not proper to lay a rosary on the ground, and only perfect, round beads should be used."

"The superstitions of the common people are the result of three profound fallacies of Buddhist philosophy —impersonal pantheism, metempsychosis (transmigration of the soul after death, and fatalism. Impersonal pantheism resembles mystical animism, which may be called the mother of superstition. Metempsychosis or the doctrine of transmigration, wherever it is taught, whether among the ancient priests of Egypt or the philosophers of Greece, is allied with a superstitious attitude toward nature which has led to idolatry and animal-worship. This attitude is well expressed by a traditional story about Pythagoras. One day, as some one was maltreating a dog, he cried out, 'Leave off beating the dog, for I recognize in his tones the voice of the soul of a friend.' "

"Finally, fatalism is characteristic of Buddhist philosophy, and until spurred to action by the modern Christian movement, the priests believed in leaving the masses to their fate. The more enlightened look upon the ignorant and unlearned with unconcern."



Poland

The word of the Lord is taking root in Poland and is bearing fruit. The little congregations in that country, although most of the members are poor, are bent on making many rich by bearing the message of the cross to others. A number are hearing the call to preach the gospel and are responding by taking the bread of life to their fellow countrymen. They hope also to send five workers to Russia in a very short time. Bro. R. Meglin, one of the number, is already acquainted with the work in that country. Their prayer is that others may come to the rescue. A correspondent from Poland writes: "Many millions of people still sit in the shadow of death. Hopefully we have stood for years on the shore and have looked across the ocean from where help is expected. Shall we continue to weep as the Jews at the Wailing-place? And shall we let sin and misery continue to grow?" What will we of America answer?

Russia

Russia's doors are wide open, so writes a correspondent from that country. The Russian knows how to appreciate the blessings of salvation, and when at worship he is not slow to join the ransomed in singing the songs of Zion with loud acclaim. Oftentimes one sees them hold the Bible aloft and thank God for the light and life that it has brought. Possessions are sacrificed for the salvation of never-dying souls. Sacrifice-days are observed, when earrings, wedding-rings, watches, and the like are offered,

that the gospel may go to Russia's 182,000,000 people as soon as possible.

Syria

Beirut, Syria, September 18.—On August 31 Zaiah Aswad (my interpreter), my wife, George and I left Beirut on the automobile-line for Nazareth, Palestine. We went by way of Sidon, Tyre, Acre (Ptolemais, Acts 21:7), Haifa, and Mount Carmel. On our arrival we found the man who had written us had been sick for about two weeks, and no place was prepared for the meetings as had been promised. We got busy, and on September 2 secured a place and held our first service in the city where Jesus spent about thirty years of his early life. Our first congregation was small, but an interest was created. We announced meeting for the next day (Sunday) at 4 P. M. About sixty people assembled and the Lord gave us a very precious service. Among those present was the Baptist minister, who has a Mission in the city. He invited us to preach that night in the Mission, which we did. From this time on many homes were open for meetings. We held cottage-meetings almost every day at 4 P. M. and evenings in the Baptist Mission. We remained in Nazareth August 31— September 16. We made many friends to the truth, and the gospel seed was sown in a goodly number of hearts.

On April 13, 1921, while on our way to Beirut, in Haifa we met a young man, Solomon J. Mattar, who was returning from England and America, and whose people lived in Cana of Galilee. He had been converted in England. We found him to be a devout Christian. As soon as we arrived in Nazareth we enquired for him, and found him in the city. He conducts a restaurant and good-sized reading-room. We boarded a part of the time at his restaurant. We arranged to place our books and Trumpets, both English and Arabic, in his reading-room.

Two young ladies from Cana attended one of the services at Nazareth and became deeply interested. They invited us to hold meetings in their home in Cana of Galilee. On September 12 we took carriage for Cana. On the way we stopped at Gath Hepher, now Meshed. This is the birthplace of the prophet Jonah. We visited his tomb, and I took a photograph of it. A Turkish mosque covers the tomb. The grave itself is the same style as that of the Patriarchs at Hebron, which indicates that it is an ancient tomb. Brother Mattar accompanied us to Cana. We enjoyed the warm hospitality of his father, mother, and sister. Although his people are Greek Orthodox, they received us very kindly. In the afternoon we held a very precious service in the home of the young ladies before mentioned. About fifty people were present. Oh, how eagerly they drank in the truth! This opened the way to get our literature into Cana. We found both Nazareth and Cana ripe for the gospel truth. The people are tired of dead, formal religions, and many are ready to break away from them. One prominent man in Nazareth assured me that not less than one hundred people there would step out into the full light, if we decided to open a permanent work in the city. We have the workers in Beirut and Tripoli to send, but lack the means to place them. As in the days of the apostles, some disciples in these places "clave unto us."

On September 15 we went by way of the city of Jezreel, Gideon's Fountain, Plain of Jezreel, and Bethshan, to the Jordan near Bethabara, and here we held a very precious baptismal service. I baptized two in the Jordan. The distance round trip was near eighty miles. But there is a splendid automobile road most of the way. Altogether our trip to Nazareth was very profitable to the work, and it opens a new field for the church of God in Syria. We are determined to throw all our energies into the work, and spread it in every direction.

H. M. Riggle and Coworkers.

Missionary Contributions

By States for the eleven months ending May 31, 1922, in the order of largest contribution.

Ohio	$9,600.27	Idaho	768.65
Indiana	7,907.94	Arkansas	730.03
Pennsylvania	7,230.63	Florida	654.72
Michigan	6,711.54	North Carolina	634.94
California	4,868.64	Louisiana	551.49
Illinois	4,239.21	Tennessee	513.23
Kansas	3,165.25	Vermont	506.50
West Virginia	2,604.20	South Dakota	461.95
New York	2,455.73	New Mexico	446.65
Oklahoma	2,311.76	Mississippi	374.95
Missouri	2,147.34	Arizona	360.02
Maryland	2,013.50	South Carolina	275.32
Washington	1,887.64	Massachusetts	267.45
Minnesota	1,820.62	Georgia	229.77
Wisconsin	1,630.03	Wyoming	210.06
Kentucky	1,524.59	District of Columbia	163.00
Oregon	1,521.54	Montana	149.66
Nebraska	1,570.13	New Hampshire	113.32
Colorado	1,363.51	Maine	94.00
Texas	1,170.20	Rhode Island	89.64
Virginia	1,128.57	Connecticut	51.40
Canada	1,011.90	Nevada	15.50
Iowa	892.86	Utah	4.00
North Dakota	814.90	Delaware	.....
Alabama	806.94		
New Jersey	782.84	Total	$80,388.22

The above figures do not include New Station in India, for which $14,793.04 was raised last Christmas.

The thirteen cities that made the largest contribution to the missionary work of the church of God during the eleven months ending May 31, 1922.

Anderson, Ind.	$2,443.59	Big Prairie, Ohio	851.00
Chicago, Ill.	1,703.66	Los Angeles, Cal.	725.97
New York, N. Y.	1,443.30	Akron, Ind.	715.96
Baltimore, Md.	1,106.50	Springfield, Ohio	679.97
Bucyrus, Ohio	1,100.00	Houston, Tex.	641.79
Decatur, Mich.	1,094.77	Harrisburg, Pa.	597.87
		Bluefield, W. Va.	569.38

The five cities in each State making the largest contribution to the missionary work of the church of God during the eleven months ending May 31, 1922, according to rank.

Indiana		**New York**	
Anderson	$2,442.55	New York	1,443.30
Akron	715.96	Niagara Falls	449.10
Indianapolis	552.21	Buffalo	290.39
South Bend	426.17	Palmyra	108.90
Terre Haute	298.10	Jamestown	73.65
Ohio		**Pennsylvania**	
Bucyrus	1,100.00	Harrisburg	597.87
Big Prairie	851.00	Lebanon	544.00
Springfield	679.97	West Point	450.24
Columbus	489.29	Erie	367.03
Akron	419.87	Philadelphia	364.50
Illinois		**Maryland**	
Chicago	1,703.66	Baltimore	1,106.50
West Frankfort	368.13	Hurlock	537.38
Kankakee	343.53	Marbury	375.54
Cairo	244.71	Emmitsburg	42.00
Bloomington	194.50	Ellicott City	62.00
Michigan		**California**	
Decatur	1,094.77	Los Angeles	725.97
Detroit	533.48	Fresno	363.51
Wheeler	343.12	Long Beach	328.65
Kalamazoo	341.72	Pomona	312.97
Tekonsha	286.04	Tulare	274.34

West Virginia	
Bluefield	569.38
Oak Hill	329.50
Charleston	242.35
Matoaka	128.00
Freeman	112.43
Kansas	
Palco	323.40
Kansas City, Kans.	281.34
Hutchinson	211.13
Smith Center	183.00
Norton	160.00
Oklahoma	
Ripley	316.70
Guthrie	260.00
Bristow	215.04
Tulsa	178.48
Oklahoma City	112.66
Minnesota	
Bertha	317.18
Hewitt	226.45
St. Paul Park	200.91
Montevideo	182.44
Norcrosse	154.70
Missouri	
Kansas City	442.85
St. Louis	149.76
Carthage	147.50
Reger	111.01
Knob Lick	109.89
Kentucky	
Ashland	313.47
Louisville	179.87
Moorehead	169.33
Hickman	110.15
Cynthiana	103.44
Colorado	
Denver	552.98
Branson	107.01
Durango	75.17
Grand Junction	50.40
Joy Coy	46.60
Texas	
Houston	641.79
Galveston	110.00
Gorman	42.00
Sweetwater	35.06
Port Arthur	34.18
Oregon	
Portland	307.01
Oregon City	157.71
Woodburn	153.50
Eugene	120.54
Harrisburg	87.98
Wisconsin	
Rice Lake	201.14
Milwaukee	171.17
Pittsville	162.85
Ableman	150.00
Racine	135.00
Nebraska	
Trenton	193.98
Gordon	176.33
Glenvil	167.95
Hastings	131.90
Duff	83.75
North Dakota	
Grenora	275.00
Erie	126.00
Grand Forks	110.90
Stirrum	110.00
Lisbun	45.00
Alabama	
Birmingham	263.38
Albany	116.30
Gadsden	115.00
Hartsells	97.87
Bessemer	55.88
Virginia	
Norfolk	217.79
Reedville	124.74
Elliston	103.08
Big Stone Gap	97.81
Blackwell	94.65
New Jersey	
Pittman	350.00
Butler	109.55
Vineland	69.50
W. Hoboken	60.00
Gloucester	38.98
North Carolina	
Hickory	391.62
Chapel Hill	78.00
Sea Grove	63.62
Drexel	40.00
Statesville	32.05
Iowa	
Cedar Rapids	181.79
Clinton	129.32
Madrid	112.00
Hayesville	107.00
Delta	60.00
Florida	
Tampa	397.40
Palm Beach	50.62
Sydney	48.80
West Palm Beach	40.00
Osprey	37.24
Vermont	
Barnet	503.00
South Rye Gate	33.00
Loon Lake	1.50
Bellows Falls	1.00
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Arkansas	
Paragould	395.59
Sturkie	40.00
Hot Springs	37.68
Little Rock	32.20
Swifton	26.50
Washington	
Spokane	123.42
Othello	115.00
Clarkston	101.30
Almota	98.75
Walla Walla	88.81
Louisiana	
Hammond	198.72
Grayson	110.00
Coushatta	108.00
Olla	67.00
Simpson	42.00
Idaho	
Orifino	112.70
Nezperce	104.45
Caldwell	74.39
Cocolalla	69.71
Kellogg	62.00
South Dakota	
Badger	133.92
Canton	80.00
Nutchel	68.67
Marion	62.80
White	46.44
Canada	
Driver	154.15
Welland	69.25
Lachin	62.70
Dashwood	47.00
Banff	44.98
Tennessee	
Greeneville	139.30
Johnson City	72.20
Mount Juliet	70.60
Niota	37.83
LaFayette	35.25
Arizona	
Phoenix	226.99
Skull Valley	41.05
Flagstaff	39.00
Mesa	25.00
Tucson	12.00
Massachusetts	
Boston	176.50
Pittsfield	62.30
S. Royalston	28.17
East Dennis	28.00
Greenwood	9.55
New Mexico	
Gallup	119.75
Roswell	82.00
Lincoln	67.00
Stanley	15.85
Greenfield	11.00
Mississippi	
Laurel	94.38
Meridian	86.51
Seminary	24.22
Union	21.11
Sharon	12.00
South Carolina	
Bishopville	85.20
Charleston	56.25
Irmo	25.00
Darlington	21.00
Lamar	14.00
New Hampshire	
Whitefield	130.45
Rochester	15.02
South Weare	1.80
North Weare	1.50
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Wyoming	
McFadden	40.00
Sunrise	31.92
Casper	25.00
Yellow Stone Park	20.00
Grey Bull	15.00
District of Columbia	
Washington	124.00
Georgia	
Resaca	20.75
LaFayette	20.46
Dublin	20.00
Millidgeville	18.50
Macon	17.50
Rhode Island	
Pawtucket	59.75
Providence	10.02
Peacedale	9.30
Elkview	6.43
Kingston	5.00
Maine	
Fort Fairfield	54.00
Island Falls	40.00
Saco	5.00
York Beach	.50
.....	.....
Montana	
Miles	36.00
Custer	20.00
Avondale	15.00
Orondo	10.00
Forsythe	9.00
Connecticut	
New Haven	22.40
Putnam	10.00
Woodbury	10.00
Hartford	4.00
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Nevada	
Hudson	12.50
Reno	3.00
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Utah	
Price	3.00
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Delaware	
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The Widow's Mite

BY G. H. PYE

Many people give to the cause of Christ what they are pleased to call the "widow's mite," meaning they must give their "little"; and little it is, for often very wealthy persons seek to hide behind the "widow's mite," using this as an excuse for giving a paltry sum to the cause. The following incident has a moral that should be considered by all such.

A gentleman called upon a wealthy friend for a contribution.

"Yes, I must give my mite," said the man.

"You mean the widow's mite, I suppose?" said the other.

"To be sure I do."

The gentleman continued: "I will be satisfied with half as much as she gave. How much are you worth?"

"Seventy thousand dollars," he answered.

"Give me, then, a check for thirty-five thousand dollars; that will be just half as much as the widow gave, for she gave all she had."

This was a revelation to the man, and doubtless is to others.

All we have belongs to God, and in returning to God what he has made us stewards over we would do well to ask God how much he wants of that which we have in our possession. If we deal out the "mite," and dwindle the mite down to the conception of an avaricious heart, in comparison to the widow's mite God will scarcely be getting the "atom." She did all she could. Do we as well?



Sizing Up the Missionary

Including Sunday-School Lesson for November 26—Luke 8

BY E. F. ADCOCK

What are the dimensions of the ideal missionary? By what shall we measure him? What must we expect of him? The Bible tells us of certain gifts bestowed through the Holy Spirit. The possession of those gifts is the sole ground for leadership in the church. But in that the gifts are many and varied seldom, or never, are all found in one individual. Nor is this at all necessary in the established congregation, for the Holy Spirit has a wider range of instrumentality in his work. For instance: in that congregation may be one specially gifted in healing, another in discernment, another in teaching, etc.; and such a system works well there, but in missionary work it is different. For lack of helpers the missionary—any one who takes the gospel to a new region—must assume responsibility in a wider field; therefore he must be a leader in a special sense. One minister may have the special gift of planting, another of watering the increase, etc., but the missionary often knows no such cooperation, no such coordination of helpers; he must plant, he must water, he must be the leader in all things. But how big should he strive to be? Thank God, we have a pattern to measure to. Jesus is often called the Great Teacher; but let us consider him in his capacity as the Great Missionary. To do our best, means for us to follow his example faithfully.

His Support

He followed out the principle that he who sows should partake of the yield. He had scattered his love into at least a few hearts, and it was bearing fruit. A few names of certain devoted women are mentioned as those who, among others, contributed to Jesus' physical needs. He had helped them spiritually. They could not repay him in kind, except in reciprocating his love, but they could at least make a semblance of repaying him, in a temporal way. But there was a greater significance to what they did; they sent a Missionary. They opened the way for the spread of the gospel, that which had so blessed them. The missionary, if he is to approach the ideal, must not be cumbered with temporal things. This is more of an objective thing, it has not so much to do with the missionary's own self, but it is too essential to overlook. He must be supported; Jesus set the example.

His Teaching

Hitherto we have studied about the wonderful precepts the Master gave on that morning soon after he had chosen his disciples. How plain those teachings were! How readily they should have been grasped by the eager throng! Yet that was not all the teaching Jesus did; day by day he broke to the hungry souls of those who thronged him the bread of eternal life. But in this lesson we are introduced to a new line of teaching. Jesus here, seemingly for the first time, adopts the common Jewish fashion of speaking in parables. This reminds us that often it becomes the missionary's labors to adopt methods common to the people with whom he is laboring. But Jesus seems to have had another thing in mind when he adopted the parable as a medium of teaching. His straightforward preaching had hitherto heaped up a mountain of opposition and daily his enemies were watching his words as a catamount writhes upon its limb eager to pounce upon the prey beneath. Since their opposition was complete and settled, our Lord gave them up to hardness of heart. Thus when he had finished one of his parables he cried, "He that hath an ear to hear, let him hear." Those who were sincere would understand, but to those who were confirmed in opposition Jesus spoke in parables, "that seeing they might not see, and hearing they might not understand." And many, no doubt, in that vast throng to whom Jesus spoke the parable of the Sower failed to understand that they were, in some measure, the "field" of the sower. Thus the missionary must use wisdom in his method of teaching. In some places he will find opposition as bitter and malignant as was that of the scribes and Pharisees. The ideal missionary must possess divine wisdom, and must draw heavily on it in his teaching.

His Family

It was while Jesus was teaching that he was informed, "Thy mother and thy brethren stand without, desiring to see thee." No doubt these relatives had come in response to a solicitous regard for his welfare. They could scarcely have been ignorant of the fact that their loved one was fast provoking the enmity of the Jewish religious leaders. Perhaps they had come with words of reproof. However that may be, surely Jesus could not ignore her to whom Jewish law and tradition made the bestowal of his honor and filial respect most obligatory. We are sure Jesus loved that mother and those brothers; if he did not love his mother what made him so concerned about her future welfare while he hung in agony on the cross? But Jesus was too big to be bound by earthly ties. This fact began to crop out when he was but a mere lad. Do you not remember what he told her when she found him in the temple disputing with the doctors? It was no lack of reverence, then, that invoked the answer on this occasion; it was a sense of his relationship to mankind. And is it not so with the missionary? What missionary can be bound by family ties? The ideal missionary will not lose his family affection, but he will say with the Great Missionary, "My mother and my brethren are these which hear the word of God, and do it."

His Power Over Nature

The missionary has such a power through Christ. Jesus stilled the tempest on the Galilean Lake and averted what seemed to his disciples inevitable disaster. And is it a great thing to still a tempest, from a divine standpoint? Is not God ruler of the winds and waves? It is a sincere statement, that I believe power over physical forces is included in the "Whatsoever things" Jesus mentioned. The missionary has dangers to face and he will far miss the ideal if he merits Jesus' rebuke, "Where is your faith?" Let us be sure it can not be hidden away

in a napkin if the missionary is to be used of God. No doubt you have all heard or read of instances where faith has conquered natural forces; many cases could here be noted were not space lacking.

His Power Over Evil Spirits

Already in our study of the Master we have had occasion to observe his power over demons, and as we progress it seems that in his ministry dealing with the demonized was no rare occurrence. And well might we note that demon-possession is a great malady in many foreign lands today. Some of the cases are very acute, though perhaps rarely as extreme as this one Jesus encountered in the tombs after the storm on the Sea of Galilee. But Jesus liberated this victim and clothed him in his right mind. The missionary need not fear to face demons; yet unless he can liberate their victims from them he has still a notch higher to reach in order to come to the "full measure" of the Great Missionary. Another thing, Jesus set the restored man to work. He made him a gospel-bearer to his own people; an excellent method for the missionary to keep in mind.

Oh, we could thus keep on drawing rich lessons from our great Example, but the space would needs be large. May we seek to apply them all to our own experience. In a measure every minister needs the qualifications mentioned in order to be successful, but, as stated before, the missionary needs special proficiency in these lines. His position demands that he be a specialist in many lines—a leader of the first degree.

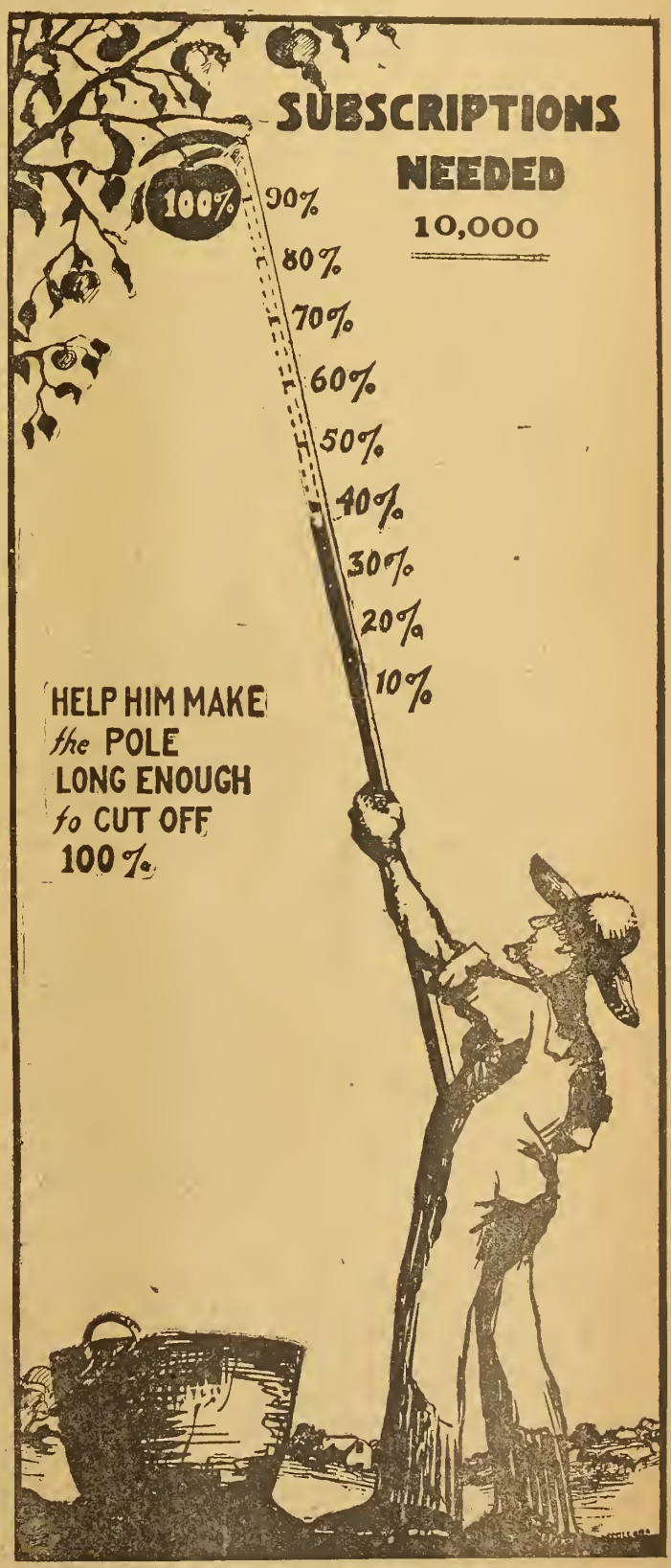
TESTIMONIES TO DIVINE HEALING

Truly a Wonderful Healing

Vancouver, Wash.—I desire very much to tell how precious the Lord has been to our family. He has healed us many times in answer to prayer. He has healed my three boys, which was nothing short of a miracle, and yet I consider my healing the most wonderful of all. For some time I have felt impressed to write my experience of healing, so all readers of the Gospel Trumpet may read it as it might be an encouragement to some dear afflicted one to trust God for his own healing. I have found it is true that "all things are possible with God."

In March, 1921, I became ill, and kept feeling worse until I could not walk around the house any more and finally became bedfast. Several doctors examined me, and each agreed I had Bright's disease and dropsy. My limbs swelled very badly; in fact, I got to weighing nearly two hundred pounds. I had high blood-pressure of 220, and hardening of the arteries, also deadening of the nerves. I suffered very much. I took a number of chiropractic treatments, the doctor using the full amount of electric current on my limbs, until my flesh was blistered, but I became so dead and numb I could not feel it at all. The doctor was amazed. He said he had been a practising chiropractor for twenty years, but had never had a patient like me before. Each doctor who examined me said I was hopelessly afflicted, that I surely would have a stroke of paralysis just any day that would end in death.

In the face of all these things I intended to trust God and desired to be healed to his glory. I was anointed and many of the saints were praying for me in the different congregations. God often in answer to prayer touched my body and I would get relief for a little while, and yet I knew the work was not completed. In the fall I became able to get around quite well and did part of the housework, but was miserable, and still did not have the victory I felt should be mine. This last April I had an attack of appendicitis and was very sick. I sent for our beloved pastor, H. A. Schlatter, of Portland, Oreg., and W. W. Crist, of Eugene, Oreg., who was helping in a revival in Portland at that time, to come and pray for me. After they had anointed me, but while they were yet



praying, something like an electric thrill ran through and through my body, and then I had the witness that the work was done. Glory be to His matchless name! This was on Friday and on Sunday I attended an all-day meeting in Portland. Soon I began to reduce in weight, the soreness went out of my flesh, the knots and twisted places left in the veins in my limbs, and my feet, and limbs peeled as thoroughly as though I were recovering from scarlet fever. I have not been sick a day since. I weigh 147 pounds and am perfectly healed. Thank God! I can work hard all day and feel good about it.

Dear friends, my faith has been encouraged and built up. Today I am enjoying the fulness of salvation, and the height of my ambition is that I might make a success of the Christian life. Pray that I may not fail. Yours in the faith, Lois E. Long.

Spring Hill, W. Va.—Our boy, twelve years old, was taken sick suddenly last March. I was away from home at the time, so my wife called me. I hastened home, and found him in a very bad condition. Some brethren were there, so we had an agreement in prayer, when he seemed to get relief. This was Monday, but by the next morning he was worse than ever. So we wanted to know what was the nature of the disease and called the doctor. He examined him, and found him to be suffering with appendicitis and inflammation of the bowels, with fever at 105. He said he was in such a condition he could not be moved to undergo an operation, and advised us not to leave him at any time. We saw that if the Lord did not help it would not be long that we would have our child with us. So we telephoned to West Charleston for special prayer, also to South Charleston. He would get relief, then he would get worse, until Saturday evening, when Bro. J. Starcher and Brother Hoopingarner and Bro. John Green came from South Charleston. Their coming was a great encouragement to us in this time of affliction. It seemed that my faith reached up to God afresh. I said, "I'll send a telegram to the church at Anderson," which I did about four o'clock that evening, and another one to Charleston, W. Va., and to South Charleston. I waited till we thought they each had time to receive them. Then we agreed again and layed on hands and rebuked the affliction in Jesus' name and at eight o'clock he was healed, glory to God forever. Friends and relatives had gathered in and people who had thought that healing is past witnessed the power of God so great as to heal appendicitis in the last stage, and quell the burning fever immediately not to return. Praise God, all glory belongs to him. It pays to hold to the unchanging Word of God.

This is only one of the many instances of healing in our family. Joe Turley.

IN CHURCH EXTENSION WORK



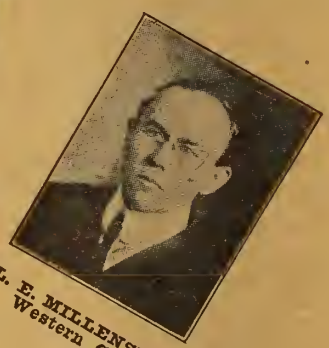
E. L. MARTIN, New England



F. C. MARTIN, Rochester, N. Y.



J. D. SMOOT, New Orleans, La.



L. E. MILLENSIFER, Western Canada





J. S. LUDWIG AND WIFE, Omaha, Nebr.

These are all ministers of proved ability in constructive evangelism. They are all being supported entirely or in part by the Church Extension Board. They are not in this work for the financial support they receive, for they have left either better support or more attractive pastorates for the more difficult work in which they are now engaged. They report success in their work. Money given to the support of such ministers is well invested and will count for much in the advancement of God's kingdom in time to come. The offerings for their support last month were $200 less than during the preceding month. Send all donations to the Church Extension Board, Anderson, Ind.

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.



Bro. John L. Williams, of Cleveland, Ohio, recently spent several days with the churches at Robertsdale and Broadtop City, Pa.

Bro. Burgess Barcus, of Franklin, Pa., recently held a successful meeting at the home of Bro. J. N. Howard, Nappanee, Ind. A goodly number were saved.

Reports come from Pennsylvania that pastors expect to see that the Gospel Trumpet shall be in the homes of all the saints, public libraries, county homes, and prisons in the State. The churches in the Keystone State believe in 100 per cent consecration and 100 per cent service.

The congregation of Richmond, Va., which formerly met at 1900 West Cary Street, have bought from the Episcopal denomination the church property known as St. Luke's Church, located at Lombardy and Beverly Streets, and are now holding their regular services at this place. Bro. I. A. Tucker is the pastor.

Sister Mary L. Robinson, who is assisting in the work in Springfield, Mo., writes that although the congregation there meets under untoward conditions, owing to the fact that they are obliged to worship in a private house, the Lord is blessing in the preaching of his word and in the work of the Sunday-school.

September 10 Bro. Chas. D. Griffith commenced a revival at Rushville, Ind., which lasted three weeks. The Holy Spirit was present to bless and to give utterance both in preaching and testimony. Christians of other churches were present and enjoyed the meetings and some wept when the time of separation came. Souls were saved and sanctified and others became favorable to the truth. Two aged ladies, sisters, eighty-two and eighty-five years respectively, said that from now on they would attend the meetings of the church of God. The former lady preached when she was younger. The prospects for a greater work are good in Rushville.

The church of God at Vandergrift, Pa., where Bro. Herman Ast is pastor, is now in the midst of a glorious revival. J. Grant Anderson, of Franklin, Pa., is the evangelist.

The meeting at New Castle, Ind., closed with eight at the altar the last night. Fathers, mothers, and young people alike all came and bowed at the altar of prayer. There were seventy consecrations. Bro. Elva Bragg, of Marion, Ind., was the evangelist. To say that the meeting was a success is quite superfluous here.

The revival at Rochester, Ind., began Sunday evening, November 5, and is to continue three weeks or longer. The new chapel, where the meeting is held, is at the corner of Main and Second Streets, two squares south of the Erie Railroad crossing. Good attendance is expected. Members from all around Rochester are invited to cooperate for the success of this meeting. Bro. A. T. Rowe is in charge.

A correspondent from Carthage, Mo., writes: "Bro. M. J. Hooker (one of our home ministers) and his wife were with us last week and we had a real feast from Father's table. It was a real treat to us, too, on account of our pastor, Bro. L. Roy Lee, having resigned. Bro. A. C. Bell, of Granby, is with us every other Sunday and on the Sunday he does not come Sister M. E. Ferrier and Bro. Hugh Walker take charge. Brother Walker is only sixteen. Pray for the increase of the work here."

"We just closed one of the best revivals (at McDonald, Kans.) we have ever held," write Brother and Sister A. G. Lovell. "We held the meeting in the Opera-house and it was full nearly every night, and some nights was just packed. Twenty-six were at the altar for salvation. We left a good feeling in the town and had a welcome to come back. Here we secured a very talented lady to go with us to play the piano and lead the singing. Pray for us that we may be able to win many souls for Christ. Our next meeting will be at Pleasant Hill. Any one desiring our services write us."

Bro. T. H. McNeill writes: "We are still standing for the truth in Texas, and the work is growing. The church at Eastland, Tex., of which I am pastor, is on a forward move. We have bought a beautiful lot in the best part of the city, and we expect by the help of the Lord to have a large church-building complete by Christmas."



Notice

Pastor wanted at Bedford, Ind. Good position for right person. Need not apply without recommendation. Address all letters to Isaac Hawkins, Bedford, Ind., R. 4, Box 18.

Isaac Hawkins.

I am in the evangelistic field for God and souls. Ministers, churches planning a revival, please write me at Wayland, Mich. G. W. Rowlison.

Revival In Grand Rapids, Mich.

We are in the midst of a revival in Grand Rapids, Mich., and would like for the church to be agreed with us in prayer that many souls may be saved, sanctified, and healed. Sister Nina Wheelock, of Kalamazoo, is with us to deliver God's word. Any one having friends in the city that would like to have us call on them please give us their address. A. G. Pontius.

118 Kirtland,
Grand Rapids, Mich.

To Change Location

More than five years ago I came to Bedford (Ind.) and have since constantly labored in and around this prosperous little city of twelve thousand. The dear Lord has worked with us and the faithful few that were here then until there is a congregation of some fifty or sixty good substantial saints with heart and soul in God's work.

The Sunday-school that numbered 45 now hardly ever has less than 100 in

attendance. Rally Day, October 8, there were 365 present. A good financial system is being worked out by a committee of five good brethren. We have planned a revival for November. Bro. M. A. Monday is the evangelist.

But I feel that my time here is nearly to an end. Pleasant indeed have been our labors here with the precious saints. There has not been one bit of trouble. And oh, how we loath to leave them. But they with us feel a change will be good all around. However, perfect harmony reigns in our hearts and lives, and tears flow freely when we think of leaving. But like Abraham of old, we have heard the voice, "Get thee out . . . unto a land that I will show thee." So we are making preparations to go, by faith expecting God to show us in due time where.

So, dear saints, by the time you read this I shall be ready to consider another pastorate anywhere the Lord directs.

I have a strong desire to work in the South somewhere, or Southwest. But anywhere with Jesus we can safely go. I have a wife and six children to care for. My wife is sweetly saved and we are not afraid to trust God.

L. F. Robold.

To the Church in Kentucky

A Note of Warning

If we are not careful we shall soon not have any ministers of the church of God in our State, all because of lack of appreciation for young ministers. If we expect our young ministers to make able, all-around ministers, we shall have to show greater appreciation for them by supporting them with our prayers and also our means, and shall have to keep them encouraged and in the field. Now, I do not mean that this should be done for every one who says he is called to preach, but for those who have proved themselves. I know of some now who ought to be preaching all the time, some who feel that God is holding them responsible for the souls of men, yet are out of the field because they have not been properly cared for. The preacher who is the right kind of a preacher loves the cause of God better than anything else in the world. However, he also loves his wife and children and wants to see them taken care of, and he is bound before God to do so; and if he does not stand true to his marriage vow he is not fit to preach. Yet when God is holding to one duty and the minister's wife and children to another, pray tell me what is he going to do? He will either have to quit preaching and take care of his family or the saints will have to wake up and support him, one or the other.

Kentucky has lost some of her best ministers because they were not properly cared for. One of our best evangelists said not long ago that when he held two or three meetings in the State he had to go somewhere else to get out of debt. Brethren, this ought not to be. Let us come to the front on these lines and the work of God will move faster, we shall be happier, and God will bless us more.

Luther Van Hoose.

Morehead, Ky.



Physician for Sick Machines

When a machine will not run it is a matter of much satisfaction to be able to call on some one who "can see through it" and put his finger on the spot that causes the trouble. That is exactly what is done around the Gospel Trumpet publishing plant, and the man called to repair these sick machines is Brother Pollock, commonly known as by his first name, Wheeler. As the experienced lawyer sees at a glance the weakness in a legal document or the expert physician quickly determines the ailment of the patient, so Brother Pollock as readily finds the defect in our machinery when it does not run right.

Brother Pollock first became a worker at the Trumpet Office twenty-nine years ago, while the plant was located at Grand Junction, Mich. Except for a few years spent in the East he has been with us ever since that time. He is especially expert in the operation and upkeep of the large rotary presses. He spent several years in our Pressroom.

In recent years he has served as expert machinist. His work is to keep the machinery, automobiles, etc., in repair. In some cases he has acted the part of inventor in designing and making new parts for complicated machines. Inasmuch as our machinery is all propelled by electricity we are unable to have a steam-whistle at the Plant. But recently Brother Pollock supplied the need by making a siren to be placed on top of the tower of the Office. He says he enjoys working with machinery. And the man who loves his work is the best workman. We appreciate the long, efficient service of this brother and find pleasure in introducing him to our readers.

Pastor Wanted at Monroe, La.

A man (preferred) without a family and with some ability to sing and to do city work. We wish a consecrated person and one who is willing to be a worker, to open up the work here. We will support him. Write J. O. Mayo, Box 53, West Monroe, La.

J. O. Mayo.

Dedication Service

The church of God at Carrier Mills will dedicate their new house, which is located two blocks north of the Methodist Church on Friend St., Sunday, November 19. Bro. F. C. Weir, of Doniphan, Mo., will preach the dedicatory sermon. Bro Alex Tankersley will have charge of the song service. Program for the day: Sunday-school, 9:30 A. M.; preaching, 10:45 A. M.; basket-dinner, 12—2 P. M.; business man's address and dedicatory sermon; young people's meeting at 6 P. M.; regular service 7:00 P. M.

A. Q. Bridwell.

PRAYER REQUESTS

Please pray for the healing of a sick neighbor. Agatha Christian.

Please pray for me; I have a growth in my nose. Laura Gregg.

Pray for my only son, who is not strong and has throat trouble.

Hessie M. Keelyn.

Will the Trumpet readers kindly unite in earnest prayer November 18 for the healing of Mrs. Marian Acker, Westford, N. Y.? Mrs Acker is suffering from internal troubles of long standing and from eyes which are so weak that she fears she may have to discontinue handwork, which is a needed source of income.

Mary G. Dunn.

PULPIT and PREACHER

The Place of Emotion in Preaching

BY J. A. MORRISON

Psychologically, the preacher, like all other persons, is a triangle. He has three sides; namely, intellect, emotion, will. This does not mean, however, that he has three minds—an emotional mind, an intellectual mind, a volitional mind. He has one mind possessing these three faculties, which faculties are the basis of all mental activities. Let it be borne in mind that every person is born with *each* of these three faculties of mind and that each is capable of almost limitless development. These faculties act and react upon each other in a marvelous manner not fully explained even by the science of psychology.

A person is known as an emotional or an intellectual person according to the predominating element in his mental make-up. If his mind exercises itself largely in the thinking-process we say he is of an intellectual turn. He also has emotion, but to a lesser degree than he has intellect. If his mind is exercised much in the feeling-process we say he is of an emotional turn. Let it be emphasized that this mental turn or bent has nothing to do with spirituality. Emotionalism is frequently mistaken for religion. Here, for instance, is a very emotional preacher. He enters the pulpit like a storm, and preaches with great vehemence. His neck veins stand out, his face flames with passion, his eyes gleam, his fists are clenched, and his body generally expresses the high state of emotion which his mind feels. Very well, that man has at least one gift of the orator—the power of strong feeling. It is, indeed, a gift to be appreciated, a faculty to be trained and used to the glory of God. But that man may or may not be a spiritual man. Emotionalism does not constitute spirituality. I have heard ministers preach in the manner just described, and have heard pious saints remark upon the Holy Ghost power and deep spirituality of the man and then it developed later that the man was not even saved and was living after a most wicked fashion. But this is not any indictment of emotional preaching nor any plea for what we call dry, intellectual preaching. We have too much of the latter now. But we do need to learn to discriminate between spirituality and mere emotional demonstrations.

Anyway, what is spirituality and what is a spiritual person? Spirituality is the state of being heavenly-minded. It is the result of thinking habitually on heavenly things, the result of setting our affections on things above and not on things on the earth. A spiritual person is one who is heavenly-minded. Now since spirituality is heavenly-mindedness it follows that we become spiritual by using our intellects to think on heavenly things. The intellectual and the emotional become spiritual in precisely the same way; namely, by thinking on heavenly things. the emotionalist thinks vigorously. The intellectualist thinks profoundly. If they are both spiritual they both think on heavenly things. Their difference lies in their manner of thought rather than in their object of thought.

Since spirituality is conditioned on thinking and we can not see a man's thoughts, how then are we to know a spiritual person from an unspiritual person? How are we to know whether it is one's habit to think on heavenly, earthly, or diabolical things? Answer: By his actions. "By their fruits ye shall know them." Thoughts have a way of transforming themselves into actions. By actions I do not mean specific ones, such as jumping, shouting, etc., but I mean rather a course of conduct resulting from a fixed purpose. Should I enquire of a man's spirituality I should not ask how loud does he shout, or how high does he jump, or how readily does he weep. But I should rather ask these questions: What is his manner of life? Does he spend his energies in behalf of the kingdom? Is he a man of prayer? Is he more interested in the salvation of men than in earthly things? Does he speak frequently of heaven and heavenly things? Does he read his Bible? Has he been instrumental in the salvation of anybody? If such questions as these were answered in the affirmative, I should begin to think of the man as a spiritual man.

But what I have said thus far has not answered the question suggested by the title of this article: What place does emotion have in pulpit discourse? Answer: A large place. Preaching is a species of oratory and all oratory depends largely, for its success, upon human emotions. The primary aim of oratory is to *persuade*. "Knowing therefore the terror of the Lord, we *persuade* men," said one of the greatest orators the Christian church has produced. The preacher may give his hearers information, he may also convince them of truth, but his main business is to "give a powerful impulse to the will." People in this country, for

(Continued on page 29)

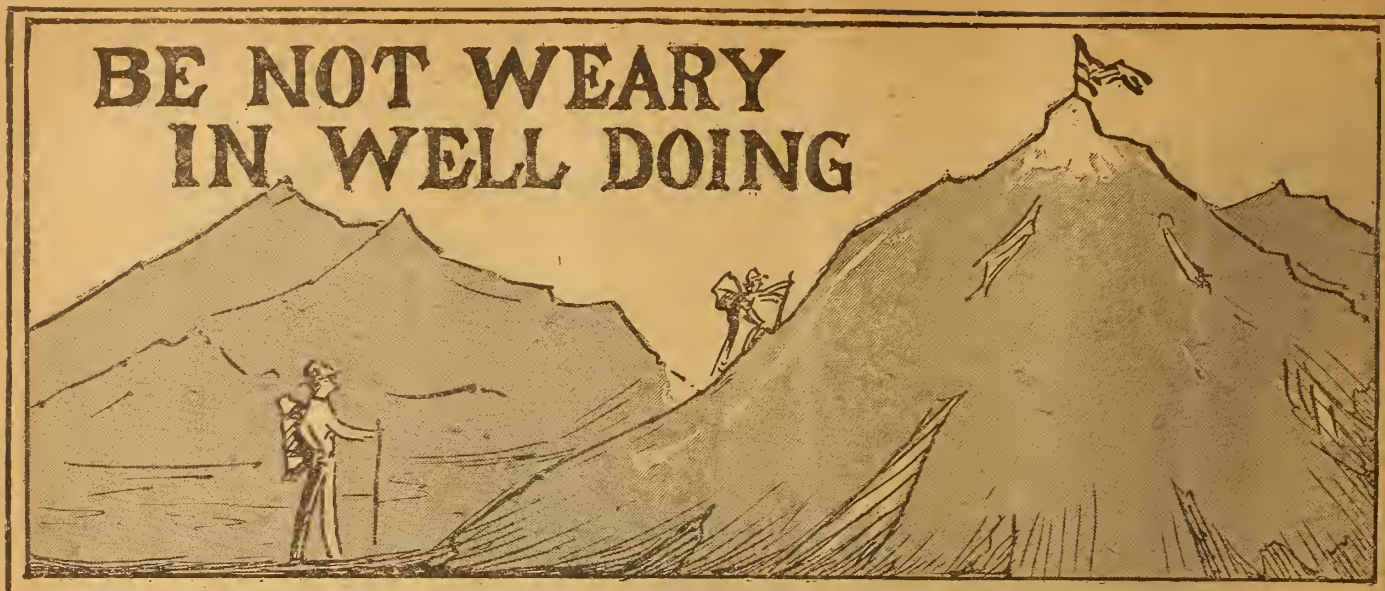
100 Per cent CHURCHES



The following congregations are 100 per cent in subscriptions to the GOSPEL TRUMPET



Congregation	Pastor
Marbury, Md.	H. D. Freeman
Fredericksburg, Md.	H. D. Freeman
Columbia City, Ind.	Mamie S. Surfus
Athens, Pa.	Ray E. Martin
Topeka, Ind.	S. F. Bathauer
Shelton Chapel (near Greeneville, Tenn.)	G. E. Cutshall
New Springfield, Ohio	Elizabeth Bush
Uhrichsville, Ohio	F. Stanley Smith
Mount Olive, Ill.	Ben A. Schellu
Adrian, Mich.	Vance Miller
Keyser, W. Va.	I. H. Alexander
Worthington, Minn.	Mrs. Wm. G. Malenke
Hammond, La.	A. C. Kneiper
Ansonia, Ohio	E. A. Ball
Filmore, Mo.	Cecil E. Simerly
Denver, Colo.	Marshall Mercer
Chicago (North Side Church)	Louis A. Berghouse
Columbus, Ohio (North Side)	S. S. Plank
Van Wert, Ohio	Geo. W. Howard
Defiance, Ohio	O. G. McClure
North Bend, Oreg.	Miss Mary Jarvis
Marshfield, Oreg.	Miss Mary Jarvis
Flint, Mich.	A. Leroy Sheldon
Saratoga, Ind.	R. A. Capron
Columbus, Ohio	S. S. Plank
Oregon City, Oreg.	B. J. Franklin
Joliet, Ill.	John H. Kane
Bennington, Okla.	T. A. Jones



NOT HALF WAY UP THE HILL

It is easy to go along with the crowd when the band is playing, the colors flying, and everybody is singing victory songs. But it takes real courage to keep on going till the heights are taken. As yet we are not half way up the hill in our Subscription Campaign, but we have made satisfactory progress. The soldiers of the cross are pretty well drilled and they are pretty much accustomed to going up grade. Their cause is a just one and they are pretty certain of victory.

ENTHUSIASM IS RUNNING HIGH

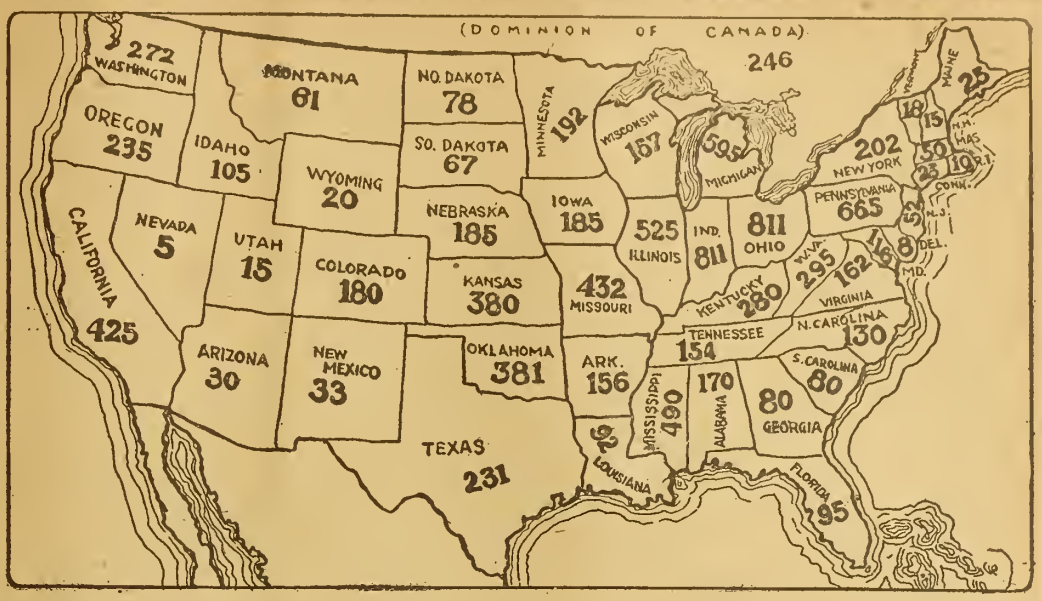
From almost every quarter letters containing news of the great subscription campaign are reaching the Office. No one seems discouraged, but on the contrary, enthusiasm is running high. This enthusiasm is not the kind that is characterized by mere noise, but the kind that is known by its fruits. The list of 100 per cent congregations is growing larger, and larger lists of subscriptions are beginning to reach the Office. We are encouraged with the outlook and we are expecting to reach the top of the hill and set up the flag before the first of January.

THE RESULT WORTH THE EFFORT

We have made a good start, which is a comparatively easy thing to do, but if the goal to be reached is worth while there are always plenty of people willing to keep toiling upward till the goal is reached. One soul saved is worth all the effort necessary to secure 10,000 subscriptions. But who can tell the amount of good which will be accomplished by the weekly visit of the Trumpet in ten thousand new homes? How much good will be accomplished by getting the Trumpet into the home of every saint? Of course you can not tell, but enough good will be accomplished to make those who are helping in this Campaign rejoice forevermore. The results are well worth the effort. Let us sing, "I can not be idle, for Jesus says go," while we march on to the top. Let us not be "weary in well doing: for in due season we shall reap, if we faint not."

The Subscription Campaign by States

The figures on the map indicate the new subscriptions needed from each State to make the Campaign a success. This shows the new subscriptions received from each State to date:



Alabama	55	Iowa	33	Nevada	2	South Dakota	24
Arizona	8	Kansas	82	New Hampshire	4	Tennessee	44
Arkansas	88	Kentucky	94	New Jersey	11	Texas	60
Canada	46	Louisiana	20	New Mexico	17	Utah	2
California	91	Maine	26	New York	69	Vermont	6
Colorado	65	Maryland	119	North Carolina	38	Virginia	67
Connecticut	6	Massachusetts	21	North Dakota	20	Washington	49
Delaware	6	Michigan	191	Ohio	381	West Virginia	111
Florida	22	Minnesota	43	Oklahoma	145	Wisconsin	56
Georgia	30	Mississippi	42	Oregon	30	Wyoming	2
Idaho	12	Missouri	99	Pennsylvania	164		
Illinois	228	Montana	5	Rhode Island	3		
Indiana	829	Nebraska	49	South Carolina	11		

Note—Wisconsin subscriptions last week were 53 instead of 50.

The Place of Emotion in Preaching

(Continued from page 27)

instance, know the truths of the Christian religion. Almost everybody knows what is right, or thereabouts. The trouble with them is that they have not the will to do what they know to be right. The preacher seeks to strengthen that will. He persuades. Now the pathway to the will leads through the emotions. This psychological law is well known. In the case of preaching the will is the end and the emotion the means. A man's intellect tells him he ought to get converted. He knows it is right and that it will pay him in the end. But his will is too weak to bring about the proper action. His will needs a stimulus and the preacher uses the emotions as such a stimulus. For instance: before I was converted, for years I had longed to be and knew I should be, but my will was so influcnced by contrary emotions that it was too weak to bring about the action. Finally, on the night of my conversion my emotions were wrought upon by the singing of a very touching song. My feelings reached the high-tide mark, so to speak, and my will was so reinforced that I had power to do what I knew I should do and I fell at the altar. Some argue that we should do right merely because it is right and not because we feel thus and so. That theory is all right so far as it goes, but when a man does not do right merely because it is right, then it is legitimate to work on his feelings. Then, too, how many of our actions do we perform for no other reason than that we just "*feel* like it"? Even the most coldly intellectual do a hundred and one things every day just merely because they "feel like it," and can give no other reason.

I have already stated that this article is no plea for dry, intellectual preaching. Neither is it a plea for sensationalism, but since feeling is so universally woven into human existence, is it not reasonable that considerable emotion should be allowed, or even encouraged, in our preaching?

From what has been said it follows that the preacher who is capable of strong feeling, other things being equal, is more successful as a pulpit man than the preacher who is unemotional. This is true for the reason that the masses of the people are emotional rather than intellectual. Most people even arrive at their religious belief by persuasion. Take for instance the doctrine of sanctification. What per cent of the laymembers, and preachers, too, for that matter, do you suppose have, by a process of first-hand reasoning, advanced from premise to conclusion, and formulated their belief concerning the doctrine? Not 25 per cent, I judge. The emotional factor entered largely in. Many people who believe in sanctification believe in it because father and mother did; or because Wesley or Warner did; or because some good pious brother in whom they had confidence vehemently declared he had the experience. The same may be said of almost any other Bible doctrine. "Poor ground for belief," you say. It certainly is, but better believe the truth on poor ground, than believe error on good ground. And, too, there are millions of people who are mentally incapable of arriving at a belief by first-hand reasoning. These people must be reached with the truth through their emotions and if truth does not reach them through this channel error will.

Blessed is he that hath a keen intellect. Blessed is he that hath strong feeling. Twice blessed is he that hath both.

If we want to die the death of the righteous, we must live the life of the righteous. —*Frank E. Wallace.*

It is Much Used

Many times I have noticed the appearance of the Gospel Trumpet which goes to the Public Library here in this city (Cincinnati). Frequently it exhibits outwardly and especially inwardly that it has undergone much usage. Just today I visited the Library and I took the Trumpet from the reading-receptacle and turned through its pages. Pages fifteen and sixteen had been torn entirely out. I went home and observed from my Trumpet that page fifteen contained E. F. Adcock's Sunday-school article, while the other contained A. W. Miller's article on Some Thoughts on Prayer.

Although it is not the proper thing to tear or remove portions of free literature from a magazine or paper which is intended for the benefit of many, yet we know the two pages contained two very good articles. I am glad that I get the entire thirty-two pages each week. I enjoy reading the Gospel Trumpet far better than I do anything else other than the Bible, which has the priority and makes the Trumpet what it is. I intend to be a lifetime subscriber. —*Thomas G. Norris.*

Columbus, Ohio.—Jesus is our great Physician. I was very sick. I called on the Lord for help. He sent a dear sister that very day who prayed for me, and the Lord answered our prayers.

And now I am a child of God and am glad that God has accepted me as one of his children. I expect to follow Jesus all the days of my life, and to love and serve him as best I can. I thank God for his saving power and that it reached me. My heart says amen to his will.

Nannie E. Carlisle.

"The love of Christ doth me constrain
To seek the wandering souls of men,
With cries, entreaties, tears, to save,
To snatch them from a gaping grave."

Meeting Notices

ARKANSAS

Little Rock, Ark.—State assembly, December 11-15. Meeting-place on corner 15th and Jones Streets, No. 1504. For further information write L. C. Cash, 1504 Jones St., Little Rock, Ark. Elmer Hurst.

ALABAMA

Hartsells, Ala.—Assembly meeting of the ministers of the State, December 4-10. All ministers and gospel workers are requested to attend, as there is much important business to be looked after. Ministers and gospel workers of other States are invited.
H. Garrison.

CALIFORNIA

Fresno, Cal.—Central California Thanksgiving assembly, November 29—December 3. First meeting Wednesday evening. All meetings will be held in the German house of worship, corner Los Angeles and F Sts.
J. W. Byers.
Fresno, Cal., 618 Palm Ave.

IDAHO

Sandpoint, Idaho.—Winter revival will begin December 3, to continue indefinitely. Let all the saints within reach come and help us make the meeting a success. Bro. A. J. Stuart, of Stites, Idaho, will be with us. H. E. Rawie.

ILLINOIS

Bloomington, Ill.—Revival, November 12—December 3. Bro. R. Caudill, of Indian Fields, Ky., evangelist. All-day meeting and dedicatory service Thanksgiving Day.
C. H. Featherston.

MICHIGAN

Decatur, Mich.—Revival beginning January 1 in the church of God chapel, to continue indefinitely. R. O. Marsh, evangelist.
Cecil Knight.

MISSISSIPPI

Catchings, Miss.—Meeting, beginning November 26th. James Bates.
Box 48.

OKLAHOMA

Oklahoma City, Okla.—Midwinter assembly, December 15-24. E. G. Masters.
2817 S. Harvey.

WASHINGTON

Clarkston, Wash.—Revival, beginning November 5, to continue throughout the month. The date of the winter assembly will be November 21-30. S. H. Eddings, Evangelist.

Olympia, Wash.—Young people's convention at the church on corner 56th and Oak Streets, December 26-28. Guy De Vries.
1205 E. 6th Ave.

FROM THE FIELD

ALABAMA

West Huntsville, Ala., October 26.—I have been very busy since the middle of July in revival work. My first meeting began July 16 at Rockvale, Tenn. Bro. W. T. Wallace was with me from Monday till Saturday at Rockvale in this meeting. Brother Wallace did some good preaching. We had good attendance. The church was greatly encouraged. From here I went to Brother Albright's place near Fayetteville, Tenn., where I preached under a tent for ten days, with large crowds. All who came could not get under the tent in the evening. Four or five were saved, who followed the Lord in baptism, and the country seemed to be stirred for miles. I promised to hold their meeting next summer. There is a prospect of a good work being raised at this place.

From here I went to our State camp-meeting at Birmingham, Ala. This meeting was a real feast. The Lord blessed in saving and sanctifying people, and also in the healing of a number. From here I went to Sylacauga, Ala., where I helped Brother McClure in a meeting. Eight or ten sought the Lord for pardon and some claimed sanctification. There was interest among the sinners. Brother McClure is doing a clean work here and needs the prayers of the saints.

I then returned home (I lived then at Hazel Green, Ala., but since then I have moved to Huntsville) to be in our meeting. We had Sister Kemp, Brother Garrison, and Brother Parr with us in our meeting. We had some good preaching. Some were saved and some sanctified and eight followed the Lord in baptism. From here I went to Caddo, Ala., where Brother Paulk helped me in a meeting. Some were saved and sanctified. The church is moving right out. I have had the oversight of the work here for a year. From here I went to Huntsville and started a meeting. Brother Paulk came Monday. Brother Johnson and Brother Martin were with us too. The meeting was good throughout the twelve days. Seventeen claimed salvation and seventeen claimed to get sanctified. Thirteen followed the Lord in baptism, and more are to be baptized. The church seems to be encouraged and they have a mind to work. We have a good Sunday-school. Preaching is at 11 A. M. and 7 P. M.; young people's meeting, at 5:30 P. M.; and prayer-meeting, on Friday night.

About two months ago Brother Johnson resigned. He felt led to evangelistic work. Brother Johnson had been pastor here for quite a while and he labored faithfully for this work. He and the church spoke to me about taking the work. I prayed over it, and felt the Lord would be pleased for me to take the oversight. So I promised to give them two Sundays in each month. The Lord opened the way and I moved my family here the first of October. Now the church feels that they need me here all the time. There are a number of people at this place who have not had the privilege of hearing the whole truth. The church feels that they can support me and let me give my whole time to the work here. I feel this is best if I can arrange my other work.

We have two teams of our young people working in the Subscription Campaign. We want to do what we can to help reach the goal. Our young people have a mind to work, so we feel this will be good for them. By the help of the Lord we mean to make a special effort to get the whole truth to the people here. Brother Johnson will be here a part of the time, so we have planned to hold meetings in the different parts of the city. I feel a great responsibility on me. Pray for me that I do a clean work for the Lord. I want to keep clear before God. Your brother saved now, W. R. Bland.
No. 6 Brick Row.

IOWA

Madrid, Iowa, October 27.—Our heart-strings pulled heavy when we left Mitchell, S. Dak., for Madrid. The dear saints at Mount Vernon and Mitchell gave us very pleasant farewell-meetings, bringing in their gifts and tokens of love, and we shall ever retain a warm place in our hearts for the work there, which we committed to God, and left in the care of our son Karl. We came here at the request of the Iowa brethren, and took up the work at Madrid in February. We found a precious little flock who are zealous for the truth and the blessings of God are with us. We have a good lively Sunday-school, of which Brother Bengston is superintendent. In our Wednesday night meetings we are studying the Book of Hebrews, at present. All are free to ask ques-

tions, tell what they think is the main topic in the chapter, the best verse, example to follow, prayer to echo, etc. Thus these meetings are made instructive as well as interesting.

We had a very good series of meetings one week in June when Sister Hunnex passed through on her way to the Anderson camp-meeting and gave us some missionary talks. We had a basket-dinner and all-day meeting on Sunday, and a number of saints came from surrounding towns. Bro. J. R. Hale was also present, and he rendered good service. The church has been improving their property, providing some modern improvements for the parsonage, among them the installation of a furnace, which we very much appreciate.

Our State camp-meeting was held here and has been reported by Brother Ahrendt. We were recently visited by Bro. A. A. Gott, of Stanton, Iowa, also by Bro. Elmer Lawson, of Des Moines, both of whom brought us inspiring messages. We are always glad to welcome any of God's messengers passing this way, so please remember to stop and see us.

On September 28 we had the pleasure of again meeting our dear Sister Maiden, a returned missionary from China, who gave us an interesting lecture on the manners and customs of China, showing us many curios and pictures to illustrate the different walks of life in that country. We also went to the High School, where Sister Maiden, dressed in costume, talked to about 175 students, who were much interested and greatly amused, as their principal was requested to slip on the gentlemen's costume (a long blue robe and black silk cap). They considered it a very good geography lesson, and it was certainly a good way to advertise our meeting, which was held in the chapel that evening.

Our young people's meetings are very good, directed by Sister Kilion, who provides a great variety in program; hence the meetings never become monotonous. We have workers' cottage prayer-meeting every Tuesday night, which helps us to get in touch with strangers.

The work among the Scandinavian people is quite an interesting feature at this place. We have several in our congregation and my husband preaches in the Swedish Mission Church every other Thursday night, so we have hopes of winning some for the truth from this source. We are getting a few subscribers for the Trumpet, and visiting the people of this town. We are encouraged to be faithful.

Daisy and Emil Kreutz.

KENTUCKY

Mount Sterling, Ky., October 25.—Since my last report I have been in meeting at Torrent, White Oak, Stoaps, and Campton. The Lord blessed in all these meetings. On September 22 Bro. J. A. Donatan and I went to Crayton, Ky., and held a ten days' meeting. The little church was much encouraged. Many were the testimonies of the dear saints. We appreciated the presence of the saints from Robertson County and Blue Licks. They were an inspiration to us.

On October 13 Bro. Arthur Howard and I went to Beattyville to hold tent-meeting, but the weather being cold, we held meeting only three nights at Bro. Simpson Brondenburg's home. We then came to Slade, Ky., and preached from Monday night until Sunday. Nineteen were at the altar on Sunday morning. This was the best meeting I have been in for some time. Bro. Willie Brewer lives at this place. He is a dear brother and minister. They are planning to build a house of worship. They have a nice little congregation of consecrated saints. Pray for them.

Wm. Triplett.

NEBRASKA

Lincoln, Nebr., October 23.—We are glad to report that God is blessing the efforts of the church here in Lincoln. Our meetings are increasing in interest and spirituality. God is hearing the prayers of the church for the sick and in various ways. Our visiting and literature work is bringing us in contact with the people of various religious persuasions. There is a great amount of dissatisfaction among the people, because of the low standard of Christianity maintained in denominationalism, and a degree of hope for something better. As we are instructed "to sow beside all waters," and are encouraged with the thought that God's word will not return void, we are doing our best to sow the seed.

We wish to thank all who have responded to our call for Gospel Trumpets. We received Trumpets from a number of States in the Union. We also wish to thank those who are faithfully contributing to the support of this work. Cash offerings may be sent to Rex Heldenbrand, (church treasurer), 1124 South 24th St. Fruits, potatoes, and meats should be sent direct to my address. All who have purposed to send potatoes and fruit should do so before freezing weather.

Some have had difficulty in finding us and our place of worship. Our Sunday morning services are conducted in a School Portable on the corner of 12th and C Sts.; Sunday-school at 10 A. M., preaching at 11 A. M. Prayer-meeting services are held in private homes.

The German brethren in W. Lincoln, under the pastoral care of Brother and Sister F. Werner, are having good meetings. The second Sunday in September we had the privilege of uniting with them in a very precious baptismal service in the afternoon and ordinance-meeting in the evening.

The tent-meeting at Western, Nebr., conducted by J. M. Harrington and Herman Schmidt, Jr., resulted in much good to that community. This was our first revival in Western. The attendance and interest increased as the meeting continued, and we feel that the seed sown and interest created will bring forth good fruit in the future. For a new field the people did well toward the support of the meeting. Plans are being laid in several places for revivals to be held this fall and winter. No effort or means should be spared to make these meetings a success.

We believe the hand of God is turning favorably toward the work in Nebraska. Our general efforts are increasing each year. The ministry of the State are learning more the value of cooperation with each other, and are learning how to sympathize with each other's struggles to be a success. Our interests are mutual. The success of one contributes to the success of all.

Lincoln is a very desirable place to live and one of the best school towns in the Middle West. Brethren contemplating a change of location we believe would do well to investigate conditions here.

Soliciting your prayers, we are yours in Christ, A. L. and M. E. Hutton.
2128 C St.

NORTH DAKOTA

Grand Forks, N. Dak.—God is still with us, and is graciously blessing his people at this place. Brother Susag left us for his trip to Scandinavia on July 16, and after spending a week or so at home with his wife and children in Minnesota and visiting other points along his way, he set said for Europe the first part of August, and after a safe and pleasant voyage reached England on August 15. We have received encouraging reports from him from time to time, and God is blessing his labors, and sustaining him physically. It looked rather risky for a man of his age to undertake such a mission, and that alone, but he, like Abraham of old, did not look at conditions from a human standpoint, but counted him faithful who had promised, and who spoke so plainly and said "Go." Then too, we sincerely believe that he is upheld by the many prayers that ascend to the throne of grace and surround him daily. We thank and praise the Lord for all these mercies. Recently a man came to one of our prayer-meetings, and was touched with the spirit of prayer shown for our pastor, and he got up and with tears declared that with such prayers for a backing, a man's labors could not help but be blessed and made to redound to the salvation of souls. It surely should fill us with joy when we consider that we are all laborers together, and that those who pray and give, at home, shall some day share with the toilers who go forth so bravely.

We can truly report victory, in Jesus' name. Many prayers have been answered, bodies have been healed, and God's people have been kept one in love and fellowship. At the little church at Warren, Minn., which is under our pastorate, God has graciously blessed in a recent revival held by Sister F. L. Fritz. We were permitted to help her several days, and truly God gave anointing and utterance, and we feel this effort has opened the door for future opportunities for still greater things.

During Brother Susag's absence these last three months we have been favored with the visits and encouraging words of the following ministers: Bros. Jonas Ratzlaff, Karl Arbeiter, C. Featherston, Walker Wright, and D. Meyer. We have appreciated them very much, and thank our heavenly Father for these blessings, and shall show the same love and hospitality to any others who feel led to stop off and give us a few messages as we did to them.

God willing, Brother Susag intends to return by the Christmas holidays, at which time our yearly assembly meeting will begin. He expects to finish his mission in Scandinavia by the middle of November. Will all who read this and who feel interested, pray for his safe return? I also desire your earnest prayers for us at this place, and for my complete healing of an affliction that greatly hinders me, and makes the burdens of responsibility I am under seem heavier than they would otherwise be. My only desire is to see the work of the kingdom prosper in the earth, and to do my little bit.

Bertha L. Gaulke.

OKLAHOMA

Enid, Okla., October 24.—When we came to Enid last June and took the oversight of the work the Sunday-school was very small. The number last Sunday was around sixty. God is blessing our efforts here in the work, although since my husband is working with his hands we can not do the needed visiting.

We should be glad to turn this work over to some well-established minister who would come here and give his time to the work. We have a new church-building. This is a beautiful town, and we have bright hopes of a great work being done for the Lord, if some minister would come here and stay with the work. There are a few old established saints and a few young saints and many that are friends to the truth. They need good strong preaching and much visiting. We are preaching regularly every Sunday. Now if any minister feels burdened to come here, please correspond with us.

O. V. and Mary A. Adams.
815 W. Walnut St.

Shawnee, Okla., October 21.—We moved to Shawnee August 23 and took the oversight of the work, relieving Sister Emma Lucas of the responsibility as pastor. She had labored hard and patiently for several years caring for and breaking the bread of life to the little flock. She brought them through some hard and dark places. Her labor and patience are much appreciated by the entire church. She is still acting as assistant pastor and we appreciate the privilege of working with her and having her cooperation in this great work. Upon moving here we found the work in a good spiritual growing condition.

On September 24 we had an all-day meeting and at the close of the day observed the ordinances of the Lord's house. Thirty-seven took part. This was the beginnnig of a revival which continued to October 12, with Bro. H. A. Woolman, of Alluwe, Okla., as evangelist. He did some good preaching. The Lord wonderfully used him in presenting the word on different subjects, which was much enjoyed and appreciated by all. The church was much encouraged and strengthened. While we enjoyed the good preaching by Brother Woolman, his wife, who was with him, was also much appreciated. We are looking forward to the time when we may have them with us again. While there were only twelve consecrations, seven for justification and five for sanctification, all claimed to get the experience desired. Others were convicted and expressed a desire to be saved and sanctified at the close of the meeting. Others of different denominations said the preaching was the best they ever heard. We believe much and lasting good was done and we expect a steady increase in attendance and a goodly number of such as will count the cost and pay the price for a real Bible experience to be added to the church.

The church had no regular ordained deacons, so the last night of the meeting Bro. J. L. Loftos and Sister Lula Jackson, who have been in the congregation for a number of years, having fully proved themselves worthy, were chosen by the church and ordained to the office of deacon. Yours in defense of the truth and in the one body, J. D. Beardsley.

TESTIMONIAL

From a Prisoner

Waupun, Wis.—I am a prisoner, sentenced here (Waupun State Prison) for life better than five years ago. I, like many another sinner, was cast behind these prison bars without any knowledge of God's marvelous love for the sinner. Yes, it was my just reward. It was no other than God's hand that brought me to justice; but not without mercy. While I was floundering about in discouragement and despair, God marvelously revealed himself to me in the person of Christ the Savior. Praise his name I am therefore now a member of the church of God, having been inducted into the body of Christ through the new birth.

My being here in prison prevents me from doing all my heart longs to do for the cause of Christ. I have no regular income, and only a few dollars now and then am I able to gather together. My meetings are held in my cell; my pastor is my Bible. I generally go to the prison chapel on Sunday, but my best meetings are held with Jesus here in my cell. As for reading missionary books, I enjoy reading them, but my financial circumstances are very limited, and in order to make both ends meet I have to deny myself many good things. However, you may be assured I will help out what I can in making up the Missionary Budget.

The other night when I was complaining to myself because I could not do more than I had, I picked up a pencil and paper and figured up as nearly as I could remember the amount I had earned in the last three and one half years (which time I have been living for Christ), and to my surprize I found I had contributed one fourth of my earnings to the Missionary Budget, so after all I have much to be thankful for, to think God has enabled me to do what I have done. Pray for me that I may do better. Yours in the Master's service, —C.

Did Not Know Real Life Before

McMechen, W. Va.—I rejoice in the knowledge of being a partaker of the gospel feast. It was about two years ago when I ceased my roaming in sin. Before the Lord saved me, I was addicted to the tobacco- and drink-habits. I had always tried to be a good moral man, but the good I wanted to do I could not do because I had the carnal nature in me. So I was held under the bondage of sin. But now all is different, and I thank God for his cleansing power that can make us free from the fetters of sin.

Sister Shilts is largely responsible for the change in my life. She was here holding meetings. She heard about us through some neighbors and came on Sunday evening shortly before services to invite us to the meetings. Since my wife insisted on my going, I consented to go along. The meeting was held at the old school-building. I went for curiosity's sake more than anything else. The first meeting did not interest me very much, and I thought that that would be the last of it. But Sister Shilts kept on coming and pleading with me and so I kept on going until I got interested in salvation, and after that I did not need any more coaxing. But a great hungering and thirsting after righteousness took possession of me.

However, I was somewhat slow in getting saved. But Sister Shilts supplied me with Gospel Trumpets and I thank the Lord for the awakening thoughts they daily gave me. The messages in that paper elevate and lead to higher grounds where mind and heart become rooted deeper and deeper in the love of Jesus. I finally yielded to the Lord in one of the meetings, and I was delivered from the desire of drink and tobacco and from my other sinful ways.

Since that blessed night my life has been sweet. I never knew what real living was until after I got saved. I thank God for being so merciful in sparing my life to be able to experience this wonderful salvation. Some people suppose, as I used to, that salvation is only imaginary; but to the contrary, I am able to testify that of a truth it is something that is very real. The Lord has bidden us to taste and see that he is good, and I want to say that I have tasted some of the things that God has in store for his children. I wish I could tell the whole world that those things are the very best that he can give, and he withholds no good thing from them that ask him in Jesus' name.

The Lord has done wonderful things for me since I gave him my life. He has blessed me spiritually and temporally and has heard our prayers. It makes me long to be more like Jesus and to walk close by his side. It certainly makes my heart melt when I think of all our Savior's kindness, after I had given the cream of my life to Satan, and I am going to praise my Savior forever for what he has done for us. All the things I gave up were harmful and in their stead I received things far better than the world can give. These earthly delights have grown tasteless and stale. All the wealth of this world must pass away, and our days are swiftly gliding by. But my heart is filled with joy when I think of the richness of his grace that will never fade away. I want to serve my Lord every moment and give him my very best.

Dan Rockaway.

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EDITORIAL



Evangelistic Pastors

While evangelistic efforts in established churches usually succeed better when conducted by evangelistic specialists secured for that purpose, this is not always the case. There are numerous pastors so versatile in their gifts that they are able to put on special campaigns of their own and succeed in the effort. Such ministers should be encouraged to do this, at least occasionally. Every one recognizes the value of the freshness and originality of the new preacher and the added stimulus he imparts to the local work, but when really capable evangelists are comparatively scarce, or are unavailable, pastors who are able to conduct successful revival campaigns should not deprive their congregations of the privilege of engaging frequently in special soul-saving efforts.

It seems to us that the secret of successful evangelism is to be found in the congregations of God's people anyhow, rather than in the particular personal equipment of the special evangelist. Notice the qualification, *successful* evangelism. A man of brilliant attainments calling himself an evangelist may have apparent success; he may be able to draw large crowds and entertain them splendidly; his knowledge of mass psychology may enable him to produce tremendous enthusiasm and the much-desired mass movement—and yet in the end the whole effort prove to be superficial and disappointing. Great revivals are not those that die as soon as they are born; they are the kind that can be found standing six weeks, or six months, afterwards. According to our observation and experience, the revivals in settled churches that produce permanent results are usually those that owe their origin principally to a praying, working church. A real Holy Ghost revival is not to be expected when even a good preacher is imported for the purpose if he is supposed to do what ought to be done by a lazy, indifferent congregation—unless, indeed, the evangelist has the courage to turn his artillery on the church itself first of all, and get it into line. *True evangelism has for its object soul-saving, and soul-saving is best effected by a spiritual, working church of which the pastor or evangelist is just the leader.*

District Evangelism

There is one fruitful field of evangelistic effort that has been greatly neglected. Heretofore the few evangelists among us who are giving all their time to that line of work have been obliged to limit their work almost exclusively to periodic efforts in the various established congregations. Two causes have made that result unavoidable: First, financial support; second, the necessity of having converts taken care of after the evangelist has departed. But the evangelists themselves are becoming dissatisfied with running around in the same circle always. They see that the work as a whole is not increasing as it should, hence the demand is for some method by which new congregations can be raised up and the whole field of operation enlarged.

Let us begin with the settled pastor. Why can not the spirit of evangelism find a greater place in the heart and work of many capable local pastors? Every pastor of the church of God ought to feel keenly that he is in a special sense *God's man;* that he is not called simply to hold some position, but to do a work for God. Every congregation ought to be instructed to regard their preacher as being the representative of God; a man whose first duty is not merely to serve *them,* but to serve God and his great cause in the very best possible way. When the selfish point of view is eliminated and the true missionary spirit takes its place and begins to characterize every phase of the local church's activities and aims, the work will prosper in a remarkable degree.

For an example we shall assume that a local church has this broad vision of its work and responsibility and that it has for its leader an evangelist-pastor who can not possibly be satisfied in ministering month after month to a small handful of Christians, even if they do support him well financially. He has the missionary heart and longs to see the work increase on every side. Experience has taught him that since the novelty has worn off only a limited number of people from the surrounding community will come to his meeting-place, no matter how many evangelistic campaigns he holds, and regardless of who the evangelist may be. He therefore finds himself confronted with the prospect of merely filling a settled position, and spending his time that way, or else he must find other methods of activity.

Every live, Holy Ghost church will have calls for meetings from surrounding towns or cities where the whole truth has not yet been planted. In these days of automobiles an energetic pastor can start a work in some town near by and by the aid of spiritual workers from

his own congregation can carry it on, without crippling his own home work. The spiritual stimulus which such a missionary undertaking imparts both to the pastor and to his home congregation is of itself sufficient to justify the effort. Many pastors have done this already, and others are doing it now. In a comparatively short time, one, two, three, and even four such congregations can be raised up under the supervision of that pastor-evangelist and cared for in the manner stated until they become sufficiently established to have settled pastors of their own and become operatively independent of the parent congregation. This method of working not only inspires and strengthens the church that undertakes it, but it also furnishes a practical solution of that perplexing question as to what to do with the young ministers and gospel workers before they are able to take full responsibility of churches themselves.

Sectional Cooperation in Evangelism

The foregoing method of local evangelism, using established churches as the nucleus of operation, is very successful in many cases; but occasionally this method is insufficient, as when the objective is the opening up of new work in some large city. In such a case the task may be too great to be undertaken by a single congregation and the demands upon time and talent may be such as to make it impossible for accomplishment by the pastor-evangelist. Under such circumstances the various congregations already existing in contiguous territory can cooperate, by agreeing to furnish means to enable a successful minister and other gospel workers to go into that city and devote their entire time to raising up and establishing a church there.

Beside furnishing financial support for such an enterprise, these surrounding congregations can also cooperate in another way. They can usually arrange to send delegations of young people especially, and others also, to give assistance; so that at every important service in the central place of special effort there will be a good force of singers and workers to give strong support to the campaign. By taking turns, the cooperating congregations can in this way supply spiritual help without doing any injury to their own work. In fact, when these delegations come back from such service they will bring new life and inspiration into their own congregations.

May God stir the hearts of his people everywhere to the great need of well-directed efforts in evangelism. The world needs the pure gospel. If this work represents a reformation of God—and we believe it does—we are unworthy of a place in it unless we possess the spirit and fire of reformers. —F. G. S.

Salvation Unmeritorious

BY W. E. MONK

Neither salvation nor the faith that brings it is the result of human ingenuity and effort. The grand moral results brought about by saving faith are so extraordinary, and so high above the plane of the loftiest and most gigantic human endeavors, that if man could produce them, by his own unaided powers he would have cause indeed for the most extravagant boasting, and he would be in danger of generating a pride which in its uncontrollable excess would work his irretrievable ruin. The least shadow of a ground for pride is, however, excluded. God protects both himself and man by the freeness and simplicity of the offer of salvation. It is the complaint of intellectual pride that the reception of the gospel is impossible, because it demands a humiliation and self-emptying that degrade and shackle intellectual freedom. Such an objection is a libel on the gospel. The gospel humbles in order to exalt; it binds its claims upon us to lift us up to higher freedom.

So completely is salvation a divine act, that the man who refuses to accept it on God's terms must perish. There is no other way. If works could secure heaven, all rich would be there, for they could do so many things that the poor can not do. Culture is excellent in this life, we delight in seeing refinement; but culture will be no passport into heaven. If so, heaven would be full of cultured, while the more unfortunate of earth would be left out. Education is no passport. If it were so, heaven would be full of grammarians and college-bred men; while the chances are that all the higher critics who are so wise as to read hell out of the Bible, will miss heaven by a wide margin. No boaster will be in heaven. Every one there will come the same route. Mr. Good Works, Mr. Culture, Mr. Education, Mr. Critic, all have to humble themselves at the feet of Jesus and ascribe all honor, might, and power to Him.

Past, Present, or Future

BY RAY E. MARTIN

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3: 13, 14).

Past

There are many people who are living in the past. Their thoughts and minds are continually on their past mistakes, blunders, short-comings, failures, or lost opportunities. Because of this fact they are filled with bitter remorse and despair. The past can not be recalled and it will do no good whatever to despair because of it. Therefore, if man will be filled with the fulness of God he must forget such things and press on. The past should be a help for the future, as we can measure ourselves by it and resolve to be bigger and better men for Christ. Many are putting their trust in past good works, blessings, or past salvation, but these are no evidence of acceptance with God now.

Future

Many are living in the future. They intend some time to do something for the Lord, but it is always in the future, and, therefore, is never done. The home must be paid for, then it is necessary to have furniture to compare with the house. By this time their neighbors all have automobiles and it is no more than justice that they have one, too. Then the children must be sent to school. By the time all this is over old age is creeping on, they must lay up a good supply for it; therefore, eternity looms in view while good intentions for the future have accomplished nothing. Many souls are lost in an endless eternity because they intended to get salvation some-time in the future.

Present

The past is gone, there is no promise of the future; therefore, now is the time for action. There are vast opportunities now for service to God by giving money, time, and talents, by working and praying. Now is the time to keep close to God and keep filled with the spirit, that we may be ready for the opportunity tomorrow. Now is the day of salvation; tomorrow may be too late. Let us take advantage of the present and do all we can for Christ and lost souls.

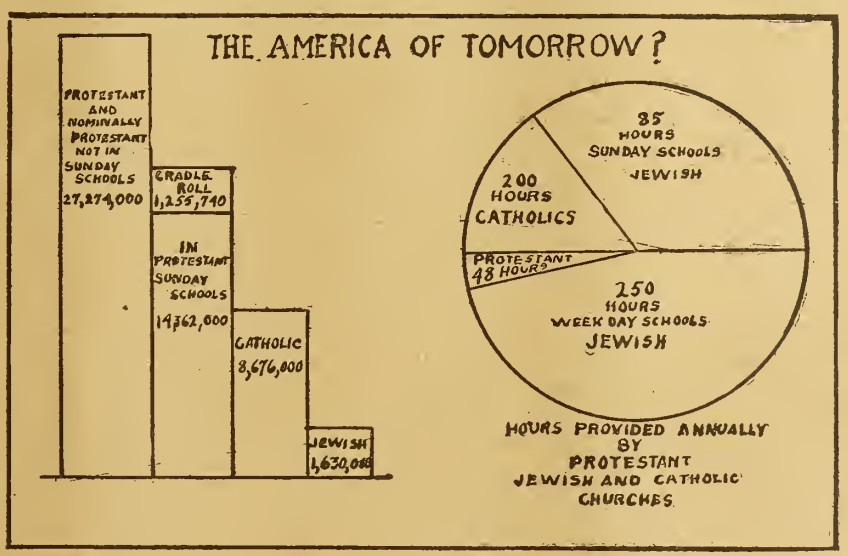
OBSERVATIONS OF OUR TIMES

Darwinism In, the Bible Out

The matter of what is being taught in the public schools is a matter that concerns every tax-payer, every father and mother of children, and every legislator. Children believe what they are taught. If a theory of life is taught that leaves God out what kind of people will there come to be?

Darwinism has gone into our tax-supported schools. It has gone into the church schools of the denominations to such an extent that some people will not help support some schools any longer.

If we want our children to have some Bible in the school we shall have to rise up and demand it. We shall not get it by wishing it. We may not be able to drive Darwinism out, but we can open the door to the Bible. We have no fears if the Bible is given a chance to speak for itself. The harm comes when Darwinism has it all to say without the balancing and counteracting influence of the Bible. We all know what happened to Dagon back in the old days, how he fell off his pedestal before the ark of Almighty God. The same thing will occur when Darwinism and the Bible are set side by side. As people who are interested in the youth of our land we need to awake to the situation before it is too late.



Failure of Home and School Education

"More than one half the crimes dealt with in the courts are against *property,* the rest are against *person.* Thefts, dishonesty, untruthfulness, wilful self-indulgence, lack of self-control—these are the qualities of character which find expression in crime."

Stealing.—What is it? The continuation of the baby's instinctive practise of taking what it wants.

Drunkenness, murder, seduction.—What are these but the result of self-indulgence and the absence of training in self-control?

Truancy.—What is it but the expression of hunger for adventure or of desire to escape the monotony of the home or the school?

Note These Causes of Crime

No work.
Need of money.
Bad fathers.
Domestic trouble.
Bad company.
Drink.
Poor mothers.
Bad books, papers, etc.
Cigaret-smoking.
Gambling.
Lack of home training.
Neglect by parents.
Poor food and not enough of it.
Sexual bad habits taught by bad children.

Types of Home-Failures

It is one of the tragic facts that the ultimate failure of the child may be in no wise the fault of the child, but wholly the fault of its parents. Note this list of home-failures:

Parental misunderstanding of the child.

Fault-finding.

Lack of parental affection.

Lack of confidential relations between parent and child.

Lack of parental control, allowing the child to do as it pleases.

Nagging, everlastingly correcting the child.

Bad home cooking, poor beds, and an unwelcome, quarrelsome disposition on the part of parents.

No Bible in home, no prayer, no spiritual teaching.

What Happens When Child Is Idle

Getting into mischief.

Unwholesome inquiring into sexual matters.

A good maxim in governing is. Always see that your children are busy, either playing or working. They will not learn much meanness at either, but watch out when the playing and the working stops. Then is when sin is near.

How Much Time Is Spent in Religious Instruction of the Children?

No wonder the average child knows so little about the Bible. He never had a chance to know. His parents at home never read the Bible except perhaps at long intervals and only an hour or half-hour at Sunday-school once a week. Whereas the Catholic or Jewish child, especially he who attends the institutions of learning set up by them, gets almost ten times more.

The church that can not save its own children can never save the world.

Minding One's Own Business

One of the hardest things to do is to mind one's own business. Nearly every one of us is of the opinion that he knows not only how to run his own affairs, but also his neighbor's, the city's, and even the Government's. And too often we try it.

This overwhelming desire to run everybody else as well as ourself manifests itself in a variety of ways. If we hold to a certain religious belief we (speaking generally) are not satisfied with stating it plainly and letting the other fellow accept or reject it, but we feel we must compel him, almost, to accept it. Much of past religious legislation grew out of this idea of running the other fellow religiously. Take our beloved Puritans for example. They left England because they could not worship God as they wanted to there and then they ran Roger Williams off because he would not worship God just as they did.

A brother arose in meeting one time and said that God had showed him that it was wrong to have lightning-rods on his house. It showed a lack of faith in God. "Now, brethren," he said, "you must all take your lightning-rods down."

One brother feels it to be wrong for him to vote, so he condemns his brother if he votes. One feels it to be wrong to have a doctor come and show how to nurse and care for a sick person and he condemns his brother who feels otherwise.

And even in our personal idiosyncrasies we try to run the affairs of others as well as our own. We get hold of some fad—we should not eat meat—and we go out at once to bind it on all the rest. We adopt a vegetarian diet and try to make all vegetarians. This mischievous propensity has caused a great deal of trouble in homes, in churches, in groups of preachers, in the world.

Let us pray, "God, help me to mind my own business and put no block of stumbling in my brother's way."

More About Capital and Labor, Strikes and Rumors of Strikes

We are glad to note that Observations are widely read and commented on. Recent Observations on Strikes and Rumors of Strikes, etc., have brought forth the usual amount of comment from our readers. We never expect Observations to be a mere conventional rehash of conventional matter. If it can not be a live page it might as well stop.

It is very interesting to note the viewpoints of our readers in regard to union or non-union labor, what to do in strikes, whether one should take a striker's job, and similar questions. One writes that he is surprized that we oppose the laboring man, especially the union man. Our opposition (that is, what he takes for opposition, though he is mistaken) to labor he thinks is contrary to Christ's teachings and he affirms that one is a thief if he takes the striker's job. While on the other hand, another writes in and says we do not hit the union hard enough, that union men do not scruple when they are out on strike to take anybody's job they can get.

Now there you are. One thinks we are too hard on the union man and another thinks we are too easy. It is usually taken for granted that when one catches it from both sides that is a good sign he is neutral. Well, we are neutral.

As far as the Trumpet is concerned it has no special interest in union or non-union, capital or labor, or industrial problems except this (please get the point), that Christians must learn to give Christians their liberty. In other words, we have no special interest, as a publication, in material or industrial things except when they touch the religious or spiritual life. We hold that these points are fundamental:

First, that a Christian may belong to a union if he wants to, if his conscience will let him, and if the union conducts itself lawfully.

Second, that a Christian can stay out of the union if he wants to, or if his conscience will not let him join.

Third, union men have the right to use the union as a means of promoting their welfare in any honorable or lawful manner.

Fourth, that union men have a right to quit work if they want to and stay quit as long as they want to.

Fifth, that when they quit they can not hold others as unchristian if those others take their places, for the simple reason that non-union men do not feel bound by the union nor under obligation to act according to its principles, any more than non-Masons feel obligated to act according to the principles and aims of an order of which they are not members.

Sixth, the capital must have a soul and every industrial establishment should consider first the welfare of its employees, and if it will not do so of its own accord laws should be passed that will compel it to treat them so.

Seventh, that every trade and industry should pay its employees wages enough to live comfortably, educate their families, own homes, and have something left over for old age, unemployment, sickness, and the proverbial rainy day.

Eighth, that every child should be kept out of industrial labor till grown, and be given an education even at public expense.

Ninth, that while capital should earn a reasonable profit on investment, it should consider human welfare above profits, feel its responsibility to the public, and be good stewards of property, considering men as well as money and the public as well as itself.

Above all else our object in writing is to promote unity in all the church. We must be broad-minded and charitable enough to hold in our confidence and fellowship men of diverse type, opinion, and conscience. We are not against labor nor the unions. We are not against capital. We are against wrong no matter where it is found. And we are against anything that would narrow God's church down to a class; it must be big enough to contain all classes and conditions of men all on spiritual equality. Hence, as we have said before, some brethren may have to pray for more love when some brother acts contrary to some principles which they hold as essential. Such is life that all men can not see alike on these problems and, therefore, Christian charity must cover all.

Therefore, readers, be assured that we stand for justice for all, especially the weak, and for brotherly love under all circumstances. There is much loose and careless thinking along these lines and it is worth while to come to a correct understanding of the principles that should govern us in our relations one to another and as brethren in one body. Unless we proceed from a right basis trouble is liable to ensue. Let us pray God to give us charity and knowledge. —R. L. B.

To live in the presence of great truths and eternal laws, to be led by permanent ideals—that is what keeps a man patient when the world ignores him, and calm and unspoiled when the world praises him. —*Balzac.*

Does not God want those lovely and precious fruits which grow on the household vine? The only true dedication of children to God is that Christian nurture which leads to their dedicating themselves. —*R. B. Brindley.*

The Tenth Leper

BY CHAS. E. BROWN

"There are not found that returned to give glory to God, save this stranger" (Luke 17:18).

One April day nearly two thousand years ago as Jesus and his little company approached a village in old Palestine there met him ten lepers begging piteously for help, according to the story in the 17th chapter of Luke. Jesus sent them to the priests, and as they went they were healed. Only one man appreciated Christ's mercy enough to return and give thanks; all the rest went their way heedlessly.

These nine ungrateful men are representative of the vast majority of the human race. And our Lord's pathetic question—"Were there not ten cleansed? but where are the nine?—might well be applied to the whole world of humanity?

How the Nine May Have Reasoned

It might help us to extend the story along the lines of a parable; and endeavor to picture to our minds the thoughts and feelings of the nine ungrateful men. This line of thought would lead about as follows:

After the first jubilee of rejoicing over regained health, one man said: "Well, men, it seems good to know that I can get into the feasts and merriment again. I know many places in the city where a young man like myself can have a good time. I presume you men are too solemn to concern yourselves with my plans for a gay future; but I had had enough of the drab, gloomy side of life, and I am going to get a little pleasure out of life before my youth has forever flown."

Another looking at him with darkening countenance, said in a stern tone of censure, "Fool, you'd better be looking out for old age and a rainy day, I should think that after living out here like wild beasts for so long we should not need to be told the necessity of making some money and providing something whereby we may spend the days of old age and infirmity in comfort. For my part my business has needed my care this long time, and I know where I can make money—there is where I am going. I will only say that after you have spent your health and strength in pursuit of wine, women, and song, you need not come sneaking around expecting me to divide with you."

"How hard-hearted some men are!"—this from another—"here these men are quarreling over money and pleasure, but for me the richest treasure and the greatest joy is at home in the bosom of my family. I'm going home to those whom I love dearer than life." "Men and brethren," remarked a sad-faced man in the most solemn and mournful tones, "you forget the weighty obligations of the religion of our fathers. So far as I am concerned I am going to Jerusalem to carry out all the ceremonial services for the cleansing of the leper, then I shall devote my life to the teaching of religion just as I have learned it in the great schools of the rabbis. I am deeply pained at the growing disrespect for religion, and am determined to do what I can to correct it by obeying the rules of the rabbis in every particular, and by enforcing obedience to those rules by every power at my command."

"Where are *you* going?" they asked the Samaritan man. "Of course it can not make much difference now because since we are healed of our leprosy we can no longer associate with a Samaritan, besides our band will break up anyway—yet we should like to know." "Well, I have a wife and children whom I desire to see. Oh, how I long to see them! It is necessary for me to make some money to fulfil my obligations. I believe in religion; and I am willing to go through some ceremonies I do not understand very well—for I find so many things in the world I do not understand. But, first of all I shall go back and get down on my knees to that prophet, Jesus of Nazareth, and thank him with tears in my eyes for healing me and putting all these wondrous possibilities within my grasp."

"You will be losing lots of precious time," said one. "It won't get you anything," remarked another, "you've got all you'll get from the prophet. Do you expect him to give you a bag of money beside?"

"You had better go and fulfil the obligations of religion," advised another, "by going through the ceremonies of proselytism and cleansing. Remember this prophet is only a passing teacher, but our religion is for all time."

"It was no trouble for him to heal us," remarked one. "Surely not," answered another; "and it never cost him a cent. Beside, what's the difference, we'll never see him again? Come on. The Samaritan is really too polite for the up-to-date age in which we live; that might have been all right hundreds of years ago, but that day has past. This age demands swift action."

And so in one way or another it happened that the tenth leper was the only one who found it in his heart actually to offer the proper tribute of praise and thanksgiving to the greatest benefactor of his whole life.

Are We Better Than They?

Before we condemn them too strongly we ought first to look at ourselves. Are we not even in better condition than they? As they stood there in the road conversing, what was their greatest blessing of which they were conscious? That they were free from leprosy. But are we not as fortunate as they in this respect? Are we not free from leprosy? And inasmuch as thousands of people even today are afflicted with that dread and terrible disease, ought we not to thank God that we are free? Perhaps they were penniless, homeless, friendless, and hungry after they were healed. In that case we have much more for which to be thankful than they; for we have food and homes and friends.

It ought not to be necessary to have a Thanksgiving

Let Man Give Thanks

Though walk no more man's feet in Eden's paths,
Nor plucks his hand the fruit sweat doth not gain,
Yet promise to him sealed by rainbow curves
Still brings the harvest's ear-filled golden grain.

The poor man's loaf, the rich man's well-spread feast
Alike, as manna fell on Sinai's dearth
And quails flew o'er the land from west to east,
Are by Jehovah's blessing spread o'er earth.

If 'tis by Heaven's goodness man is fed,
Though by the sweat of labor bread doth come,
Should not by depths of gratitude be led
His heart and lips to join in harvest-home?

—F. C. Blore.

Day to remind us of our duty to be thankful. Some one has suggested that there ought to be one day for grumbling and all the rest of the days of the year be set aside for thanksgiving. I think that even one day is too much time for grumbling.

We Can Not Be Independent

Some people are so eager to be independent that they feel no call to be grateful to any one, not even to God. Doubtless self-reliance is a virtue, but no thinking man in modern society can possibly claim to be independent. In every detail of our lives we are served by the labor and thought of multitudes of men all around the world. Think of the intricate history of a piece of bread, for instance: the men who threshed it, the men who hauled it to market, the men who operated the trains to haul it to the mill, the men who ground it, the men who baked it, and the history of the other ingredients which it contains. Think of all the comforts of our lives and one can see the work of many men, even those of foreign race and language in strange lands, contributing to our welfare in the minutest affairs of life.

And we are debtors in this way to men who lived ages ago. Through his invention of the steam-engine Watt, although long in his grave, yet runs our trains, and deserves thanks, as it were, for every steam-engine on the face of the earth. Poets such as Homer, Dante, Shakespeare, and Milton still serve humanity every day. The great thinkers give us of their wisdom although their own brains are long since dust.

And our parents may have long ago lain down in the solemn silence and stilness of the tomb, but who is so rash as to feel no debt of gratitude to them? Is there an independent man on the face of the earth? No not one.

And shall we not acknowledge benefit from the works of such men as Whitefield and Wesley and Luther and Augustine? They and men like them labored for the advancement of the eternal kingdom of Christ in earthly time, and we profit by their labors.

But one must falter when trying to express our debt to men like Paul and John and other writers of the Bible. True they were inspired of God, but they deserve some credit. What if they had failed? They were only men after all.

And across the centuries there falls the shadow of a cross raised outside the gates of Jerusalem nearly two thousand years ago. If we appreciate the work of the lesser laborers in the field of beneficence and humanity how can we refuse his meed of praise and thankful gratitude to the chief of all the servants of the human race? For he made himself of no reputation, and took upon him the form of a servant, and became obedient unto death, even the death of the cross.

In the track of his apostles and preachers there have sprung up the richest material blessings of our natural lives: science and invention, schools, arts, manufactures, civil liberty, and stable popular governments. All these are blessings which clearly spring from Christian civilization. Beside these there are the multiplied providences that touch us everywhere: sun and rain and air, food and clothes and friends. His hand alone saves us from famine and disaster, and supports the very earth on which we dwell.

The spiritual blessings which arise from Christ's mercy are just as great, but less easily discerned. For my part I heartily thank our Lord for these things, and crave a place in the chorus of praise alongside the tenth leper.

More Generous Than Just

BY EMIL KREUTZ

We find there are some individuals in the world who are more generous than just. But this disposition is not pleasing to God.

David says, in his penitential psalm, "For thou desirest not sacrifice; else would I give it [this would have been easy]: thou delightest not in burnt offerings. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise" (Psa. 51: 16, 17). God is much more interested in having our hearts in the right attitude, in our being right with God and living right, than he is in our gifts.

There are individuals who are willing to give of their means, to sacrifice and to deny themselves, rather than to give up some cherished sin or habit and be saved. It is an excellent quality to be generous and liberal, not close-fisted and stingy—a grace that ought to be encouraged and cultivated—yet to be absolutely right with God and right with our fellow men far exceeds generosity without righteousness. Let us be consistent.

Do We Love and Appreciate Our Pastor?

BY AGNES E. TUTTLE

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you" (Heb. 13:17).

The prophet Ezekiel was a faithful watchman to the children of Israel. He warned them of their danger if they turned not away from their sins. Fearless, courageous, unwavering Ezekiel did his duty to a rebellious, stiff-necked people.

Thank God, we still have faithful watchmen on Zion's walls. Every true, God-sent, Spirit-filled pastor today is a watchman of the souls entrusted to his care. Do we appreciate them and honor them as we should? Many are the bitter tears they shed because their warnings are often passed by unheeded. Do we obey them that have the rule over us? Do we submit ourselves to their counsel, realizing that they watch for our souls? Must they give account with grief because we heed not their message? How we should seek to give our pastors joy, by measuring up on every line and submitting to their counsel and admonitions!

As in the days before the destruction of Jerusalem so today our pastors must sometimes deal with people who are rebellious and self-willed. When this condition exists they stand in the pulpit with a burning message from God while against their souls are arrayed all the powers of darkness. Oh, how we should seek to aid our pastors by our prayers and by our presence at religious services! How often do you pray for your pastor? How many tears do you shed while in prayer for him? Let us seek to brighten his days and help him pray through to victory.

If you are one who has been unheeding of your pastor's counsel, taking lightly his messages, if you have been rebellious and have not the spirit of cooperation, quickly amend your ways while there is hope for your soul. Just as the physical life of one is lost if he heeds not the alarm of a literal watchman, just so your soul may be lost if you heed not the warnings of your pastor. "Submit yourselves: for they watch for your souls." It is because they love our souls that they must often give us admonitions that are unpleasant for them to give. Should we

not be glad for these, embrace the rod that wounds us, humble our hearts before God, and thank our pastor for his faithfulness to our souls?

Just as a father will point out the dangerous places and talk in a heart-to-heart manner with a child whom he loves, just so our pastor should feel free to come to us. Does your pastor have a warm place in your heart? Does he feel welcome in your home? Are you cooperating with him to your very utmost ability? Is your presence at the services, the expression on your countenance, your own spiritual condition, an encouragement to him? Are you living so close to God that when he comes in contact with you your spirit is an uplift to him? Are your pastor's burdens *your* burdens? How we may be real helpers to our pastors if we choose! Just as Peter, James, and John were specially close to Jesus and were therefore entrusted with the deep things of God, so we, if we live close to God, can be of greater service to our pastor. Oh, let us seek to love, honor, respect, and appreciate to a greater degree these shepherds who care for our souls!

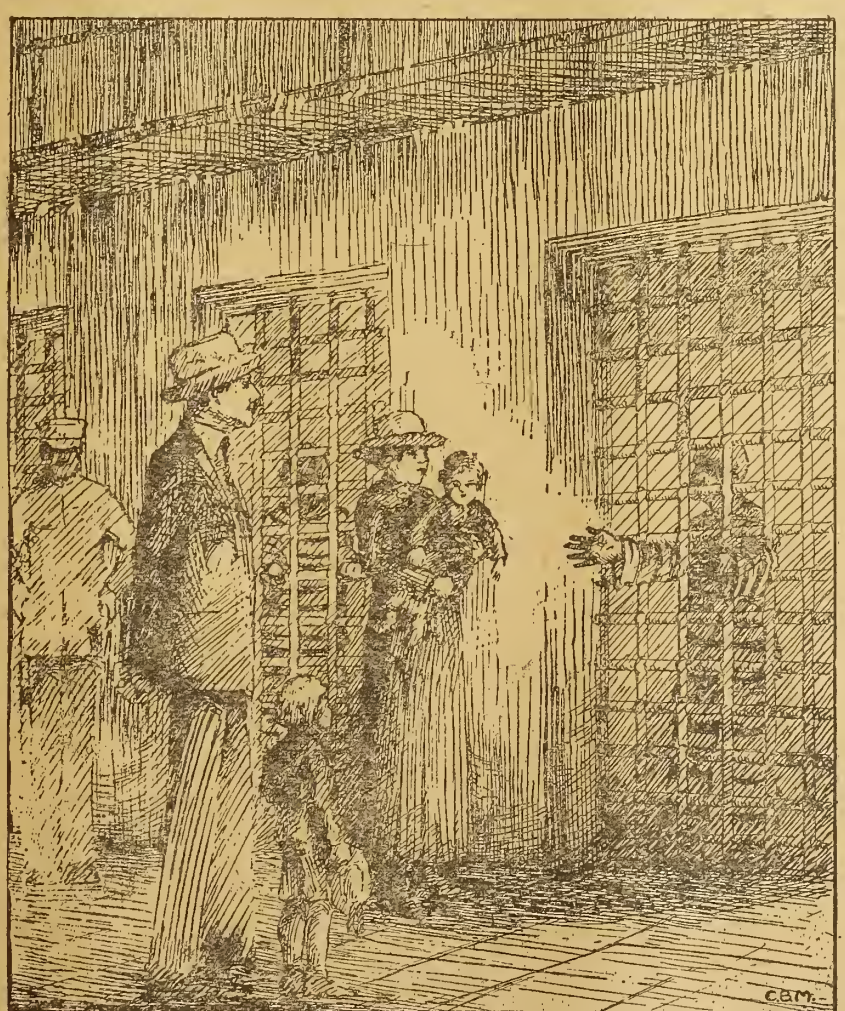
A Thanksgiving Dinner Behind Prison Bars

BY ISABEL C. BYRUM

It was the Sunday before Thanksgiving. The church services had been good and well attended and as Mr. and Mrs. Newman returned to their home they were feeling well repaid for having attended the morning worship. When the dinner had been served and the dishes washed, Mr. Newman proposed a drive out into the country, which had always been their custom when the weather would permit; for the entire Newman family, which consisted of father, mother, and two young children were great lovers of nature. Thus it was that the faithful little bay mare was hitched to the comfortable carriage and the four were on their way.

The road chosen for the drive followed for some distance close behind a winding stream where the immense hills on either side towered high above them and the huge rocks gave the place the appearance of real mountainous scenery. Here and there, where the sunlight chanced to pierce the shadows, clumps of late autumn flowers were still slightly colored but the early frosts had seared the greater part until they were crisp and brown. The leaves, although rapidly falling, were still highly colored; and with a hazy leaden sky as a background, and the breeze chilling and disagreeable, Mrs. Newman snuggled the younger of the children close beside her and covered him more closely with the lap-robe. Then as the road wound up and around one of the hillsides that was higher than the others and that would give them a better view of the surrounding country, the family in turn expressed their appreciation of the wonders and beauties about them. But the real grandeur of the picture was awaiting them and when at last they had reached the top the hills that from their base had appeared so high seemed more as a rolling mass of waves on a stormy sea, but, instead of the white caps breaking and rolling into each other many of the hills were crowned with prosperous-looking farms and modern homes. Especially was this true of the hill upon which they were travelling, for there were not only large corn-fields and orchards on either side of the road but also here and there a nice patch of bushes upon which had grown the blackberry, and the raspberry, and even strawberry-plants were visible. In fact, nearly everything bore the appearance of having yielded a bounteous harvest, for the straw-stacks were large and the granaries well filled, and Mrs. Newman remarked, "God has surely looked with favor upon this country!"

"Yes, indeed he has!" agreed her husband, adding, "and these people will have much for which to be thankful next Thursday as far as temporal blessings are concerned."



"Will you allow me to touch his hands, lady?"

"They certainly will," continued his wife, "but how many I wonder will think to give the praise to Him who is the great Giver of it all. He who has caused all of their produce to grow is usually the last to be thanked or considered. I wonder how many have ever read the 100th Psalm? Let me see, it reads like this: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness: come before his presence with singing. Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Enter into his gates with thanks-

giving, and into his courts with praise: be thankful unto him, and bless his name. For the Lord is good; his mercy is everlasting; and his truth endureth to all generations."

"There is deep meaning in these words, Wife, and I trust that we ourselves may consider them in their true significance by being truly thankful and grateful to the One who has done such great things for us. And say, this reminds me, How are we going to spend Thanksgiving Day this year?"

For a few moments Mrs. Newman did not speak. She was looking far away in the distance in the direction of their own home town that was snugly nestled down among the towering hills and she sighed.

"O husband," at last she exclaimed, "what a picture I see! Do you know for a long time I have not been satisfied with our narrow way of living—thinking only of ourselves and our own comfort and success. Oh, I want to help somebody else! I want to be more like Christ in example. It is not enough simply to say that we love him and do the pleasant things that come our way. Do you remember the day that we visited the penitentiary, and we passed that cell where a death-convict was confined, how he reached out his hands to baby John and said, "Oh, will you allow me to touch his hands, lady. I have a little one at home just as pure and as good and innocent"? I never forgot his expression nor the trembling of that massive form as he held that tiny hand in his. O husband, wouldn't it be wonderful for those men if we could take our Thanksgiving dinner and allow them to share it with us?"

"Wife, I believe your suggestion is good. I too noticed that prisoner's face as he held our darling's hand. Poor man! What a shame it is that such a promising man as he seemed should be confined in such a place. Suppose we drive back past the penitentiary on our way home?

"Yes, do," agreed Mrs. Newman, and then went on to say, "I shall never forget the sensations that passed over me that day when we came to the cell of the one who requested us to stop a minute to read and pray with him. How my mother heart did go out to him as I thought of his innocent childhood days, when his own mother's voice had lulled him to sleep and her kisses and touch were felt upon his brow as she arranged and tucked the snowy coverlets of his little bed. Then I seemed to see the scene of boyhood days and evil companionship which unconsciously had led him on to disobedience—the neglecting of mother's advice; the forming of sinful habits that had led to crime and placed him where he was. Husband, I should like to share our Thanksgiving dinner with him and with that other man if possible."

"Well, we will, Wife, if you wish it, for I should be glad to hear more of their life-stories."

Thus it was that Mr. Newman called at the Warden's office and made the arrangements that were necessary for the two prisoners whom they had visited to eat with them on Thanksgiving Day, as his wife had suggested. And during the days that intervened Mrs. Newman was very busy indeed preparing many good things for the feast.

Thursday dawned bright and clear and there was still a frosty tinge to the air when the Newmans began packing the things that had been prepared; and by eleven o'clock two huge baskets were filled to overflowing with all the good things that are required for a real Thanksgiving feast, and the clock in the tower was just striking the noon-hour as the family drove up to the prison entrance. They were admitted by a guard, who closed the great iron door and led them down past the long tier of cells to the extreme end of the room and pointing to a long table that was covered with a snowy cloth, he explained, "Here is the place where you are to eat your dinner and while you are arranging the eatables I will bring the prisoners."

It was indeed a happy season for Mrs. Newman although she afterward confessed she felt somewhat nervous when she saw the guard bring the men, one of whom was soon to be executed for murder, toward her; but she felt that in God's sight the souls of these men were just as precious as her own and she longed to say to the one that was soon to die something that would be a help and encouragement at the final moment. After a hearty handshake and pleasant greeting one of the men mentioned his cellmate and wondered if he too might be permitted to eat dinner with them, and his request was at once granted.

When all of the food was arranged and the Newmans and their guests had taken their places around the loaded table, Mr. Newman said, "Let us thank the Lord for all of our temporal blessings"; and as the group humbly bowed their heads the prayer that was offered was not only one of thanksgiving and praise, as a petition was included for the happiness and welfare of each prisoner. At the close of the prayer the answer was manifest in the happy expression and glistening eyes of the death-convicts. All present were very hungry and as the meal proceeded Mr. and Mrs. Newman could hardly believe that they were within prison walls and even behind huge iron bars so happy was the conversation; but underneath the seemingly happy expressions Mrs. Newman thought she could read a heartache and sorrow that was deep and terrible and she was glad that for a few moments if it was not forgotten the suffering had been lessened. She felt that although they might be justly deserving of the punishment that had been assigned them they were hungry for human interest and in need of sympathy and kindness. She thought of Jesus' words in the parable of the judgment when he said, "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25: 34-40).

When the hunger of those at the table had been fully satisfied, there was still a variety of good things left upon the table and with the consent of the guard, who was standing near, the Newmans and their guests passed up and down the long rows of cells handing through the gratings pieces of cake, pie, and other good things to men who had tasted only prison fare for many months. After this act of kindness the group once more assembled themselves around the table and for nearly two hours

Mr. and Mrs. Newman listened to the experiences of their guests. Some of the things that had led up to their confinement were told and Mrs. Newman tenderly clasped her baby John in her arms and shuddered as she thought of the many pitfalls for tiny feet. One of the men remembered his mother as an angel gone on to the glory world and gladly would have given all he ever expected to possess or be to have been like her and regretted that he had after her death listened to the advice of other boys. And another remarked that since he had been in prison his mother's hair had turned perfectly white.

It was indeed a wonderful opportunity to speak to them of a loving and tender Friend who could not only help them to withstand evil, but who would be willing to come even behind prison bars and stay with them, not simply for an hour or a day, but as long as they would give him welcome. The one of the number whose hour of execution was close at hand explained that he was well acquainted with this Friend whose trueness and sincerity had helped him through many of his trying hours, adding that he was sure that Jesus would be with him in the hour when he would be so sorely in need of a Friend.

When at last the time for their departure had come, Mr. and Mrs. Newman watched the keepers lock the prisoners once more within their cells and baby John held out his tiny hand to the one who had said that he had not seen his own baby for so long. And as they passed out and heard the huge iron door swing heavily to its place, Mrs. Newman remarked, "Husband, this has been the happiest Thanksgiving that I have ever spent!" and her husband was of the same opinion.

Why the Tendency to Sin?

BY ADAM W. MILLER

The universal sinfulness of the human race is one of the most undeniable of all moral facts. How is it to be accounted for that all men everywhere are by nature more inclined to evil than to virtue, to do wrong than to do right? Why is it that children, left to themselves to follow the bent of their own moral natures, will inevitably go into sin rather than grow up into virtuous holy beings? Surely these sad facts have some explanation, and it is to be hoped that for a moral ruin so universal a remedy no less universal has been provided.



Adam W. Miller

Definition of Sin

The most common definition of sin is that of voluntary transgression of a known law of God. This is known as actual or wilful sin, and always involves moral guilt. It is to be distinguished from that sinfulness of nature which may be either acquired or inherited. Frequent and oft-repeated wilful sins result in a corruption of the moral nature which produces a bias or tendency toward sin. The longer and more frequently the individual sins, the stronger this bias or tendency becomes. This sinfulness of nature, this tendency toward wrong-doing, is transmitted from parent to child and is called original sin or hereditary depravity.

The Seat of Sin in the Heart

The real seat of sin is in the heart. While outward acts constitute the largest number of sins that call for the condemnation of the law of God, yet all sin begins in the inner man, in the heart, the soul, the will. The essence of sin is selfishness, the setting-up of self in defiance of God, the opposition of the created to the Creator's will. No outward act can be sinful unless it springs from a sin in the inner man, the heart. "Hence sin does not consist in outward acts as such, but in a state of the heart. Hate is the essence of murder; impurity of thought, the essence of adultery. An evil heart is the fountain out of which evil acts and passions proceed. 'From within, out of the heart of man, evil thoughts proceed.' Hence a man is corrupt or pure in proportion as his inner life is corrupt or pure. The acts and words of men are determined by their characters, as the fruit of a tree is determined by the inner quality of the tree. Words and actions are the forms in which the inner life or motive and principle expresses itself. It is because they are an index of the real inner man—the hidden man of the heart whom God alone sees—that they become the basis of the divine judgment of men. In the last analysis sin and goodness lie, not in outward actions, but in inner dispositions: nothing is truly good which is not rooted in a good will, nothing evil which does not spring from an evil will."

The Probation and Fall of Adam and Eve

The Scriptures teach us that our first parents were morally innocent and sinless, having been created in the image of God. They were endowed with moral free agency, and placed in the Garden of Eden in a state of probation for the purpose of testing and developing moral character. They were placed under conditions that were favorable to righteousness and holiness. But to make holiness possible to a free moral agent, it was also necessary to make sin possible, as there must be an opposite to choose from. Righteousness and holiness are only possible when the person develops them by moral free choice. As to whether a free moral agent under probation shall become sinful or holy depends entirely upon his will. Our first parents, in standing their probation, while entirely free to obey God's commandments, yet chose to disobey and to sin against their Creator; and thus they fell. The exceeding sinfulness of their sin with its terrible consequences, grew out of the fact that there was no excuse for it, and no cause for it outside of their own free wills. Neither the forbidden fruit which they craved, nor Satan, who in the form of a serpent, tempted them, was the cause of their sin. In the mere physical desire for the fruit there was no sin. A temptation and the tempter are only the occasions of sin, not the cause. The only true cause of sin is in the will of the free moral agent. When Jesus Christ was "led up of the Spirit . . . to be tempted of the devil," there were similar physical temptations and the same tempter present, but he overcame and sinned not.

The Effects of Adam's Sin

The consequences of Adam's sin did not end with himself. Paul teaches us in Romans 5 that "in Adam all died." That is, they became subject to physical death, and conditionally liable to spiritual and eternal death. As a result of fall of our first parents the human race shares certain consequences of his conduct, though not

individually and personally responsible for his acts. To illustrate this point: A mother or father may so sin that the children suffer certain consequences of the parent's sin, though the children may be in no way responsible for that sin. A ruler or representative of a government may sin and involve all his people along with himself in the consequences of his official transactions—resulting in war, debt, or suffering, though no one but he himself is personally responsible for his crime. So it has been with Adam as the head of the race and we as his descendents. The responsibility and guilt of his sin rested upon him alone, and could not and was not transferred to any one else. However, the human race has and must share certain consequences of his misdeed.

The Doctrine of Original Sin

We are told in Gen. 1:27 and 5:1 that "God created man in his own image," "in the likeness of God made he him." After describing the temptation and fall of man, the account states that Adam begat a son in his own likeness, after his own image, which inherited likeness or image seems to be referred to in order to contrast it with the divine image in which man had been created. This is the inspired record concerning man before the flood, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Job, in speaking of "man that is born of a woman," asks, "Who can bring a clean thing out of an unclean? not one." "Behold, I was shapen in iniquity; and in sin did my mother conceive me," says the Psalmist. No one can read the Old Testament and not come to the conclusion that it is the record of a sinful race, a race ever bent toward evil? And yet doubtless they were morally better than any other race. No one can read the history of the human race and not conclude that a universal bias toward sin characterizes all mankind. Paul tells us that "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"; that "by the offense of one judgment came upon all men to condemnation," and "by one man's disobedience many were made sinners" (Rom. 5:12, 18, 19). These passages fully warrant the doctrine of original sin, which may be defined as that moral corruption or depravity of the moral nature that is the heritage of all of Adam's race. Through this he is inclined toward evil, and that continually. A certain noted jurist said that "if those who preach had been lawyers previous to entering the ministry, they would know and say far more about the depravity of the human heart than they do. The old doctrine of depravity, is the only thing that can explain the falsehoods, the dishonesties, the licentiousness, and the murders which are so rife in the world. Education, refinement, and even a high order of talent can not overcome the inclination to evil which exists in the heart and has taken possession of the very fibers of our nature."

Light on the Darkness of Sin

The Bible, some one has said, is "human nature's sternest painter, but her best." The question is not whether the Biblical view of human nature is dark, but whether it is true. The remedy for man's inherited tendency toward sin is found in the grace of Jesus Christ and the influence of the Holy Spirit. The discussion concerning the fall of Adam and the trying to fix the responsibility is a secondary and a subordinate matter. The undeniable fact is that all men, individually and collectively, are by nature sinful, and need a divine Savior; and that a salvation has been divinely provided which has in it a remedy for all sin, both original and actual.

If the Scriptures have "concluded all men under sin," and leads them in their despair to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" they make haste to give us the triumphant response, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Sin has no history apart from redemption. Some one has said that "if it had not been said, 'The seed of the woman shall bruise the serpent's head,' the woman would have had no seed and the race no history."

In Jesus Christ, the world's Redeemer, we have the divine remedy for all sin. Through his atonement we have justification and forgiveness; through the power of the Holy Spirit we have regeneration that delivers from the power and bondage of sin and gives liberty to the human will once enslaved by sin; and through the baptism of the Holy Spirit we have a perfect redemption—a perfect cleansing of the heart—a sanctification of the moral nature that removes that bias or tendency toward sin.

Her Request Was Granted

BY ANNA KOGLIN

"If John were only a Christian there would be nothing in this wide world to mar my happiness," mused Mrs. Guiness as she dusted the furniture one Saturday morning. This matter of her husband's not being a Christian had weighed heavily on Mrs. Guiness for some time, and her concern for his spiritual welfare was growing stronger. Mr. Guiness was very kind to his wife and their two adorable children, and looked well to the needs of his family. Not only did he give his wife all the money she needed, but he was very ready to assist her in other ways. As he was in business for himself he could choose his hours of work, and these were chosen so that he could be at home Monday morning to do the washing. It was really that way—Mr. Guiness took the responsibility of the washing while his wife assisted him. But that was only one way by which he showed appreciation of his faithful wife.

The neighbors thought Mrs. Guiness a very happy woman. A good home, a kind husband, two fond children—what more could she ask for? But Mrs. Guiness could ask for more; moreover, she would ask for more. Had not God promised to give to them that ask him? And as she went about her dusting that morning, she decided to pray yet more earnestly for her husband's conversion. And that her prayer might be fervent and effectual she decided to fast instead of eating dinner every Saturday.

At first her husband thought that Mrs. Guiness was slightly ill because she absented herself from the dinner-table. But his questions brought only evasive answers. After several weeks, however, he determined to know the reason for her motives. Finally she told him that she was fasting and praying for his salvation. It affected him not a little to know that his wife was taking the matter of his becoming a Christian so seriously. He promised her that he would become a Christian soon and that there was no need of her afflicting herself in that way.

Mrs. Guiness, however, could not be dissuaded from her course. Every Saturday, as every other day, she prepared an appetizing dinner, but did not partake of it. Instead she went into her bedroom and there wrestled

with God for her husband's salvation. The Saturday dinners became more and more unpalatable to Mr. Guiness in spite of the care with which they were prepared. Often only a few bites would suffice and then he would be found seated in his armchair thinking.

"Let us study the Bible together," Mr. Guiness suggested to his wife one day; "maybe it will help me to understand what Christianity and conversion really is, and what to do to become converted." This was as a rift in the dark sky to Mrs. Guiness. There were no church services to attend and no minister to ask for counsel or prayer in the little town in which the Guiness' lived, so the instruction of her husband in spiritual things fell to Mrs. Guiness. She was indeed happy when she realized that her prayers were being answered, in a measure at least. This gave her more courage to fast and pray until she should have the complete answer to her prayer.

Mrs. Guiness was obliged to wait yet two more years before her heart's desire was granted, yet she never wavered, and He who has bidden us importune at the throne of grace, heard the request of his child and granted her the conversion of her husband.

Eating of God's Good Things

BY C. W. NAYLOR

Most of us enjoy eating, especially when we have something which appeals to our appetite. A good spiritual appetite relishes the things of the Spirit. God provides well for his children. His table is loaded with a wonderful variety of appetizing and nourishing foods. In fact, his menu is so extensive that there is no appetite or desire of the soul but can be satisfied with the food he gives. Those who eat at the Lord's table need not be bothered by the high cost of living. There are many people in the world who are going hungry because they have not the money to purchase the necessary food. In God's kingdom this is not necessary. The prophet says, "He that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." In God's great dining-hall there are no cashiers, for everything is free. Do you belong to his family? Well, you may eat then, for as a good Father he gives to all his children, and you may supply your every desire at your Father's table.

You not only have a right to the things that he provides, but you have an urgent invitation to help yourself. He says, "Eat ye that which is good, and let your soul delight itself in fatness" (Isa. 55:2). Come with me and let us look at God's table all set ready, waiting for all his children. Not only note the variety of the rich viands that are served, but think how delicious they are to the soul. Then think that they are all yours. You can choose what you desire from the menu. You can have it in abundance without money and without price. Nobody will criticize you for eating as much as you wish. You may be sure it will not cause indigestion, nor make you ill to eat all you crave. But if you eat heartily it will make you fat and flourishing, and by being thus you will prove that the Lord is upright.

Look there in that golden vessel. It is full of the love of God. We may fill our souls with his love, feast upon it, delight in it, and have our being filled with its glorious sweetness and strength. We can have the love of God shed abroad in our hearts by the Holy Spirit which is given unto us. How precious is that love to the soul. How it enriches the heart and satisfies the yearning soul. How tender the ties with which it unites us to God. I exhort you to eat of this love until your heart is overrunning.

Then there is his grace. It will be given to us in fullest measure so that we may have grace for all our needs and grace to cope with those faults and shortcomings within us. There is grace to be happy under unfavorable circumstances, grace to keep sweet in our souls under provocation. Then there is the joy of the Lord which is to be your strength. You may have a heart full of joy. You may be joyful in all your tribulations. You may have joy for the favorable seasons and for the unfavorable ones. You may have his peace in abundance. You may partake of it until your soul is filled with genuine satisfaction. You may have innocence, knowing that through his grace you are saved from all sin, that you are blameless before him.

You may have the comfort of the Holy Spirit for every sorrow and every distress. You may have the sweetest fellowship with him. Ah, yes, God's table is laden with good things and you are not only privileged to eat, you are exhorted to do so. "Eat ye that which is good," he says, "and let your soul delight itself in fatness." So set to it now, eat in abundance. Your soul need not be famishing. It need not be longing and dissatisfied. Eat ye that which is good, help yourself to what you want.

Notwithstanding all the good things on God's table, there are some who do not eat. They would like very much to do so. How they long to have joy and peace, grace, love, comfort, and such things! They see others partaking of them and rejoicing but they do not eat, for they say, "They are not for me. My circumstances are such, or conditions are such, that I can not have such an experience. My soul can not be enriched like that of others. I can not be full of joy and peace. These things are not for me." So they look upon God's table and fold their hands in sadness and go on their way half famished, shutting themselves off from it, refusing to partake, because they feel it is not for them. At the same time God is inviting and urging them to partake. He wants them to be fat and flourishing. He wants them to be filled. Their yearning hearts are not satisfied because they do not eat. If they would believe in God, trust his promise, take hold upon him by faith, instead of lingering in doubt and fear and unbelief, they might eat and grow fat in their souls and be abundantly satisfied.

Some say, "I have too many burdens; I can not be joyful." Have you more burdens than Paul had? He said he was exceeding joyful in all his tribulations. Again he said he joyed and rejoiced. Your burdens need not keep you from rejoicing. Just eat of God's joy. Others say, "I have too many troubles and perplexities. I can not have peace." Ah, yes, peace is for you. Your troubles and perplexities need not mar your peace if you will drink deep of the fountain of God's peace which flows for you to quench your thirst and to satisfy your longings. No matter what your circumstances, no matter

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what your difficulties, God says, "Eat in plenty and be satisfied."

But who may eat of God's table? He tells us, "Hearken diligently unto me, and eat." Those who hearken to God in the sense of listening to his voice and obeying him are the ones who are privileged to eat. The offer is not for those who are disobedient, those who draw back from his will, nor those who insist on choosing their own ways. He says, "If ye be willing and obedient, ye shall eat the good of the land" (Isa. 1:19). That does not mean simply to be willing to eat. Many people who do not receive blessings are very eager to receive them. They are willing to have the blessings, but they are not willing to surrender all to him. They are not consecrated to his will; therefore, they can not eat.

The disobedient and sinful can not have God's joy and peace. They can not eat from his table. He says to some, "Your sins have withholden good things from you" (Jer. 5:25). We can not eat at God's table when our conscience is troubling us about the kind of life we are living. We may work up enthusiasm and shout and seem to be very spiritual, but if there is sin in the heart it is a canker that gnaws at the conscience and renders impossible the eating of God's good things. The rich viands of his table are for those who obey him.

We should not let natural things or trials or burdens or perplexities keep us from satisfying our soul's appetite at God's table upon the bounty that he provides for us. Do not think that any of your troubles necessarily keep you from eating God's good things. God said that in the world we should have tribulation and that man is born unto trouble; nevertheless, he has provided that we may have plenty of nourishing, spiritual food notwithstanding all these things. These good things are meant to go right along with the bitter, perplexing, troubling things of life. They are meant to be compensation for them.

The Lord will set a table for us even in the presence of our enemies, and from this table we may eat all the good things of his kingdom. No matter if our lives are storm-tossed, no matter if the clouds threaten, the lightnings flash, and the thunders roar around us, down in the depths of our souls we can be kept with God's peace, in the calm joyfulness of trust, in the resignation of spirit that brings security and confidence. So, dear soul, whatever your circumstances or conditions, Come ye, buy without money and without price, and eat, and let your soul be satisfied, and rejoice in God your salvation.

No. 00. **I'm On the Winning Side.**

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1. A - long the way of life are man - y foes, That dai - ly war a-gainst my soul; But con-stant vic - to - ry My Sav - ior gives to me, As I
2. The bat - tle may be long and hard to win, And Sa-tan's hosts may press me sore; But though I may be tried, I'm on the win-ning side, I shall
3. A mul - ti - tude of war-riors of the cross In ser - ried ranks do brave-ly fight; They nev - er shall re-treat, Nor ev - er know de - feat, They are
4. With cour-age in my soul I'll do my part, For Je - sus I will loy - al stand; So on the win-ning side Tri - um-phant I a - bide With the

CHORUS.

press on to the goal.
tri - umph ev - er - more. On the winning side, I'm on the winning side,
win - ning for the right.
faith - ful ho - ly band.

I'm on the win-ning side with Je - sus; Though hot may be the fray,

My soul can bold-ly say, I'm on the win-ning side with Je - sus.

Hearing Eternity's Footsteps

BY C. E. ORR

We should 'by reason of use have our spiritual senses well exercised,' exhorts the the apostle Paul (see Heb. 5:14). We should keep our sense of hearing so acute that the sound of eternity's footsteps will be frequently heard. Eternity is coming nearer at each setting of the sun.

In the autumn days and early winter of last year we had the privilege of spending six weeks by the seashore. For the first few days the roar of the great waves was ever in our ears. No reading, no meditation, no conversation, no romping of the children would dull our ears to the solemn roaring of the great sea's waves. After a week or two we became so accustomed to it that it ceased to engage our thought and we ceased almost to hear it.

We are here in life and there is a part in it that we must play, yet let us be careful while we are playing it that we now and then take time to think about eternity. The "day of the Lord cometh as a thief in the night." Let us not sleep but let us watch for the grey streaking of the day's dawning. As certain as the falling of the leaf and the drooping of the flower betokens the approach of winter, so there are signs that tell us that eternity is near. Amid the din of strife in these days, and the rush, the hurry, the parade and the show let us be watchful lest we lose out of our ears the sound of eternity's fast-approaching footsteps.

Our Unfinished Business

BY RUSSELL R. BYRUM SECRETARY OF CHURCH EXTENSION BOARD

The unfinished task of the church is often thought of as being only in heathen lands beyond the sea. It is true that the evangelization of the heathen world is the great business of the church, but attention is here called to the vast amount of unfinished business of the church in America that must be done before we can ever hope to be very successful in winning the people of the non-Christian lands to God. While we seek to Christianize the world, let us endeavor more thoroughly to evangelize our own land, one of the most powerful and influential countries *in* the world. When vital Christianity has more thoroughly gripped the masses of America and their influence is for Christ and the Bible, then the missionaries' message will have double weight in heathen lands. Gospel work in America falls into two main classes—first, Church Extension; second, Home Missions.

Church Extension

While some parts of our country are well evangelized other parts including large regions are neglected, especially with the message of full salvation. Of America's millions less than one half profess to be religious, and only about one fourth are members of evangelical churches! And from what has been observed of these members of evangelical churches, it is feared far too few of them possess a knowledge of personal salvation. God intends that these multitudes in darkness have the full gospel, and he expects us to give it to them. Will we do it?

What are we doing to evangelize the great cities of our country where the ratio of non-church-going people is especially large? It may be true that city work is slow and difficult, but with more than half, or 54,000,000, of our population in cities and towns of 2,500 and above we must find a way to give them the gospel if we are ever to fulfil Jesus' last commission.

Of the 53,000,000 children in this country of Sunday-school age only 26,000,000, or less than half, attend any Sunday-school. And only 16,000,000 go to Protestant Sunday-schools. One big step in effectual church extension is Sunday-school extension, and it must be made not only by increasing the quantity or attendance at Sunday-school, but also by increasing the quality of training they receive there both as to matter and manner. If we fail to train the children of America for Christ, how can we hope to reach the children of other lands? Sunday-school extension also is a part of the church's unfinished business.

Another phase of the unfinished business of the church is that of church-erection. In many places a good work could be done and many souls saved if a proper place of worship could be provided. In some places the regular congregation or Sunday-school fills the present quarters and those in charge know it is useless to ask others to come. In other places a poorly located or otherwise unsatisfactory rented hall should be replaced by a suitable church-building.

Home Missions

This second phase of our unfinished business in America is called home missions because it consists in evangelizing those various groups of our population who do not possess evangelical teaching. The greatest home-mission group by far is the foreign-born. They number 17,000,000 with 20,000,000 more whose parents are foreign-born. This great group needs the gospel, especially because they are largely Catholic or otherwise without the knowledge of the way of salvation. These foreign-born include 4,000,000 Italians, 3,000,000 Poles, 400,000 Greeks, 1,500,000 Mexicans. To these should be added such other groups as the 3,100,000 Jews without Christ, 500,000 Mormons, the Southern colored people, the people on our Western frontier, in the Southern mountains, in neglected rural and mining-regions, in the city slums, and great industrial centers.

What shall we do about these and many other urgent needs of evangelism in America? What does God want us to do about them? Can we be clear when we meet Jesus at last if we have not systematically, individually, cooperatively, and with every means at our command endeavored to complete the great unfinished task that now challenges us?

Why Believe in Water Baptism?

BY S. R. MC ELMURRY

The subject of water baptism is very much misunderstood by many. Some believe in it one way and some another. Some say they do not believe in it in any way. I do not see why any should disbelieve it, since it is one of the plainest doctrines of the New Testament.

Jesus Christ was baptized and God was well pleased with his baptism. "A voice from heaven" said, "This is my beloved Son, in whom I am well pleased." In his commission to the apostles, Jesus said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19, 20). In this commission water baptism is commanded and the apostles are demanded to teach the nations to observe this doctrine with all others Christ taught. "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). Baptism is just as much a Bible doctrine as faith. Both are commanded in the same verse. "He that *believeth* and is *baptized.*"

John the Baptist, the prophet and the forerunner of Christ, preached the doctrine of baptism. He preached this doctrine in the "wilderness of Judea" and "multitudes flocked to hear him, and to be baptized of him, from every part of the land." Among the number he baptized was Jesus Christ, the Savior of the world.

The apostle Paul, the most prominent writer of the New Testament, was an advocater of the doctrine of water baptism. In his travels he found certain disciples at Ephesus which had been baptized "unto John's baptism." After a convincing talk from the apostle these disciples "were baptized in the name of the Lord Jesus" (Acts 19:5).

Paul and Silas preached baptism to the Philippian jailer. "They spake unto him the word of the Lord, and to all that were in his house." The jailer "took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway" (Acts 16:32, 33). Paul was baptized himself by Ananias (Acts 9:18).

Peter was a believer in the doctrine of baptism. On the very day that the Holy Spirit came to the world to guide the Christians into all truth, Peter preached water baptism. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). If God had not intended for water baptism to be a doctrine of the church during this dispensation, Peter would not have preached it on the day of Pentecost. Surely Peter would not have made a mistake in his first sermon under the direction of the Holy Spirit.

I can not understand how those no-baptism people get around this New Testament doctrine, unless they do as did the old bachelor who, while conversing with some young men regarding the teachings of the Bible on divorce, said, "If I wanted to marry real bad, it would be very little attention I would pay to what the Bible says." Those who do not believe in baptism are paying no attention to what the Bible says on the subject. The best argument the no-baptism people have for their theory is, "I do not believe in baptism just because I do not believe in it."

[In a later article we shall discuss the mode of baptism.]

THE DEEPER LIFE

Our Father Cares

"I Know the Thoughts that I Think Toward You, . . . Thoughts of Peace, and Not of Evil"

BY MRS. M. E. SODERLUND

God sees his children when they are passing through life's severe trials. He takes note of all their anxious thoughts. He sees the bitter tears as they fall. He hears the prayers that are offered whether it be morning, noon, or night. He is continually heeding the prayers of his people and will answer in his own good way.

We are told in God's Word that Jesus sits on the right hand of the Father in heaven interceding for you and for me. The kind Father's heart is touched when he sees one of his children suffer for righteousness' sake. Perhaps he will permit us to suffer a while so that we may become stronger. We become strong in the Lord only when we begin to realize our own weakness and see that we are nothing of ourselves. Until we realize our helplessness before God he can do nothing for us. It would be impossible for us to keep on the right road to glory unless we first humble ourselves and become as little children, thus putting our whole dependence in the Master and with our hand in his being led at all times by his divine guidance. Let us not be discouraged to the point of giving up, though through our dim eyes we may be unable to see the hand of God extended in mercy at all times.

Through our inability to realize the presence of our Creator we at times may stumble and perhaps may even fall, but remember we have this promise, "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Psa. 37:23, 24). We also read in God's Word, "For a just man falleth seven times, and riseth up again: but the wicked shall fall into mischief" (Prov. 24:16).

In the life of every true Christian the mistakes should be as stepping-stones to greater heights of perfection in the Christian race. How many are there of us who at times have not prayed that God would take us and mold us as clay into the very image of perfection he desires us to be! Perhaps he will allow us to make some grave mistakes in order to show us our weak points; then if we take heed and by God's grace are willing to put our hand in his he will lead us into all truth. So as God points out from time to time our weaknesses to us may we only take courage and remember, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

If everything were always to go along smoothly we should not grow and become strong in the power of his might. It is through trials and persecutions and mistakes, which are the testing times in our lives that enable us to get nearer to God. It is while we see our need of something to sustain us which we do not possess within ourselves that we are willing to fall at the foot of the cross with our soul's door thrown wide open to the Lord; it is then that we may draw from the throne of grace greater love, more wisdom, and a stronger faith, that will enable us to rest serene and calm and once more take up the cross and follow Him who has tried the way before us.

To the sanctified heart the life of Jesus is very beautiful, stirring the soul continually to a closer walk with God, though trials and persecutions may be our lot. From the life of Christ we draw, as from an unlimited storehouse, inspiration, faith, hope, and charity. We hear the Master speak these blessed words while he dwelt here among men, subject to the same conditions that you and I are subject to, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." Jesus overcame the world through faith, hope, and charity. He realized that he had a divine mission to fulfil, a mission to overcome the world and to spread the glad tidings of peace on earth good will to men. Every soul that is born into the kingdom of God has a divine mission to fulfil. May we in the fear of God fulfil our mission.

We shall encounter many persecutions, many testing and trying times, many discouraging times when it will seem that even the Father himself has forsaken us. Many times we shall have to cry out to God as did David the psalmist, "Uphold me with thy free spirit" (Psa. 51:12). God has promised to uphold us by his power and might. We are told to be strong in the Lord and in the power of his might. Those who have been born of God realize a freedom of spirit and peace of mind that can not be obtained from any earthly source. And as we call upon our Father in times of distress his Holy Spirit, the Comforter, so fills our souls and very beings with power and love that we are enabled to put to flight ten thousand of Satan's hosts, and again to exclaim with the Psalmist, "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with

oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever" (Psa. 23:5, 6). May we look unto "Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

We must first be partakers of the divine nature of Jesus Christ and then we must learn the lessons of faith, hope, and charity before God can use us in the mission which he has mapped out for us. We may have difficulty in learning our lessons. God may have to give us more than one hard test before he is able to teach us that it always pays to exercise faith, hope, and charity. Perhaps the enemy of souls will try to confuse our minds and bring many doubts and fears, but if we continue humble and in prayer, I am sure in time God will give us the answer to our problems, thus helping us to pass the testing times of life.

Are we going to pass the tests in the school of life or are we going to give up? Who can say how many vacant places there may be in heaven if we do not stand the tests of life and continue to strive to stand at the front of the battle for God? May we stand true and faithful though we be many days in the wilderness as Christ was. He was true to God and to his mission. We are told in God's Word that the angels of heaven ministered unto him while he was in the wilderness tempted of the devil forty days. So after all we do not have to grope our way alone in the wilderness. God has promised deliverance if we but do our part. How encouraging are these words, "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone"! (Psa. 91:11, 12).

A very beautiful thought was brought forcibly to the mind of the writer recently. A little crippled girl had fallen upon the icy sidewalk. She lay there crying. Presently a group of happy school-children passed by unheeding her sad plight. Finally she arose and walked a few steps alone. She faltered and stood out there in the cold. Presently two young men passed by and cheerfully encouraged her to hobble on to school. She presently dried her tears and started on her way.

The beautiful thought that the writer gleaned from that scene was this, that the Master sees when in our weakness we stumble in the school of life. Though the world may pass by heedless of our sad plight and perhaps may never understand the falling tears nor the heartaches, yet we have One who will never forsake us and who is always ready to lend a helping hand in time of need. He who notes the sparrow's fall has promised never to forsake us though all other helpers may fail. May we take courage and rejoice in the blessed promise that Jesus will be with us even unto the end of the world, and each promise is for all if we only believe.

Read This Slowly, and Think

Does my life please God?
Is there any one I can forgive?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Am I trying to bring my friends to Christ?
Have I ever had a direct answer to prayer?
Is there anything I can not give up for Christ?
Just where am I making my greatest mistake?
Am I doing anything I would condemn in others?
How does my life look to those who are not Christians?
Is the world being made better or worse by my living in it?
Have I ever tried giving one tenth of my income to the Lord? —*Canadian Churchman.*

Blessed is the memory of those who have kept themselves unspotted *from* the world! yet more blessed and more dear the memory of those who have kept themselves unspotted *in* the world. —*Mrs. Jameson.*

A part of the blood of the ram of consecration was sprinkled upon the ears of Aaron and his sons, to remind them always to listen to the commands of God; upon their hands, to enjoin the duty of activity and zeal in the service of God; and upon their feet, to symbolize their walking in the ways of the law. —*Kalisch.*

Church Extension Budget is Failing

The Budget requires only $25,000 in donations, but not half the required monthly amount has been received during any one month yet this year. Last month $200 less was received than in the month preceding. Unless we do very much better we shall fail to raise the budget. This amount ought to be raised and much more. Much good work is being accomplished now with the funds being received, but the need is urgent for opening work in various other places where the full gospel is not preached and excellent opportunities offer.

The needed funds can easily be raised if all help. Too many are doing nothing. If every one and every local congregation leaves this important phase of the church's work for others it will not be done. If all decide that they will use their money for their local work or in their immediate field how shall these vast outlying regions ever be evangelized with the pure gospel. The responsibility belongs to all of us. Are we doing our part individually? Are we doing our part as congregations? We have neglected long enough. Let us begin now and raise the Budget. Send donations to Church Extension Board, Anderson, Ind.



And Ye Fathers

A Series of Four Articles—Article I

BY MARY J. HELPHINGSTINE

A certain oft-quoted scripture, a favorite one with many fathers, is this: "Children, obey your parents in the Lord: for this is right. Honor thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3). And another similar one: "Children, obey your parents in all things: for this is well pleasing to the Lord" (Col. 3:20).

How many a father has solemnly read these scriptures to his children, especially to his son who is just beginning to develop his own authoritative instincts, which sometimes clash with same instinct of the father's, long since developed and for many years, to a great extent, unchallenged, at least by any household member. For a number of years that father's word has been "law" in the home, and now that "that stripling" should in any sense take issue with his father's "parental authority" is a new experience entirely for the father, which he seems wholly unprepared for and does not know how to meet. Therefore, he "lets the young man know" that he (the father) is boss as yet. But, to his surprize, the young man retaliates in a measure which the father thinks is not to be tolerated in a "child" of his, and which he *has always said* he would never allow. (Too many times what a father *has said* hitherto has more weight in his decision regarding his boy than he ought to allow it to have, or than is best for the cultivation of the happiest relations between a father and his son.) He has always prided himself in his ability at "ruling his own household," and has always felt secure in the obedience rendered by his children, especially by the girls.

So, at family worship, the father takes the old Bible, carefully and gravely reads the foregoing scriptures and others in addition, which speak about sparing not the rod, and so forth, then pours out his feelings in no uncertain terms. Now, this boil-over having somewhat relieved him internally, he waxes eloquent and preaches a regular little sermon, the majority of his remarks being directed to the one whom he regards as a young culprit, who sits sullen and untouched in the corner.

Is he conquering his boy? No! Is he drawing him nearer to God? Ah, no! Is he increasing that boy's reverence for the Bible and his sense of obligation to its sacred commands? Indeed not! He is only intensifying that boy's disrespect both for him and for religion. The father may succeed in cowing the boy, and may think that he has conquered triumphantly; but, ah, he has not! He has simply sealed up a thousand hates in his boy's heart, to smoulder under cover until at some later time they burst out with more fury than ever.

Now, what is the real trouble? and the real remedy? The trouble is this: the father, so bent on bringing his family "into subjection," failed to notice at all the passage following on the very heels of both of the before quoted scriptures:

"*And, ye fathers, provoke not your children to wrath:* but bring them up in the nurture and admonition of the Lord" (Eph. 6:4);

"*Fathers, provoke not your children to anger,* lest they be discouraged" (Col. 3:21).

Another translation renders these: "And you, fathers, do not irritate [by vexatious commands and unreasonable blame and uncertain temper—marginal note] your children, but bring them up tenderly, with true Christian training and advice"; "Fathers, do not fret and harass your children, or you may make them sullen and morose."

Well did the apostle Paul, and the Spirit of God who inspired him, understand a father's nature. Too well did they know that his very strength coupled with his executive make-up would incline him to go too far, if not kindly checked in some way. Hence, *immediately,* so carefully after his command to the children, Paul adds this kind but cautious admonition: But, now, father, be careful; don't be too stern and unfeeling toward your children. They have tender feelings which, unlike your own mature nature, are easily crushed and discouraged. Do not command them severely when merely a suggestion or request or explanation or perhaps a kind admonition is all they need.

Father, stop a bit. How does God deal with *you?* Is he severe and unrelenting? Has it been the idea of his stern and austere lordship that has caused you to serve him? Was it not rather his kindness and mercy coupled with that strength and firmness the justice of which you could plainly see, that drew you to him? And now ask yourself this question candidly: If God held exactly the same attitude toward you that you hold toward your boy, with no more manifestation of real kindness and pity and interest, would you serve that God? Be candid, now. Perhaps you have not stopped to think hitherto and to analyze your heart as to just exactly what your attitude is. But your boy knows it; he feels it day by day. And, perhaps, not realizing it, you are driving from you forever those fast-developing, manly, noble affections that some day you would give ten thousand worlds to possess, but shall not have.

If many years ago you had as carefully read and pondered that portion of scripture written to *you,* and had applied it as rigidly to *yourself* as you do your child's part of the scriptures to him, today you would be a far nobler and kinder and wiser father, and at this time would have been able kindly, and with the devotion of true fatherhood, to have reasoned with your rapidly developing and changing son, and to have strengthened his respect and esteem for you as a faithful guide, instead of so conducting yourself as to give him occasion to look upon you as a mere petty tyrant, with whose inconsistency he is disgusted and from whose rule he cherishes the thought that some day he shall be forever free.

Ah, dear father, do you not see the mistake you have made with your boy? You have tried to compel him to do his part whether you do yours or not. You have tried to force from him the respect and reverence due to a father, when at the same time you have not taken the pains so to develop and discipline yourself as to make of yourself that noble, big-hearted, generous, whole-souled father that he would naturally respect and look upon with esteem. If you, years ago, had put in more time reading such scriptures as refer to *you* as a husband and father, and more time properly training your *self*, what a different father you would be by this time! and what a different feeling there would now be in your home, especially between you and that precious boy of yours!

Stop, father, and train yourself *first;* then you shall have more influence with your boy; and then your well-meant instruction to him will have more weight.

HOME PROBLEMS

J. Grant Anderson,
Franklin, Pa.
Dear Brother:

Much has been spoken and written concerning the laxity of morals during and since the World War. Can you give some facts upon the subject? Are there so many "war babies"? and what effect will such have on society?

—A Brother and Reader.

Since education is one of the objectives sought in this department we will give some facts and conclusions relative to your question. My heart is sad while I write these lines, for I am thinking of those almost countless babies who, to quite an extent, have entered life in a state of moral bankruptcy. Nearly every nation on earth is now preparing to care for the thousands of illegitimate children who were born beneath the shadow of that great war. The thousands of babies mentioned later are an index of errors committed in the time of that awful struggle, and speaks of a calamity profounder than the war itself. To shed tears now, or hereafter, will not mitigate the guilt of these women who fell morally, no more than prayers will avail for those who today lie in unmarked graves in Flander's fields, if they died in sin and in rebellion against God.

According to reliable statistics there was born during the War (which lasted about four years) the following number of fatherless (?) babies: Austria, 553,482; Belgium, 60,849; England and her dominions, 262,779; France 260,948; Germany, 898,213; Italy, 286,278; Portugal, 109,357; America, no statistics available and if there were I should be ashamed to write them down. The grand total is 2,431,906 war babies; or putting it in other terms, over two million adulterers and adulteresses, —almost three million crimes committed against society, morals, and God.

Kind nature has a way of her own of neutralizing evil, but even when she is done the scars of deeds will yet remain and may be visited to the children's children in the years which are yet to be. The countries of Europe, especially, are trying to enact laws to help these poor women and their babies, and I would not for the world cast any undue criticism, or add to their already great shame, but facts are facts. Not since the canonization of Joan of Arc, after the Church had burned her as a heretic, has anything so heroically radical been done in the world to rehabilitate and establish in honor the memory of these unfortunate women as is being done in courts today. But with all their making or unmaking of social laws the sin remains. There is not enough water in the seven seas to wipe away that moral stain, nor enough penitent acts to revoke that law of God that people reap what they sow.

The making of laws does not remove facts, and as truly as the night follows the day nature punishes all transgressions, and violation of God's moral law, "Thou shalt not commit adultery," has in the cases mentioned above even less mitigating force than the courts of our States and she is pitiless, stern, and unrelenting. Like cause will produce like effect in any nation or in any age. Let memory go backward over history, and it may recall Eden, the antidiluvians, the Assyrians, Egypt, Greece, Jerusalem, and men like Solomon, Nero, Caligula, Caesar, and Samson. Children born to parents as accidents of lust are quite liable to manifest the numerous qualities incident thereto. Children are inherently entitled to three things: namely, (1) to be born with a body free from disease, (2) to receive from parents a disposition toward good morals, and (3) to inherit a legitimate name. These two million and over war babies perhaps have none of the three. Such things are both pitiful and shameful.

—J. G. A.

Is Your Name Written in Heaven?

BY JOHN E. ROBERTS, SR.

The great day of final judgment is at hand. It is even now at the door. Biblical signs point to its nearness. What an awful day it will be for those whose names are not written in heaven! They shall cry for the rocks and the mountains, the Bible says, to hide them from the presence of the Judge of all the earth. But "we must all appear before the judgment-seat of Christ." There is no possible way of escape. We shall all be there. They must listen to the dreadful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

In this world, criminals escape punishment for their misdeeds, but not so in the final judgment, for in that day all will be apprehended and brought into court, and the Judge will accept no bribe.

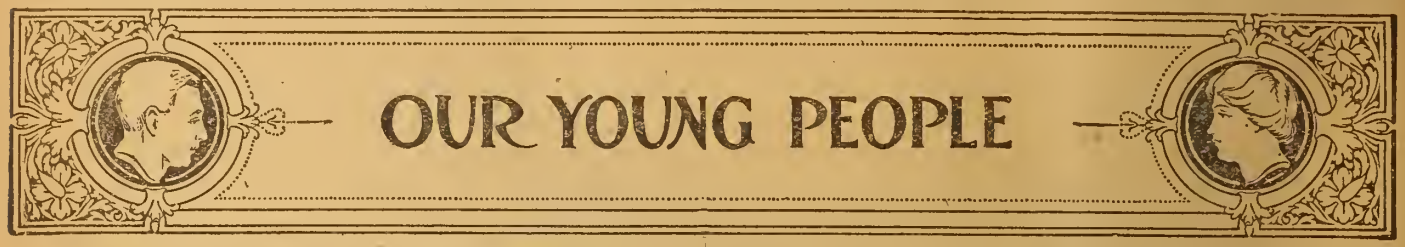
When the last trumpet sounds, and the roll is called, what a moment of pain, and anguish of hearts, what a time of anxious apprehension, what awful suspense, will be the lot of those whose names are written in the earth! "All that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the Lord, the fountain of living waters" (Jer. 17:13). There will be multitudes whose names were formerly written in heaven, but who neglected Christian duties, prayer, testimony, holy living, Bible-reading, and service, ceased to bear fruit, were "taken away" by the husbandman, and men gathered them into one or another of the many false religious cults that abounded in their day and time. How sad!

I have seen convicted criminals brought before earth's tribunals, to receive their sentences, and have witnessed the pain and anguish of suspense mirrored in their faces, but with them there was hope ahead, the hope for parole or pardon, through the intercession of friends, and forgiveness from God; but when the last dread sentence is pronounced all hope is forever gone. All those who enter the dark regions of the lost leave all hope behind. "And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

But we may have our names written in heaven, and

we can know it. Jesus told his early disciples to rejoice because their names were written in heaven (Luke 10:20). Every Christian's name is recorded in heaven (Psa. 87:5, 6), and as long as we are overcomers, and do not wilfully transgress God's law, our names remain there (Rev. 3:5); but when a Christian wilfully yields to temptation, and sins, his name is blotted out (Exod. 32:33), and he must repent or be lost.

We are living in the perilous times when the devil is doing his worst to destroy our faith in God, and we must be on the alert, and keep busy in the Lord's service, or we too may be "taken away" by the husbandman, and be gathered by men, and be burned (John 15:6). Let us so live that we may have boldness in the day of judgment, and have confidence: so that we may not be ashamed before him at his coming (1 John 2:28; 8:17).



What If You Were a Mohammedan?

BY MAMIE B. WALLACE

Before coming to the mission-field I had read much about what it means for a Mohammedan to become a Christian, but I had never realized as I have since being here just how much he has to give up for the sake of the gospel. It is hard for those of us who have lived in a Christian land all our lives to comprehend the many obstacles that one must face when turning from the Moslem faith. Even after a Mohammedan has been attracted to Christianity and has decided in his own heart that its doctrines surpass his former belief, it is very difficult for him to take his stand openly. It means that his father, mother, brothers, and sisters will turn against him, he will be driven from home, and oftentimes if his whereabouts are made known to his relatives his life is in danger.

Imagine yourself in the place of one of these young converts. What if you had had to give up a mother's love when you gave your heart to Jesus? Think how strong a tie exists between mother and child, and how one shrinks from going against her wishes, but this is what a Mohammedan must do when he accepts Christ as his Savior. What if you had to be turned out of your home into a friendless world when you surrender your life to God, as these people are? Would you be willing to undergo these hardships for the sake of Christ?

My heart is stirred as I write these lines, and I earnestly pray that all of you who are blessed with the privileges of living in a Christian land may realize your opportunities to the fullest extent and that you will decide in your hearts that nothing shall keep you from being true to your Maker. Let me ask you, "What did you have to give up when you gave your heart to God? Did you not give up only that which was harmful to you, and that which was not God's will for you to have?" Most of us have not been deprived of our homes and its natural ties as are young people in Moslem lands.

Since being in India amid these sad conditions and seeing the strong power of Hinduism and Mohammedanism, I have been made to think of the young people in the homeland, and I long to be able to say something that will cause you to renew your determination to serve Jesus no matter what the cost may be. How is it with you, my brother and sister? Do you love your Savior with all your heart, mind, and strength? Are you willing to give up everything that is dear to you for his sake?

If he should call you to be his ambassador in the lands where he is not known, would you be willing to go? If these converts in heathen lands are willing to give up all earthly ties for the sake of the gospel, choosing to die rather than to give up their Savior, should we not also be ready to suffer for him?

May God help us all to cling more closely to him and to be true to him every step of the way. Let us say with the apostle Paul, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

The Meaning of "Follow Me"

BY ANNIE REID

I wonder if we realize what "follow me" involves. Do we say whole-heartedly, "Yes, Lord, I will follow thee wheresoever thou goest"? Jesus leads the way where the sick and suffering lie; he leads where the outcast is bemoaning his lot and longs for deliverance; he visits the prisons, and the alleys, where a drunkard's wife is kneeling in prayer for her unsaved husband. Ah! I wonder if we follow Jesus, or do we shrink from the offender? Jesus goes about doing good, healing the wounded hearts, giving words of consolation to the bereaved, and he wants us to follow in his footsteps and be like our Master.

Many a drunkard has mended his ways as a result of a word given in season. No wonder the Wise Man said, "A word fitly spoken is like apples of gold in pictures of silver." But then, how few are willing to approach the drunkard and tell him Jesus loves him! Ah! it may be hard for the flesh, but God's grace is sufficient for every emergency.

"Follow me" is the injunction given by Christ even though the road be rough and thorny, yet where he leads pain is changed to pleasure and we realize we have the approval of God resting upon us, for we follow on. Praise God for the blessed privilege of following so great and wise a Guide, a Guide that understands every by-path and will lead us from the lowly earth to the sapphire walls, will lead us from the awful precipices to the pinnacle of God's wonderful protection, and refuge.

"Follow me," stay close where you can hear his still small voice. Poor Peter followed his Lord afar off and it led to failure, but we prove by experience that the nearer we are to Jesus the pleasanter is the way and we are not prone to wander into the little by-paths. Oh God, help us to follow on with perseverance and faith. Though we are led into places unpleasant to the flesh, yet where he leads us is the place he would have us work for him.

QUESTIONS ANSWERED

Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

What is the meaning of the "shortening of the days" and the "great tribulation" spoken of in Matt. 24: 21, 22? Also the millennialists say that in the rapture we shall be caught up to meet the Lord in the air and shall remain there with him a thousand years. Does the Bible teach this? They say that the great tribulation will be during the thousand years when the saints will be with the Lord in the skies.

The "great tribulation" spoken of by our Lord in Matthew 24, and by Daniel (Dan. 12:1 and 9:26, 27), was fulfilled in the destruction of Jerusalem by the Romans in A. D. 70. It has no reference whatever to anything in the future. The millennialists misinterpret that Scripture as they do all other Scriptures that they apply to the millennium, for there will be no such thing as a future millennial reign for which they look. All that Jesus said about this tribulation, from verses 15 to 22, was fulfilled at the time of the Roman conquest of Jerusalem. The shortening of the days refers to the shortening of the war of conquest. It was common for conquerors to overrun the whole land they had conquered, but when the Romans had taken Jerusalem and some others of the fortified cities, they suddenly ceased their conquest and the rest of the land was left in peace. The Christians, according to Christ's warning, had fled to Pella. Had the Roman armies followed them through the land many Christians must have perished, but for the elect's sake, the Christians, God shortened the days of the war so that it is said that not a Christian perished in it.

1 Thess. 4:17 tells us that when the Lord comes we shall be caught up together to meet him in the air, that is, the resurreeted righteous and the righteous living, shall be caught up together to meet the Lord. There is, however, no text of Scripture that says or implies that we shall remain there a thousand years or any other particular length of time. On the contrary, Jesus' coming ushers in the judgment and brings the end of the world. There is no text in the Bible that teaches that he will remain in the air a thousand years or that any one will be in the air a thousand years or that there will be a reign of a thousand years when he comes. In fact, all the teaching of the Bible is against the millennial doctrine. That doctrine is founded on misinterpretation of the Scriptures and is contrary to many plain texts. Read the book Christ's Second Coming and What Will Follow, from this Office (postpaid $1).

What if any was the difference between the baptism of John and that taught and practised by the apostles? Were any of John's disciples rebaptized? If so, why was it necessary?

John's baptism was a baptism unto repentance, that they might receive the remission of their sins. It was also a pledge that they would believe on him who was to come, that is, on Christ. Christ's baptism is a symbolic washing-away of sins and a testimony that we believe on him as the Christ, the world's Redeemer. Paul explained the matter in Acts 19:1-5 when he gave John's converts a reason why they should receive Christian baptism after having received John's baptism. When those who had received John's baptism afterwards received Christian baptism they testified therein that they thereby accepted Christ as the Messiah of whom John spoke.

A Catholic paper quotes Ezek. 18: 21, 22 as follows: "If the wicked do penance for his sins which he has committed, he shall live. I will not remember all his iniquities he has done." Is it not wrong to misquote a scripture as this paper has done?

The quotation is from the Catholic Bible which is a different translation from that used by the Protestants. The sense is the same except that the word "penance" is used instead of "repentance," which is incorrect. The Bible does not teach that we should punish ourselves for our sins. This teaching of the Catholics is contrary to the Spirit of the New Testament. Jesus fully atoned for our sins by his death on Calvary. We have only to repent and believe in him and then obey him.

Could Christ have sinned when tempted by the devil? Also, was Adam on the same plane as Christ when he chose to sin since he was created pure and holy? Was not Christ different from Adam on account of his being a part of the Godhead?

Christ had power to command the stones to become bread. He could have leaped off the temple. We can not be tempted to do that which is impossible. Christ could have done all he was tempted to do or he could not have been tempted. God foreknew that he would not sin and that he would carry out his plan as a Savior. The fact that Christ was tempted and could have yielded but did not was what rendered his life of righteousness meritorious and made him a perfect Savior. He was a man like other men as well as being divine. He was tempted in all points like as we are, yet without sin. He sinned not because he chose not to sin.

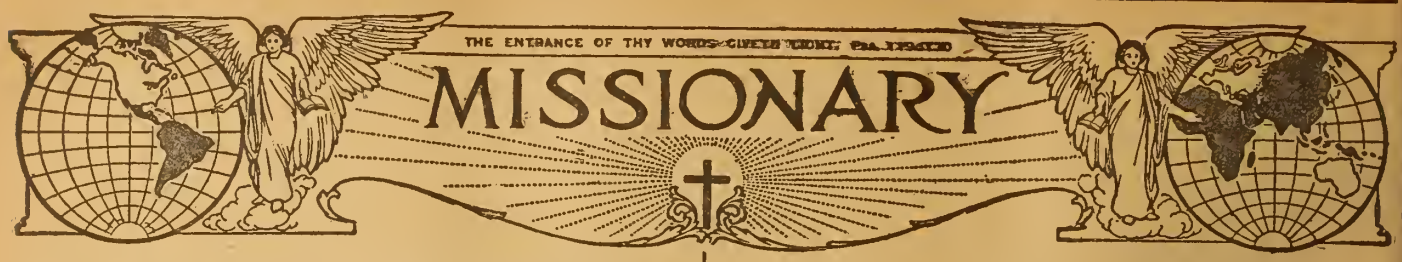
Christ as a man was on the same plane as Adam in some respects. That is, he was without sin, innocent and pure. He was different from Adam in that his humanity was joined to divinity. But Christ thought as a man, felt as a man, learned as a man, and in his humanity was like any other man.

Will you explain the passage, "Verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God"? I can not interpret it any way except that baptism is part of salvation.

The text quoted is a parallel text to that which says, 'He shall baptize you with the Holy Ghost and with fire." The Holy Ghost and fire do not represent two different elements. Neither does water and the Spirit. Both texts relate to the cleansing of the heart that is wrought in salvation and to the incoming of the divine Spirit. There is a twofoldness of the work of salvation represented by these two different figures in the two texts. Water baptism is not referred to. It is not a part of salvation except that it is a figurative or symbolical washing-away of sins. We are plainly told that it is the blood of Christ that washes away our sins (Rev. 1:5). Water has no power to wash away sin except in that symbolical sense.

—C. W. N.

"Truth is the summit of living, justice is the application of it to affairs."



Why We Should Be Interested in Foreign Missionary Work

BY THADDEUS NEFF

Missionary work is getting souls converted to Christ; it may be in the family circle, the neighborhood, or anywhere in North America, India, China, Africa, Europe, or the isles of the sea. All Christian work designed to save, and establish souls in God's eternal truth, is missionary work.



Thaddeus Neff

No Christian ever questions the advisability and profitableness of executing local or home missionary work. Christ recognizes no national and racial boundaries, he is no respector of persons, but has given himself as a ransom for all who come to him. How can the pagans and Mohammedans come to a Savior they know not of? The dark-skinned African's repentance evokes as great rejoicing in glory as does the turning of the more enlightened white man to the Lord. Moreover Jesus said, "Go ye [ministers and gospel workers] into *all* the world [Japan, China, Korea, India, Africa, South America, Europe, and the isles of the sea, as well as our well-favored U. S. A.], and preach the gospel to every creature" (Mark 16:15); not only to those in good circumstances who might possibly become liberal contributors toward the erection of costly houses of worship in their communities, but also to the poor, unlearned, and afflicted. "And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the *uttermost* part of the earth" (Acts 1:8). Uttermost means farthest, most remote. "Behold, I say unto you. Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

Look at conservative China with over four hundred and twenty millions of souls, more than four times the population of the enlightened United States of America, where we have one hundred churches, Bibles, and ministers to China's one. Behold sad India with about one half the area of the United States of America and three times her population; think of it, three hundred and twenty-five millions of perishing souls! The majority do not know of Christ as a Savior from sin.

See dark Africa with over two hundred millions of souls steeped in iniquity and superstition! Japan has over fifty millions and an open door! South America with more than fifty million is priest-ridden and pagan, though so near our door! Another fifty million wait in the isles of the sea for the message of eternal life. Then think of the hundreds of millions in Europe that are starving for "the bread of life." All these teeming millions challenge us and the message we bear; not just the consecrated missionaries and regular contributors toward the Foreign Missionary Budget, but the entire church of God. The salvation of these sin-benighted nations depends largely upon the consecration and activity of the church. Certainly the Christian Church is responsible for getting the gospel to the present generation! If not, who then can give them the saving gospel of Jesus?

The task seems to be a stupendous one, but, thank God, it is not impossible. If there were only one Christian in the world and he succeeded in getting one soul saved each year and each of the converts did the same each year, in only thirty years the entire world could be saved. Of course the whole world will not accept Christ, but we must all do our utmost to give the whole world a knowledge of Jesus' saving power. It is indispensable, if we accomplish our mission of getting the gospel to the present generation, that we be an active, Spirit-filled, praying church, contributing regularly and liberally of our means to every phase of Christian work.

We know that thousands are now saved and established in the truth through the labors of the few missionaries that the church has sent out and maintained; also scores of native ministers and gospel workers have been raised up in the different foreign mission stations who are now



"UNTOUCHABLES" OF SOUTH INDIA
"Having no hope and without God in the world"



BOYS OF THE "UNTOUCHABLES" IN MISSION SCHOOLS
Witness the transforming power of the gospel

able exponents of the truth among their own people. I am fully convinced by experience that foreign missionary work pays a thousandfold! Men and money set apart for foreign missionary work is the best investment the church can make, because it keeps the church alive, active, and interested.

Do You Hear Them?

Do you hear them calling,
Those voices over the sea,
Calling, oh! so piteous,
Calling you and me?

Long in dark they've wandered,
Lost in sin's black night,
Groaning loud for some one
To lead them into light.

Jesus loves them dearly,
He died on Calvary
To redeem the heathen
Their darkened souls to free.

Few will take the message
O'er the rolling sea:
Still they loud are pleading;
Call they you and me.

O my brother, sister,
Haste the gospel tell
To those souls in darkness—
Save them from sin's hell.

—Maude Forbes.

He is Able to Save in Foreign Lands Too

BY ADELE Y. JUREIDINI

J— was a very wicked young man who had no real conception of what an awful thing sin is. Notwithstanding he was religious; and not only that, but he considered himself a Christian. You may wonder at this, but when you know religious conditions as they are prevalent in Syria you can readily understand it. Everybody there is religious. Every one belongs to some religious body, being born into it through parents who were members. Natural birth makes one either a Moslem, a Druse, or a Christian. So when a man is not either a Moslem or a Druse he is, of course, a Christian. Thus he is taught to think, and thus he dies hoping to get to heaven because he was born a Christian. He probably never knows what it means to be a true Christian.

To go back to J—, he belonged by birth to the Catholic Church and, therefore, believed he was a Christian, though he was down deep in sin, according to his own testimony.

Once he was asked by a brother to attend a series of meetings, which he did. He said later, "I first went to ridicule the whole thing." But as he attended the meetings evening after evening, listening to God's servant expounding the word of truth, the Spirit of God began talking to him and convicting him of sin. In a little while he was gloriously saved and has kept saved and on the onward move ever since. Now he says, "Once I was a black servant of the devil, but now I am the servant of God, saved and washed as white as snow." He is being used of the Lord and he asks the special prayers of God's saints in America. "Nothing shall separate me from the love and service of God," he says in his letters to me. He is very zealous for the truth and believes it is going to spread in Syria in a little while. He says, "Sometime by God's help we shall be able, not only to support the work here, but also to send missionaries into other countries near by where the truth has never been preached yet.

Brothers, sisters, it surely pays to send missionaries to foreign fields. There are now saints in the foreign lands who are just as good as the saints here, which is all a result of God's working through his missionaries. May God bless our consecrated missionaries in their efforts.

At a Mission in Belfast

BY ANNIE REID

There is a mission here in Belfast under the auspices of the Methodists. It is their custom every Sunday morning at nine thirty to give breakfast to destitute men, women, and children. When the meal is finished those who have eaten receive instruction from the Word of God. Many of these poor persons never hear a story of Jesus except on this occasion.

A friend of mine who superintends the children's breakfast asked me to come down on Sunday morning and see things for myself. I seized the opportunity and was soon taken round the different rooms. One room was crowded with the poorest class of men I have ever beheld. I bade them good-morning, and with one accord they answered me with a real Irish good-morning.

It is encouraging to know that many of these men have recently given their hearts to Jesus. One big, stalwart man who served in the Great War was, through carelessness and lack of employment, brought extremely low. He came for breakfast. That story of the Savior's love brought him to a point of decision. He yielded and was gloriously saved. The next Sunday he came again and, turning to my friend, said, "I'm not down for breakfast this morning, but to tell you God has saved me, and I am so happy."

Now, I must tell you about the dear little children. It would make your heart ache to see their little pinched faces and bootless feet, but you would be delighted to hear their little voices raised in song. Here is a chorus they favored me with:

"Though sun or moon I can not be
To make the whole world bright;
I'll find some little cheerless spot
And shine with all my might."

My friend said to these little ones, "I want you all to do some kind act this week, and write on a piece of paper what you have done and hand it in next Sunday. Three of you will get 6 d. (12 cents) for the noblest actions, and Miss W— and Miss R— shall judge."

I pass on some of the acts as I received them. "I helped a cripple across the road, and gave a poor woman two pieces of bread and a penny."

"I gave my dinner to a poor old man who was naked, and cold. All had eaten their dinner but I."

"I gave a blind man a penny I got to spend."

"I go every week to the hospital for an old woman, to see her son who is blind. I take up buns and other things she sends him. I have done this for nearly two years."

Many of these little ones have very little to eat themselves, yet how willingly they share what they have, and even sacrifice that others may be fed. Some of these little ones have very little to eat themselves, yet how willingly they share what they have, and even sacrifice that others may be fed. Some of these darlings have no kind mother or big sister to teach them to pray and then tuck them snugly in a comfortable bed.

Jesus loves little children. He said, "Suffer the little children to come unto me, and forbid them not: for of

Special Thanksgiving Offering

for the Thousands of Homeless, Helpless, Starving
Orphans and Widows

Made Desolate by War and Turkish Atrocities in the Near East
Sunday, December 3

Last year we had a special Christmas drive for a new mission station in one day—a Christmas gift to the heathen of India. It was successful. This year there will be no Christmas drive, but humanity's appeal from the suffering Near East is so insistent that we should do what we can at once. Hundreds of thousands have suffered the most cruel and revolting death in Turkish massacres. The pitiable, surviving remnant of the Armenian and other Christian peoples in the Levant are almost wholly dependent for the present upon the charity of Christian people in America.

A THANKSGIVING REMINDER

On Thanksgiving Day this year when we recount the great blessings of God bestowed upon us, the many things we so richly enjoy, let us remember the sad plight of these people of the Near East who, because of no fault of their own, are the suffering, dying victims of the most terrible tragedy in human history. Let us resolve that when we go to church on the following Sunday, December 3, we will go prepared to make a substantial contribution to this worthy cause.

THIS OFFERING IS SPECIAL

Remember that the contribution for Near East Relief will not apply to any of the church's regular activities, it will **not** go toward making up the $144,000 Foreign Missionary Budget; so please do not rob our missionaries and other church work by diverting funds from one cause to another. All offerings on December 3 should be SPECIAL, they should be plainly designated as "Near East Relief," and should be sent direct to **Missionary Board of the Church of God, Anderson, Ind.**

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—CHRIST.

such is the kingdom of God." He loves the poor children as much as those who are rich. Oh! how we ought to use the God-given faculties we possess, in order to win the children to Jesus while their hearts are tender. The words we say, the actions we do, are remembered by the children long after we have forgotten. It takes so little to make a child's heart glad, and how much they appreciate a loving heart which makes itself young for their sake. 'Inasmuch as ye do it unto the least of these, my brethren, ye do it unto me.'



When Jesus Sends Missionaries

Including Sunday-School Lesson for December 3 —Luke 9:1—10:24

BY E. F. ADCOCK

Jesus was the Great Missionary. We have seen him as such and learned, no doubt, many good lessons in regard to the work of extending the kingdom. Already we have followed Luke's account of the beginning and of Christ's ministry and its development to what, in our lesson today, is its highest point. These lessons are so full and rich, so inclusive. This is so true that it is hard for one to limit himself to one theme to the necessary exclusion of others. In the gospels—grandest of histories—we find tinges of hope and disappointment, of joy and of sadness, of love and of hatred—oh, many such contrasts; but through it all there is a stern practicability. And it is these practical things that make this history of special value to us. Thus in our lesson today we might contemplate the wonder and the grandeur of that event that marks the zenith of Christ's ministry; who would not enjoy musing on the beauty and rarity of the transfiguration scene? And such might lift one's soul, but that scene had a sterner practical purpose. Many of us partake of Peter's great fallacy in desiring such a glorious scene for our permanent habitat. The cause of Christ is rather in the plain than on the mountain-top. It is not for our human walk to remain in such extravagance of bliss. There is work here to be done, work that beads the brow with perspiration, that demands our strength, our very life—a fact that makes life on the plain more productive of eternal bliss than life on the mountain-top. No wonder then we see Jesus delegating workmen for his cause.

Why Did He Send Missionaries?

I have already given one answer as a ground for Christ's choosing and sending forth workmen: I said Christ's view of life was rather one of toil and suffering than of mountain-top bliss. This is God's plan that life should be such, and the why of it is not here a practical point to discuss. But some of those Jews who were inclined to accept Jesus as the Messiah of prophecy must have been sorely disappointed in our Lord's ministry. According to their view, the Messiah would in his own day literally restore the glory of David and reign gloriously. Jesus could have done that, no doubt; he was sorely tempted to try. And could he not have done the same in a spiritual sense? Yet it was not the Father's plan, he would make saved men the instruments of saving men. Then considering the fact that Jesus was soon to leave his scene of earthly ministry, we readily see why he was eager to choose the right kind of delegates. So many even of those who were Jesus' friends in his popularity forsook him in his adversity. I wonder, then, if we shall ever know just how much our Lord appreciated Peter's answer to the question asked the Twelve: "Will ye also go away?" Peter answered, "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God." Here were a few who had, in a measure at least, comprehended Christ's mission. If only these would be true his mission would not fail. And another reason why he sent missionaries then and why he sends them now should be noticed. It was love that brought Jesus to save mankind, and realizing as he did that he must work through human instrumentality, he longed for workers to send. Note the pathos and the significance of his words to the Seventy: "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." Man's great need and Christ's love constitute a ground for missionary work.

The Sending

It is no common errand the Christian worker runs and much depends on whether he starts off right. In the first place he must be sent; term it a divine call if you wish. Christ wants no runners such as Ahimaaz; though, of course, every one should be glad to go. Then the missionary must have first-hand knowledge of the message he bears. Note how long the Twelve were with the Master before he sent them out. But these are prerequisites. There is something definite to consider that is part of the sending. Jesus never sends missionaries on their own strength. When he called the Twelve together he gave them "power and authority." Show me a successful gospel worker who does not have these. But what does he have power and authority over, evil men? If that were all he would surely fail, but Jesus gives "power and authority over all devils, and to cure diseases." Rather an important figure the missionary. When Jesus gives such power and authority I do not see why any one should fail. "And heal the sick"—oh, yes, spiritual sickness! or perhaps Jesus did mean for *the Twelve* to administer healing to the body. Such is the time-worn argument. In the face of so much evidence to the contrary, it seems to me that it is time this argument were becoming shelf-worn as well. Yes, the missionary has power to heal. But the important point in the sending we have not yet noticed: Jesus told the Twelve to preach the kingdom of God. Was that not after all the end of their going? He instructed the Seventy to say to those who accepted them, "The kingdom of God is come nigh unto you." And we might bear in mind the similarity of these two sendings, of the Twelve and of the Seventy. But there was this notable difference: the Twelve were chosen for a lifework and

this sending was their introduction to that work, but the Seventy seem to have been just ordinary followers of Christ whom he sent out on emergency.

The Return

Not very much is said concerning what the Twelve accomplished on their first journey. Some have inferred that they were not very successful. If they accomplished nothing, the attempt was not, to the mind of Jesus, a failure. It was part of their training for future usefulness. Perhaps it was well for their safety that the results of the first attempt be not too flattering of their efforts; remember, they were important stones in the foundation of the structure that Jesus came to set up. But the Seventy returned with joy; why, even the devils were subject to them! This was surely a rift in the clouds that were lowering over the Master. He was proving that his kingdom could be entrusted to men, even common persons whose names are not known in history. And Jesus rejoiced with them. And at this point Jesus conferred upon them more power than he had given them at first. But they were not to rejoice because of their power over demons and serpents and scorpions, but because their names were recorded in heaven. Ah, this is the true joy of the missionary while he is laboring, and when he returns to his Father's home bringing precious sheaves his reward will be great. And this is the thing that rejoices the heart of the Great Missionary. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Our Award and Promotion Day

At the Park Place Sunday-School in Anderson

Every Sunday is interesting in our Sunday-school and some are especially so. One of these was our award and promotion day, the last Sunday in September.

After the reassembling of the classes, we first had the presentation of the Robert Raikes Diploma, neatly framed, awarded for perfect attendance for a year. As the superintendent called the names, the honored ones came to the platform, received the diploma from the assistant superintendent, and were seated on the platform. There were twelve, a number we appreciated, especially since no award had ever been given for perfect attendance in this school, and these did not know they would be awarded. The youngest of the number was only four years old. There were four brothers, ages ranging from six to twelve, whose parents make no religious profession. Unfortunately, a few days before, one of the boys was taken with diphtheria and the family was quarantined. The boys were very keenly disappointed, but the diplomas were presented to them the first Sunday of their return. Among the twelve were a little girl and her father, the latter furnishing the pastor with a text for part of his brief address in urging the parents to set the proper example before their children in Sunday-school attendance.

The superintendent then told the recipients of the diplomas to notice the diplomas more carefully and observe the places for six seals, one to be given for each year of perfect attendance, so that the diploma when completed would stand for seven years of perfect attendance in Sunday-school. Next year we expect to have some of these diplomas brought back for the first seal, and we expect also to see many more receive a diploma.

Next came the awards for the "Bible Lovers." The superintendent, feeling a burden for a greater interest in the Bible, had devised the following plan. The last Sunday of each month, every member of the school who desired it, was to be given a slip on which was the calendar for the following month, a Scripture-reading for each day, a portion to be memorized, and directions for marking. At the end of the month these slips were to be turned in and a record kept. Three things were required: reading the Bible every day, not necessarily the readings on the slip; bringing the Bible to Sunday-school; memorizing a portion each month. At the end of the year a Bible Lovers Certificate was to be given, also a blue pin with the words "Bible Lover" on it. This certificate was to have six seals, so that it would eventually cover seven years and be a companion to the Robert Raikes Diploma. In the seven years the Bible is to be read through, and the more interesting parts variously arranged and read again.

We started this plan in our school in May. This being so near camp-meeting and vacation-time, many who started, but did not yet have the habit sufficiently established, lost out, and we were convinced that that was a poor time to start the Bible-reading year. So we decided to have October 1 the beginning of our Sunday-school year.

But these who had faithfully read for the five months should be awarded. So as their names were called, they also came to the platform and received from the assistant superintendent a pocket red-letter New Testament and from the secretary the Bible Lover pin. Seventeen were thus awarded, the youngest being an eight-year-old boy. The pastor made a short encouraging address to them, and many received an inspiration to be daily Bible-readers the next year and be real Bible Lovers.

When we began this plan, some boys and girls had no Bibles, but they were supplied through a call to the school for those who had two Bibles to contribute one.

Next came the promotion exercise. As the names were read of those to be promoted from one class to the next, they took their new places. Perhaps most interesting were the eager-eyed six-year-olds who had just started to school, anxiously awaiting the calling of their names as a recognition of their promotion from the Beginner's to the Primary Department.

After Sunday-school the pastor remarked that as the exercises were going on he could feel the tide of Sunday-school interest rising higher and higher. And it has kept rising since.

—*Bessie L. Byrum, Superintendent.*

A Swarm of Be's

"Be ye holy" (1 Pet. 1:16).
"Be strong in the Lord" (Eph. 6:10).
"Be perfect" (2 Cor. 13:11).
"Be of good courage" (Isa. 41:6).
"Be of good comfort" (2 Cor. 13:11).
"Be thou an example" (1 Tim. 4:12).
"Be sober" (1 Pet. 5:8).
"Be vigilant" (1 Pet. 5:8).
Be followers of God (Eph. 5:1).
"Be of one mind" (2 Cor. 13:11).
"Be of the same mind one toward another" (Rom. 12:16).
"Be subject one to another" (1 Pet. 5:5).
"Be ye kind one to another" (Eph. 4:32).
Be ready to give a right answer (1 Pet. 3:15).
"Be watchful" (Rev. 3:2).
"Be thou faithful unto death" (Rev. 2:10).

—*Jas. L. Gillispie.*

TESTIMONIES TO DIVINE HEALING

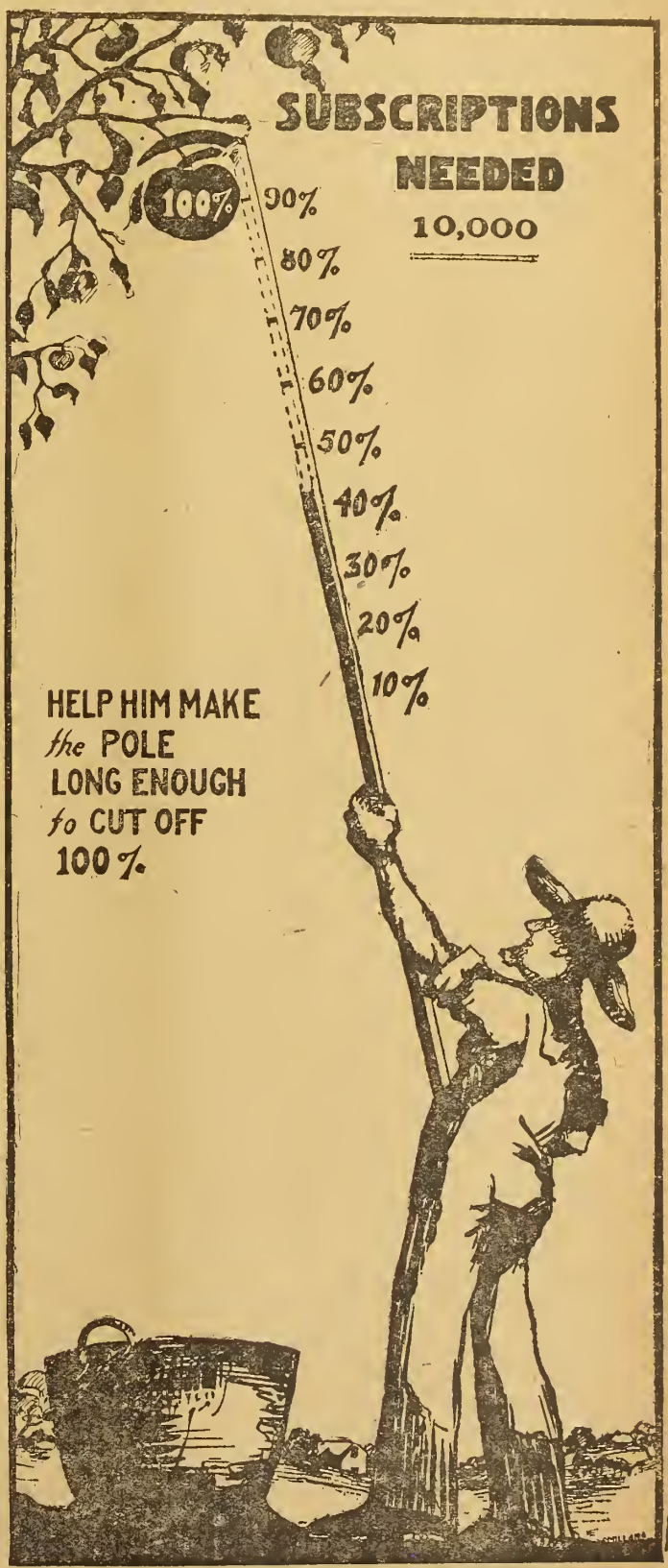
Healed Without an Operation

Portland, Oreg.—Last spring the Lord saved my soul and healed my body when I was at death's door. Several doctors told me I would have to go to a hospital and have an operation for tumors and for the removal of my appendix, as it was so swollen, also for a large growth in my left side, and that I should not put it off a day if I wanted to get well. But as one of the doctors said it would only be to get better for a short time and I had seen the results of the knife so many times, I was determined never to go to the hospital and have the knife used on me again. I had been there a year ago last February, and had a goiter taken from my neck and a toe on each foot operated on for ingrowing toe-nails, and was under the doctor's care all last summer because my toes would not heal, till God so wonderfully healed them. And I had been taking medicine this long time because I was away from God and so discouraged I was ashamed to ask him for anything, but the medicine did not do me the least bit of good.

The eleventh day of May I took down with a bad spell in which I could scarcely move my hands or feet. They called a doctor, for they thought I could not live till midnight. He gave me a hypodermic, which had but little effect on me, but I got better for two days. Then another spell of the same kind came on again and some very kind neighbors that were helping take care of me asked if I believed in divine healing, and I told them how I had been so wonderfully healed different times before and how I got it. They encouraged me and I called on God to save my soul and either let me get well or let me die, as I was suffering agonies, but they wanted to know if they could send for some of the saints of God. I finally consented and they called for Brother Schlatter, and another brother came with him. They anointed me and prayed the prayer of faith for me and I was healed completely. God took all the pains and numbness away soon after they left. It was late at night when they came and by morning I slept some. That was Sunday and by noon I was hungry the first time in three months, and it was the first time I ate without it making me sick. Before, anything I forced myself to eat caused me to suffer agonies for hours afterward. I was very weak from hemorrhages and lack of food. I had been in bed most of the time since February. Now I am enjoying full salvation once more. God has saved, sanctified, and healed me and rolled all my doubts and fears away. Glory be to God forever! Yours in Christ, Ida E. Horsey.

Shultz, Mich.—The 7th of November I was taken with a severe pain in my right side. It kept getting worse and in a few days a soreness came across my back and in my side, so it was hard for me to get my work done even with help. I also had fainting spells. I had trusted the Lord for my healing for the last twenty-five years and although all were urging me to have a doctor, my trust was in God. I now see through this affliction the hand of God to draw me nearer to him. I see where I had become slack on different lines and the dear Lord wanted me to get stronger in him. I could say in my heart, "Though he slay me, yet will I trust him." I knew dear ones were praying for me, but I kept getting worse. I suffered greatly. For a time I gave up and thought I must go to live with Jesus. Then I saw how my family needed me. Our daughter fourteen years old needed a mother's counsel, so I kept praying until I was sure that all that was lacking was my faith. On the 25th of January, after all were gone to bed, I was alone with God praying, when the room seemed to become full of glory and a voice seemed to say to me, "Why don't you claim your healing?" I grasped my healing and said, "I shall begin to amend from this hour." And praise God, I did! The soreness began to go away and I could work or lift without a pain. What a mighty God we serve!

I can not go to meeting. There is no church near, but I have the dear Trumpet. I have taken it ever since I was saved. After I read the papers I send them away to others and try to spread the truth that way. Jesus is precious to me and I expect to be true to him in every way. Mrs. Mina Kenyon.



CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.

WITH THE BRETHREN

Bro. I. S. McCoy reports success in all the meetings he has held during the past few months.

Bro. and Sister W. J. Parker, who are holding a tent-meeting near Greencastle, Mo., report good interest. Several have been saved.

Bro. Earl Martin has now moved to Island Falls, Maine, and is bending every effort to acquaint as many people as possible with the message of saving grace.

Bro. Chas D. Griffith is holding a revival at Linton, Ind. Some have already been saved and sanctified. Any one desiring Brother Griffith's services may address him at Linton, Route 3.

Reports come from the congregation at Carbondale, Ill., that they are still in need of a pastor, Bro. O. Wade Sidener having given up the pastoral oversight at that place to engage in evangelistic work. Any one feeling led of the Spirit to go there may write Bro. Lawrence Sammons, Route 1, Carbondale, Ill.

Bro. R. E. Hooper writes from Stratton, Colo., "I have resigned my pastorate at Stratton, having labored with the little flock here about four years. I am sure the Lord would have me take up the work somewhere else. Will consider calls for evangelistic meetings until June camp-meeting. The church here will be in need of a leader. Any one feeling the Lord's hand upon them for the work here, correspond with Mrs. D. B. Thomas or F. T. Carpenter."

"At last God has opened the way for a revival in this part of Detroit (near 2029 Davison W.)," writes Sister McBiggs. "From the time we started Sunday-school here last February we have thought God would soon lead us into a revival. Bro. Ira N. Kilpatrick, of Payne, Ohio, will conduct the meeting, beginning November 14, at 13220 Oakman Blvd., Detroit, Mich. It is a large new store and our Sunday-school will be held there from now on in place of 2029 Davison, W. It will be called "Oakman Mission of the Church of God."

Bro. Edgar Powell has taken the pastoral work of the congregation at St. Elmo, Ill., and expects soon to begin a revival there. Brother and Sister J. C. Millspaugh were former pastors there, but have accepted work at Newton, Kans.

Bro. D. T. Koch began a meeting at Proctor, W. Va., November 9, and he writes that there are prospects for a good work to be done. The Lord is blessing the labors of Brother Koch. At New Lexington, where he just closed a revival, regular meetings have been started, and a Sunday-school will be in operation in the near future. Sister Neva Wilson visits them regularly.

October 15 the church at Texas City, Tex., dedicated their new house of worship. Bros. A. F. Miller and W. G. Alexander were present at this time, the latter preaching the dedicatory sermon. The building is 30x48 feet, and is well lighted and furnished. Already good use is being made of the new building, for a very promising revival is now being held in it by Bro. J. Lee Collins, of Niota, Tenn. Souls are being saved and conviction rests on the people. The outlook for the work there is good. Bro. William Rutherford is their pastor.

CHURCH NOTICES

We have received a notice stating that there is to be a ministers' assembly for the ministers of the Northwest. The date is December 28—January 4. Information as to the place of the meeting can be obtained by writing to S. S. Johnson, 3906 Woodland Park Ave., Seattle, Wash.

I would say to the saints and others in the South, especially those near the coast, who desire meetings this winter, that I am now ready to fill calls to do evangelistic work. Those wanting meetings write me without delay, as I want to get my winter's work lined up at once. Address, P. O. Box 544, Lumberton, Miss. H. M. Breazeale.

Minister Wanted

We should like to have some minister that is full of the love of God to come here and preach the gospel to hungry souls. It will take a man of tact and wisdom to accomplish a work for God here. Write W. W. Sanders, R. 3, Box 110, Haskell, Okla.

W. W. Sanders.

W. Virginia Ministerial Assembly

The West Virginia ministerial assembly will convene in Charleston December 29-31. We urge the ministry of the State, also gospel workers, and any who can from adjoining States to be present without fail if possible. The church here will care for you while here. All who are expecting to come write me at once so arrangements can be made for you. W. A. Sutherland, Pastor.

110 Glenwood Ave.,
Charleston, W. Va.

From the Kansas City Bible School

The Kansas City Bible Training School has now been in progress for one month, which month, because of our being very busy and enjoying the pursuit of our studies together, has passed very quickly. We are expecting this to be the best year of the School's existence and we are making special efforts to accomplish that end.

We have a number of very earnest and zealous students this year and would have had quite a few more if they had been financially able to attend. We pray that the burden of helping these young workers to prepare for the ministry may be laid upon the hearts of God's people and that soon every young worker who is called to God's work may have the privilege of attending a Bible training-school.

We especially solicit the prayers and cooperation of the ministers and saints of the Middle West for the success of our school. We trust that there will be a bountiful Thanksgiving offering both in produce and cash, as we are in need of special help this year because of having to install a new boiler, which costs over $500, and we are having to pay for new curbing and soon for paving in front of the School property: so when

you read this ask God what he would have you give to this part of his cause, and whatever your offering, be it much or little, it will be greatly appreciated and I am sure God will reward you for the same.

Send all fruits, vegetables, and cured meats by frieght to H. A. Swecker, Sheffield, Mo. Do not send by express anything that can be sent by freight, as it costs almost as much to pay the express as to buy the products outright.

Send all money and parcel-post packages to H. A. Swecker, 5816 E. 13th St., Kansas City, Mo.

H. A. Swecker, Supt.

Buy Annuity Bonds

Good Investments, Non-taxable

Our annuity bonds are legal documents binding the Board of Church Extension and Home Missions of the Church of God to pay a certain amount of money to the person holding the bond twice each year throughout his life. Such bonds have been satisfactorily used for many years by various benevolent, educational, and religious institutions to which money is contributed.

This Board does not offer annuity bonds as a commercial proposition. Our interest is in the extension of the kingdom of God by cooperating with the ministry and the congregations. We know there are many of our brethren who are also interested in God's cause and would like to help by putting their money to work for God. But many of these do not see their way clear to do so far the reason that they need the income from it for their support in old age. The annuity bonds will enable such a person to receive a fair and assured income from his money and at the same time to know that it is working for God and will continue to do so long years after he has gone to his eternal reward.

The amount of money paid each year as an annuity is not the important thing usually with either the person holding the bond or with the Board. Usually one buying these bonds is more interested in how much he can give than he is in how much he can get. Yet the income on them is good. The annuity for each year is equal to one tenth the age of the annuitant, but never lower than 4 per cent and never higher than 8 per cent. If one who is fifty years old buys a bond he will receive $5 each year for every $100 invested. One sixty-five years old would receive $6.50 annually on each $100, or 6½ per cent. One seventy years old receives 7 per cent. At seventy-seven one buying a bond receives $7.70 each year on $100. Those eighty and over 8 per cent.

In consideration of the fact that one does not have any taxes to pay out of the interest he receives on his money invested in these bonds the income is higher even at the lowest rate than that paid by most other safe investments and much higher in case of an aged person. Government and other non-taxable bonds seldom pay much more than 4 per cent, but these never pay lower than 4 per cent and for aged persons much more.

Annuities may be arranged for the support of oneself or of any other relative or dependent. Bonds are issued in any amount from $100 up. Also they are issued to joint annuitants; for example, to a man and his wife, in which case if one dies the remaining party receives the annuity until he or she dies also. In joint annuity bonds the rate is determined by the age of the younger person. If one desires to invest a certain amount but does not have it all at the present, he can invest what he has now, and buy more bonds later as his money becomes available.

Though money invested in these bonds will be used in whichever phase of the Board's work the person investing it may desire, yet the special need is for the permanent revolving church erection fund. In many places the work of God is being hindered because of a lack of a suitable place of worship. In many of these places temporary help in the way of a loan would enable the congregations to build. From this fund the Board loans money to such needy places on adequate security and after it is repaid loans the same money again to other needy places. Thus your money invested here continues to do good indefinitely.

These bonds are also a safe investment. The first and most important security in this as in all financial affairs is the moral character of those responsible. The members of the Board of Church Extension and Home Missions are representative ministers from various parts of the United States who have shown themselves to be men of wisdom. They are elected by the General Ministerial Assembly of the Church of God. The officers of the Board and its executive committee are men of business ability and experience who strictly follow conservative business methods. Besides the annual income of the Board amounting to thousands of dollars each year, the permanent revolving church-erection fund, which will grow larger with the passing of the years, will serve as future security for bond-holders. Not only the Board, but also the whole church whose representatives they are, stand back of these bonds. And no general business agency of the church of God has ever been known to fail in any financial obligation they have assumed.

This is an opportunity to help God's work and at the same time help yourself. Those interested should write at once to R. R. Byrum, Treas., Church Extension Board, Anderson, Ind.



Gospel Trumpet subscriptions are coming in in ever-increasing numbers. The other day we received an order for subscriptions from Columbus, Ohio, to the amount of $154.

James Tallen returned a few days ago from his sales trip through the East and part of Canada. He came back full of ideas for developing our goods on commercial lines.

Brother and Sister Otto Doebert, who just recently returned from Germany, arrived in Anderson a few days ago. They will spend some time visiting the work here.

The Park Place congregation recently had the pleasure of listening to a discourse by Nick Zazanis on a Sunday morning, and to Geo. Cohen in the evening. The church here appreciates the privilege of often hearing ministers from different parts of the country and from foreign lands.

The Sunday-school Quarterlies for the first quarter of 1923 are nearly all printed. We shall soon be ready to fill Sunday-school orders. If you want to make sure about getting your supplies in time and if you want to be compassionate with our workers, send your orders early and avoid the Christmas rush.

SCHOOL NOTES

The Senior Class are gathering data for the Class Annual which they expect to publish in the spring.

Uniform gymnasium suits have been purchased for use in the boys' gymnasium.

One month of school is past and the first monthly examinations have been

given. Some students feel good about it, others feel different.

A number of students made a short visit to Taylor University, Upland, Ind., the first of the week.

Dale Oldham, a former student, visited us recently. He made a short talk in Chapel, telling of his work as a singing evangelist.

Nick Zazanis, a last year's graduate, came in the other day. Brother Zazanis has been in California and other Western States in the interest of the Greek work. He reports success. He is now located in Chicago, where he will be for some months. He plans to go to Greece next year to do gospel work. We were all glad to have Nick in our midst again.

We received a letter the other day containing a contribution of $6.25 to the School. It was sent on this wise: Two little girls were in possession of four lambs, all their very own. They decided between themselves to divide the proceeds from the sale of these lambs equally between their little brother, themselves, and the A. B. T. S. The proceeds amounted to $25 and the A. B. T. S. got the $6.25. Pretty good for two little girls. We hope some day they will attend the A. B. T. S.

As we stated a short time ago, the amount needed to meet current expenses of the Anderson Bible School and to pay off all past indebtedness is $400 a week. Last year the contributions for the School averaged only $225 a week. So far this year the amount has not exceeded that of last year and for the week ending November 4 the amount was only $109.60. Yesterday, November 6, several checks were received and we are expecting that the income this week will run considerably higher than that of last week. We count on reporting the weekly income each week for several weeks. Watch for this report and note the rapid growth in the amount of contributions received until we have reached the goal of $400 a week.

PRAYER REQUESTS

My mother was severely injured in an accident and has suffered for six weeks from the bruises received. She desires earnest prayers for her healing.

Caroline Schalk.

We are asking all the saints to fast and pray for the complete healing of Bro. Andrew Brown on November 26. He has suffered from paralysis for a long time. M. E. Ashley.

Please pray that I may be made strong. Samuel Pritchard.

PULPIT and PREACHER

A Preacher that God Made

BY JOHN H. KANE

Ministers often call attention to the fact that the religious world is in dire need of men like Paul of old; some go a step further and frankly state that they wish they were like him. Why all of this talk, directly and indirectly, about one who has finished his course and is with us no more? Believing that a few minutes can be profitably spent in a discussion of this wonderful personage, this preacher that God made, we venture forth by the aid of the Holy Spirit.

Paul is Shown What He Must Suffer

"I will show him how great things he must suffer for my name's sake" (Acts 9:16; 20:23; 21:11). God showed him just what would be necessary for him to endure, even before he preached his first sermon. Surely it was the knowledge he received concerning the great suffering awaiting him that, when the reality appeared, enabled him to cry out in an expectant tone, "None of these things move me." In uttering these words he seemed to recognize that a knowledge of the sufferings that a minister is sure to meet is a requisite to a successful career. He also deemed it his duty to tell Timothy (who was then young in experience in the gospel), "Be thou partaker of the afflictions of [or suffer hardship with] the gospel." In order to show that his life was according to his teaching, he further told Timothy that he had suffered and was still suffering for the cause of Christ and that he was not ashamed of such a cause, because he knew whom he had believed. Blessed is that minister who has knowledge of what he must suffer for the gospel's sake, for it shall appear as one of the "all things" as well as one of the necessary "great things" when it comes. Discouraging times will be more seldom when we have been made acquainted with "how great things we must suffer." One of the reasons why Paul always had a good conscience before God and man was because he knew beforehand what things to expect. Knowledge of what is going to take place before its actual happening, gives one an opportunity to have the soul and mind in a state of readiness.

Convinced that He Was Preaching the Truth

While we rejoice today because we have able men of God to show us God's will pertaining to our lives, yet Saul was privileged to listen to none other than the Lord Jesus himself. Such an occasion has been afforded to but very few; in view of what his past life had been and his future life was to be, it was very fitting that he should be spoken to by such a personage. Jesus delivered a very timely message to him, "Saul, Saul, why persecutest thou me?" These forceful words accompanied by great convicting power tore their course into his deceived heart, and left there a vivid image of truth. The gospel that the great Apostle preached and wrote about was the gospel that was delivered to him by the Lord; the gospel which had such a great effect upon his life. He knew that what the gospel had done for him it could do for others. Likewise was he convinced that it was the power of God unto salvation; yea, furthermore he was convinced that it was the *truth.*

With this divinely given conviction saturating his very being, naturally we see manifest great courage; and with this conviction and courage properly operating he becomes the bold preacher that we see on Mars' Hill in Athens (Acts 17). Church of God preacher, are you convinced that the gospel that you have been teaching and expounding is the truth? Has it been setting men free from the bondage of sin? from inherited sin, and human religious organizations? If you know the truth and are preaching it as the truth, because it is the truth, such will be the results. It is the truth that sets people free. Every minister should be thoroughly acquainted with the character of the doctrines he is endeavoring to establish.

Paul Reasoned With Them

"And Paul, as his manner was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus,

whom I preach unto you, is Christ" (Acts 17:2-3). It is necessary that we make plain to our hearers why a thing is as we say it is. A preacher should do more than just pour out dry facts. His manner of presentation should make his statements attractive. The foregoing scripture tells us that Paul reasoned with them. Evidently he knew the force and value of such a method. In reasoning we make use of the products of judgment.

There are hosts of people still among the living that wish to be showed or convinced. A man would not be a man very long if he accepted everything that he was told was true. People want to know; they have a right to know. Learn a lesson from Paul's manner of presenting the truth. Show your audience why you have arrived at such a conclusion; show them the reasonableness of believing as you do. Be a convincing preacher; ask God to make you one. Be able to prove what you say. If what you say is worth saying, it is worth proving. Never believe a thing just because some prominent preacher does; always make sure that you believe it yourself. Give other people this same privilege. If what you preach is the truth, it can certainly be proved. Force no man to accept your words; rather, make your words so forceful that belief will be inevitable. God helped Paul in presenting the truth in a convincing manner; he stands ready to help us.

Our scripture tells us that Paul's reasoning was out of the Scriptures. Very unlike Paul are some of our modern preachers, in that they reason out of the daily newspaper or some popular magazine. Rest assured that God-made preachers use the God-given Textbook in their reasoning. Their language is the language of the Bible.

We are told that Paul "went in unto them." The first thing that he did when he went into a city was to locate the synagog, and when he found that he could not reach a sufficient number of people by preaching in the synagog, he would then go to the market-place. He was on fire for God, and the very nature of this fire caused him to go to the people if they would not come to him. This same holy fire burning within our hearts will cause us to act as did Paul. Our commission is to "go"; I agree that it is much easier for us just to sit still and have the people come to worship, but we are falling short if we do not go. It is very necessary for us to "go" if we are going to get the people to "come."

Now honestly, do you not think we would do well to pattern after Paul in some of these things? Be a God-made preacher or none at all. When God makes a preacher he makes a successful one.

A bad man will never become good with badness in his heart, but a good man will become better with goodness in his heart, for "out of the heart are the issues of life," and what is in the heart will certainly grow. Sin and goodness, or vice and virtue, are like the world on which we live: they never stand still. —*G. H. Pye.*

TESTIMONIAL

WHEN SHE DOUBTED

Grayson, La.—I believe it will be to the glory of God and to the good of some soul under the power of doubts and accusations of the devil for me to tell my experience.

I heard the full gospel preached about twenty years ago. God convicted me of sin, and I met the requirements of the Word for salvation. Then I was baptized. I did not understand what it meant to live salvation by faith, and the devil, knowing my weak point, began talking to me and caused me to compare my experience with others, as a result of which I soon began to doubt having been saved. I had taken part in the ordinances of feet-washing and the Lord's Supper, and I began to feel accused that I had eaten and drunken unworthily, thereby damning my own soul. By giving heed to the enemy's presentations I yielded up my profession and made a public confession that I was not saved. This was what the devil wanted me to do, but I was so badly deceived by him that I did not realize I had actually been saved but had lost my experience by doubting.

I spent a number of years in sin and darkness, knowing that I had missed the real goal and happiness of life. But I was so completely overcome and discouraged that I did not know what to do until my life became such a burden I could endure it no longer. Knowing that my only deliverance was salvation, I began to seek the Lord with a determination that I would never again go into wilful sin. I made known my desires to my Christian friends and many earnest prayers were offered for me, but I could not realize my condition or get a standing experience.

By the goodness of God and through the kindness of a relative who was interested in my case I had the privilege of attending the northern Louisiana camp-meeting, held at Oak Grove last summer, and there, after laying-on of hands and prayer, the dear Lord showed me my condition in a way that seemed wonderful to me. The saints had decided that I was a victim of doubts, but could not understand why I would not take a stand on the promises by faith.

Bro. A. Q. Bridwell preached a short but powerful sermon on the ordinances of the New Testament, after which the saints had feet-washing and the Lord's Supper. I felt unusually burdened over my condition that evening, so much so that I had not the slightest intention of taking part in these ordinance services, but when I told a friend who had gone with me to the meeting that I was not going to take part she took me by the arm and told me I was only doubting and must go on with them. I walked on with her to the place where the services were to be, almost as one in a trance. It seemed I was being propelled by the power of God and could not resist, but the nearer I came to the place for services the lighter my burden grew. When the services began this same sister again took me by the arm and led me to a seat among the saints, and a voice seemed to say to me, "You know this woman is a Christian. Do you think God would permit her to be used to lead you into wrong?" So I took part in the ordinance of feet-washing. After the services were over I did not feel a particle of condemnation. Then the voice of God came clear and distinct, "You had met the conditions twenty years ago and were saved, but you let the devil rob you of salvation right at this point by listening to his accusations that you were an unworthy subject." I knew I had thus taken the first step to defeat. I went on and took part in the Lord's Supper, not doubting my worthiness in the least, and I have not doubted my acceptance with God since.

There will always be a warm affection in my heart for that dear sister who led me to make that step. Oh, how thankful I am for the dear brethren who prayed the prayer of faith for my deliverance and for a matchless Savior who in love heard and answered that prayer!

Dear reader, if you truly want to serve God do not be discouraged. No matter how hopeless your case may seem to you all things are possible with God, and he will make a way for your deliverance. Please remember me in prayer that I may be truly humble and be used to the glory of God. Your saved sister,

Fannie Hays.

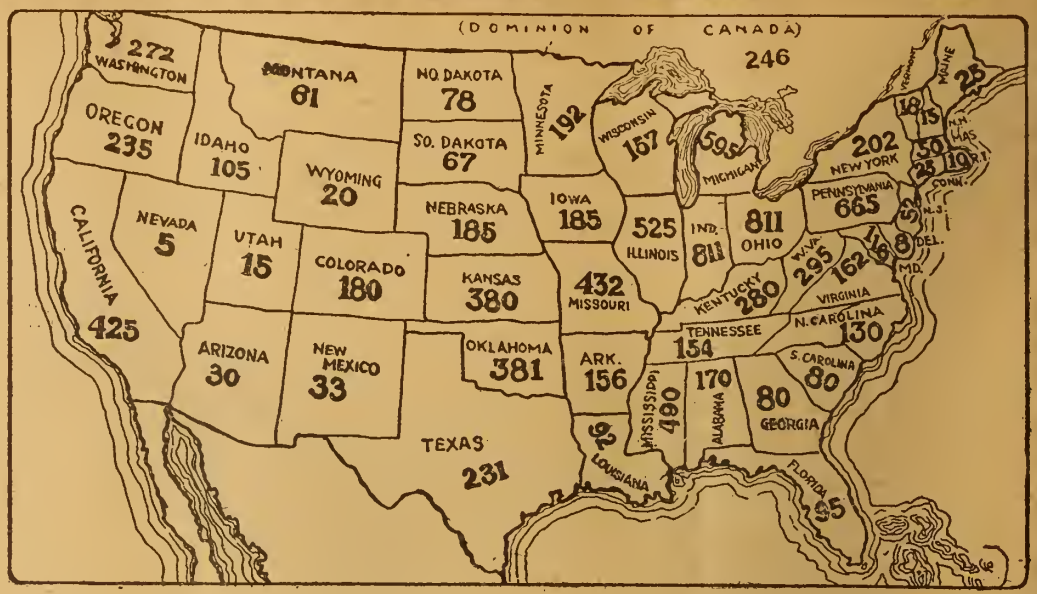
MOURNED BECAUSE SHE FOUND IT NOT

Charleston, S. C.—About seventeen years ago, after having read John Wesley's Sermons, I became dissatisfied with the Methodist Church, of which I was a member. I realized that what I thought was true religion was only a profession and I sought God with fasting and prayer until I was assured that I was a true child of his. I stayed at home instead of going to church, because I was not satisfied with the teaching there; my heart was longing for something better, but I did not know where to go. The good Lord directed a friend of mine who was a saint to call at my home, but she said her time was limited because the church was having a series of meetings and she wanted to be on time. I was hungering for the pure gospel and asked her to let me go with her. She was delighted to do so, and after the first sermon I heard I said down in my heart, "This is what I long have sought, and mourned because I found it not." I then consecrated my life to God. My soul was satisfied; my body, which was a physical wreck, was wonderfully healed by the mighty power of God. To him be all the glory.

He has been my physician ever since. I can fully trust him for my soul and body.

The Subscription Campaign by States

The figures on the map indicate the new subscriptions needed from each State to make the Campaign a success. This shows the new subscriptions received from each State to date:



Alabama	62	Iowa	37	Nevada	2	South Dakota	25
Arizona	18	Kansas	99	New Hampshire	4	Tennessee	48
Arkansas	88	Kentucky	101	New Jersey	11	Texas	67
Canada	50	Louisiana	24	New Mexico	17	Utah	2
California	99	Maine	26	New York	72	Vermont	6
Colorado	72	Maryland	138	North Carolina	45	Virginia	77
Connecticut	6	Massachusetts	21	North Dakota	22	Washington	61
Delaware	6	Michigan	212	Ohio	426	West Virginia	124
Florida	26	Minnesota	47	Oklahoma	163	Wisconsin	56
Georgia	32	Mississippi	45	Oregon	49	Wyoming	2
Idaho	14	Missouri	113	Pennsylvania	220		
Illinois	261	Montana	6	Rhode Island	3		
Indiana	849	Nebraska	52	South Carolina	14		

I can say as did the Psalmist David in the 103d Psalm, 'He forgave all my iniquities, and healed all my diseases.' Your sister in Christ, Catherine A. Johnson.

Lick Creek, Ky.—I once was praying and seeking God for more light. I went to Cincinnati, but among many holiness people I found no one who saw the Word of God as I did. I was about to conclude with Elijah that I was alone, and that none had the truth, when in answer to prayer a very old father in Israel brought me a Gospel Trumpet, which had articles in it showing the name of the church, also articles on infant baptism, mode of baptism, unity, two works of grace, etc. These were vital doctrines which I had found. I shouted when I read the Trumpet and saw there was indeed a people who saw the Bible right, and practised it, too. I was as hungry as Elijah when he asked the widow for a cake. I have never been without the paper since, though I do not consider it infallible. It is the greatest messenger of truth of our day. Annie Farley.

Walkerton, Ind.—I thank and praise the dear Lord for his goodness to me. The Lord has brought me through much. My dark days have gone, for I have been tried and I know his grace is sufficient for whatever may come. What encouragement the Lord can give! We can praise him instead of mourning or complaining. Yes, it has been promised that sorrow and sighing shall flee away. I am now in my seventy-third year. The way is getting better. Cyrus Freeman.

The Power of the Word of God

BY CLEVELAND J. JOHNSON

The Holy Bible is the voice of the Almighty. Very different it is from the sacred books of non-Christian religions. In those writings it is man speaking about God: in the Holy Bible it is God speaking to man. The difference is as great as heaven is higher than the earth. Here it is not man groping in darkness after God. In the Holy Bible we see the divine arms reaching down to save the lost, and hear the voice of the loving Father calling to us all everywhere, "Incline your ear." He says, "Hear, and your soul shall live" (Isa. 55:3).

The words of God are living words. When God spoke in the beginning, "Let there be light," lo, light came out of darkness. There was power in the word spoken to bring forth. "Let the earth bring forth grass," was the word of the Lord. And the earth was carpeted with its first greensward. Through all the work of creation the creative power was in the word spoken. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." "He spake, and it was done; he commanded, and it stood fast" (Psa. 33:6, 9). Even so, when this word speaks instructions to man there is creative power in the word, if received, to work mightily in the soul that is dead in trespasses and sin. Man must be born again. That we can not deny, for Christ says, "Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God" (John 3:3).

Not only does the heeding of the Word of God give the new birth, making the believer a new man, removing his past sins, and giving him a new heart within, but the Word that recreates abides in the believing heart that studies it and clings to it to work in the life with actual power that is not of man himself. The Apostle, addressing the Thessalonians, says, "For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (1 Thess. 2:13). The Word itself works within and works effectually. There is nothing mechanical about it. The mere letter profits nothing. The Bible upon the center-table unstudied and unloved has no magic power. God promises to abide by his Spirit of power in the heart that listens to his voice. Jesus himself tells us the secret of this

power of the Word to work in the believing heart. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (John 14:23). No wonder then that believing and receiving the Word brings divine power into the life, making it possible for transformation of character to be wrought, for victories to be won, and for obedience to be rendered to every command of God. Simply believing God's Word touches the divine current of God's everlasting power. The faith that takes the living Word brings power into the heart to move all spiritual mechanism of life's service.

OBITUARY

Johansen, Jacob, was born in Norway and departed this life Oct. 13, 1922, at the age of 56 years. Brother Johansen had just returned from Norway, where with his family he had been visiting relatives, distributing literature, and holding meetings during the summer. He was a steeple-jack by trade and was painting a high steeple in Lynn, Mass., and accidentally fell from the height of seventy feet to the pavement below, sustaining a compound fracture of the skull, which resulted in instantaneous death. For years Brother Johansen had lived an earnest Christian life and was a zealous worker for the cause of truth. He leaves a wife and son to mourn their loss. Funeral service conducted at his late home in Roslindale, Mass., by the writer, assisted by the Rev. Mr. Lew, of the Norwegian Congregational Church, who spoke in Norwegian, many of that nationality being present. Earl Martin.

Phillips, Arla E., eldest son of T. A. Phillips and wife, was born Aug. 3, 1886; died at his home near Fort Collins, Colo., Oct. 1, 1922. He leaves to mourn their loss his wife, two sons, a daughter, his mother, one brother, and two sisters. His father preceded him in death seven years ago. He gave his heart to God some time before his death, clearly testifying of his acceptance with God. The end came very peacefully and calmly. His last words were praises to God. Funeral services by Brother Reeves, of Greeley, Colo. His mother, Mrs. T. A. Phillips.

Meeting Notices

ALABAMA

Birmingham, Ala.—Assembly (colored), November 26—December 3. Bro. Charles Oglesby, and other ministers are expected. Meeting will be held at the church of God, 1011 Mortimer St. J. L. Sapp.

Hartsells, Ala.—Assembly meeting of the ministers of the State, December 4-10. All ministers and gospel workers are requested to attend, as there is much important business to be looked after. Ministers and gospel-workers of other States are invited.
H. Garrison.

ARKANSAS

Little Rock, Ark.—State assembly, December 11-15. Meeting-place on corner 15th and Jones Streets, No. 1504. For further information write L. C. Cash, 1504 Jones St., Little Rock, Ark. Elmer Hurst.

CALIFORNIA

Fresno, Cal.—Central California Thanksgiving assembly, November 29—December 3. First meeting Wednesday evening. All meetings will be held in the German house of worship, corner Los Angeles and F Sts.
J. W. Byers.

GEORGIA

Augusta, Ga.—General camp-meeting for this section of the South (colored) will begin December 22. The purpose of this meeting is to harmonize unorganized effort, to bring the ministry together for our mutual good, to pray for more wisdom and power in winning souls, to discuss plans for the upbuilding of the work of the Lord. All the saints have a cordial invitation to attend. Matters of importance will be considered. A special invitation is extended to our white ministerial brethren, for it is very necessary that some of them should meet with us in these meetings. For further information address R. L. Taylor, 325—3d Ave., Macon, Ga.
R. L. Taylor.
Fresno, Cal., 618 Palm Ave.

IDAHO

Sandpoint, Idaho.—Winter revival will begin December 3, to continue indefinitely. Let all the saints within reach come and help us make the meeting a success. Bro. A. J. Stuart, of Stites, Idaho, will be with us. H. E. Rawie.

ILLINOIS

Bloomington, Ill.—Revival, November 12—December 3. Bro. R. Caudill, of Indian Fields, Ky., evangelist. All-day meeting and dedicatory service Thanksgiving Day.
C. H. Featherston.

MICHIGAN

Decatur, Mich.—Revival beginning January 1 in the church of God chapel, to continue indefinitely. R. O. Marsh, evangelist.
Cecil Knight.

MISSISSIPPI

Catchings, Miss.—Meeting, beginning November 26th. James Bates.
Box 48.

Laurel, Miss.—State assembly, beginning December 24. R. L. Erwin.

OKLAHOMA

Oklahoma City, Okla.—Midwinter assembly, December 15-24. E. G. Masters.
2817 S. Harvey.

WASHINGTON

Clarkston, Wash.—Revival, beginning November 5, to continue throughout the month. The date of the winter assembly will be November 21-30. S. H. Eddings, Evangelist.

Olympia, Wash.—Young people's convention at the church on corner 56th and Oak Streets, December 26-28. Guy De Vries.
1205 E. 6th Ave.

FROM THE FIELD

ARKANSAS

Hot Springs, Ark., November 1.—About the middle of September Bro. Ivan Dawson and I began a meeting in a union church-building northwest of Hot Springs. This was a new place and the people at first did not seem to want to hear the gospel. But soon a number of people were deeply impressed with the truth presented. Several gave us a warm invitation to return, and I feel sure the way is now open for a harvest there later, though I believe the opposition was stronger there than any place I have ever been.

After closing there we went to a schoolhouse about six miles away and began meeting in the name of Jesus. The old-time truth was preached without fear or compromise, yet in meekness and love. Several came forward for prayer and others rejoiced for the truth they had heard.

As I felt the Lord leading me to other places I left Brother Dawson with the meeting. Brother Dawson is a consecrated worker and God is wonderfully using him to his glory. I then went to a place near Holly Grove, Ark., and began meeting in a schoolhouse. We had a number of difficulties to face here, but our trust was in God, who has never lost a battle. The Lord began to bless the services from the first and souls began coming forward for prayer. Some who had been opposed before took interest and talked in favor of the meeting. A number prayed through in the old-fashioned way, the most of whom came weeping their way to the cross and then arose and testified to the saving power of Jesus. Throughout the meeting the young converts would testify and some would pray. I truly rejoiced to hear their bright testimonies and the expressions they made of their determination to live for God. Many were the warm invitations I received to return some time in the future, which I hope to do some time if the Lord wills.

I have several earnest calls for meetings in different places, some of which it will be impossible for me to fill, but I mean to do my very best and go wherever God may lead. My heart is in the Lord's service and the greatest desire of my life is to see souls for whom Jesus died saved. I am more determined than ever to preach the pure gospel which is the power of God unto salvation to every one that believeth.

Brethren, pray for me that I keep where God can use me to his glory. Those writing me please address me at Hot Springs, Ark., R. 1. Yours on the altar for Christ and souls, Nathan C. McNeil.

CALIFORNIA

Pixley, Cal.—The revival held at Pixley has closed, but the memory lingers and all are praising the Lord for the blessed meeting that he so graciously gave us. Bro. John D. Crose was the evangelist and truly the Lord used him in declaring the whole truth without fear or favor. Many precious souls received a very favorable impression of the unity and oneness of God's people.

About ten were saved and several sought a deeper experience. The attendance was fine with good crowds at almost all the services. Brother Crose had to leave on Tuesday and we continued the meeting until Sunday, when we observed the ordinances of the Lord's house. This service was owned and blessed of the Lord and all felt the divine approval upon them.

Brother and Sister Lord were with us and all enjoyed the glorious messages in song, as well as the messages that Brother Lord brought us in preaching the word.

We are now holding services in the schoolhouse in Pixley, but we are planning to build just as soon as possible and need

the prayers of God's people that many souls may be won to the truth. Yours for God and the truth, Edward W. Barrus.

ILLINOIS

Auburn, Ill., November 2.—After almost four years of service as pastor of the church at Chatham, we, having felt that our efforts were complete and that God was through with us there, have given up the work altogether and have moved to Auburn. There is no one in charge of the work at Chatham at present. They desire very much to get some one to give a part of his time in the service for them. I am sure they will do right by the one that goes there, whoever it may be. There are some honest, consecrated souls there that need to be fed, and they are willing to do all they can, and more too, for God's cause. They are willing to sacrifice and suffer if need be that His cause may be advanced.

Can not some consecrated minister give his or her attention to them.

We felt bad to leave them, and they did not want us to go, but we felt God was leading us; and perhaps he has a work here for us to do. So pray for us that we do the whole will of our Father, that his name alone might be glorified in our lives. Any one considering the work at Chatham or planning to stop over there will please write to the secretary and treasurer of the church, Mrs. Edith Wells, Chatham, Ill. Yours for the spread of the gospel,

Alfred J. and Ida F. Wood.

INDIANA

Pierceton, Ind., November 3.—The revival at Wilmot, conducted by Bro. H. A. Pontius, closed October 29; it lasted four weeks. The weather was favorable and we had good crowds, also good interest was manifested throughout the meeting. The word was preached with power and authority and much good was accomplished. Several took their stand for the truth. There were a number of consecrations and the saints were greatly encouraged. The Lord poured out his blessings and Spirit upon his people.

Different ones were used of God in the meeting. Sister Dorothy Drake had charge of the music. The elder of the church here, Sister Mary Strombeck, and Bro. Harvey Mock assisted in the preaching, and Bro. George Humble is having success as a song-leader.

The work is not going by leaps and bounds, but it is progressing. We have a good Sunday-school and a splendid young people's meeting.

Bro. H. A. Pontius is the pastor and he has a great burden for the work here. He is working hard to spread the truth. We shall soon begin another meeting at N. Webster and we hope to see many souls saved. Please pray for the work here. Your sister, Winnifred Humble.

IRELAND

Belfast, Ireland, October 24.—Dear beloved brethren: We are very pleased to be able to write you again from Belfast. God has kindly kept his hand upon us and our congregations and although the Peters Hill church meet in a bad locality, where dangers abounded, yet God fulfilled his promise and let no harm come near our dwelling; and as for the arrows (bullets) that flew by day or night, no one was even injured by them. To God be the praise and glory. At times the shooting sounded like a little battle-field. I am glad to say that for some time we have enjoyed peace and quietness as a rule.

I rejoice to be able to offer a good report concerning the work in Belfast. There is a fine company of young people in the Peters Hill congregation who truly love God and love each other. Last night there were fifty-eight present at the young people's meeting, including a very few seniors. Bro. R. Mitchell is now leader of the young people's meeting and Bro. John Larmour is assistant. Bro. John Henderson and Bro. Thomas Kennedy have the oversight of the Peters Hill work and God is blessing their labors. Souls are often found coming to God.

We are still pressing forward with our new work in the Ormeau Road district. I have this under my own care and am assisted by my daughter and the young workers from Peters Hill. We have good Sunday-schools in both places. The Peters Hill school is under the care of Bro. John Henderson, with about fifty scholars; and the Ormeau Road school is under the care of Mrs. Campbell, with about thirty names enrolled. We have been rather short of teachers in the latter school, but hope to be able to get over this difficulty presently and will then push this phase of the work more earnestly. We have a comfortable hall here; we could accommodate about two hundred people.

Recently we had two good baptismal services at Sydenham Beach, where first nine candidates followed their Lord in the ordinance of baptism, and very recently six more. We also enjoyed a joint ordinance meeting, when a goodly number from both churches took part in the ordinances of God's house. This was a very precious service. We all enjoyed having Brother and Sister Henshaw, from Birkenhead, with us during their holidays. Their consistent Christian lives and teaching were a benefit to all. We have enjoyed dear Brother Hopwood's presence with us for the past three weeks. And we can truly say his example and able teaching have been a blessing to all.

Lastly, though not least, we thank God for our new British Gospel Trumpet, which is doing a good work. The people enjoy it and after reading it for a few months they become very friendly. Brother Hopwood is doing good work as editor. We are selling about one thousand copies monthly here in Belfast and striving for a rapid increase steadily. At present it is an eight-page monthly, but we shall have a ten-page commencing with our December number. Please pray earnestly that God will continue to bless our efforts on this line.

We have enjoyed some pleasant dry days recently, which proved a great blessing to the farmers in securing their harvest. With deepest love, your brother,

Adam Allan.

KENTUCKY

Winchester, Ky., October 31.—At this writing I am in the country near Stamping Ground, Ky., taking a few weeks' rest, after a hard summer's labor. The following is a report of my work since the Anderson camp-meeting. Returning from the Anderson camp-meeting and on my way home I stopped at Rushville, Ind., and preached one night for the church at that place. When I returned home I had several calls to conduct revivals. I began a meeting at once near Ford, Ky., in a new field, there being only one sister in that neighborhood and no meeting-place. We decided to hold our services at the home of the saved sister. A long porch was seated and seats were placed in the yard. The attendance was excellent from the first night. The third night of the meeting the Seventh-day Adventists invited us to their meeting-house, which was not in use. We accepted the invitation. Bro. Clyde Haney joined us on Monday, and he was wonderfully used in singing the gospel. There were nine who claimed the victory in this meeting.

Our next meeting was at Dry Ridge, Casey County, where we stayed two weeks. We had splendid attendance, and several sought the Lord either for pardon of their sins or sanctification. From there I crossed the Kentucky River and filled an appointment for Bro. G. M. Byrd. From there I went to Ford, where I baptized four converts in the Kentucky River. I then went back to Winchester, where I attended the best camp-meeting that has been held at Winchester since I have been with the reformation. From the camp-meeting I went to Blue Licks, Ky., and conducted a revival. I was assisted for a few nights by Bro. John Kidwell, of Cincinnati, Ohio, who was a great blessing to the meeting, as well as to me. Seven souls were converted. I conducted the baptismal service two weeks later in the Lickin River. From there we went to Josephine, Scott County, where we assisted Bro. J. A. Cosby, and W. B. Wall, in a two weeks' meeting.

I am giving all my time to evangelistic work. Any one desiring my service may write me at 226 Winn Ave., Winchester, Ky. Your saved brother in the one body,

James J. Browning.

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OBSERVATIONS OF OUR TIMES

We hope the Constitution of the United States will always be very dry reading for the wets.

Style is actively at work changing from short to long. We admit we can't understand it.

Trial marriage is a fake, a fool's paradise, where true love runs so shallow that it is not discernible at all.

What is slavery? When the inherent qualities and capacities are bound by the will of others, be they many or few.

The fools are not all dead. One of them married a stranger recently and found herself deserted after twenty-four hours of wedded bliss.

Harry Emerson Fosdick Under Fire

Not long since Harry Emerson Fosdick, author of the Meaning of Prayer and other books and a noted religious worker, preached a sermon in the First Presbyterian Church of New York on Shall the Fundamentalists Win? In this sermon he practically took the position that Jesus Christ was not divine, that he was born, not after the Holy Spirit, but by common, natural generation.

Now Dr. Macartney, of Philadelphia, has overtured the General Assembly of the Presbyterian Church to stop Dr. Fosdick's preaching of this kind. As it turns out, Dr. Fosdick is not a Presbyterian, but a Baptist preaching in a Presbyterian Church.

We are not particularly interested in the controversy of these ministers from any denominational standpoint, but we are interested in upholding the divine Sonship of Jesus Christ. Were we to fail in this we should feel worse than Mary Magdalene did when she exclaimed, "They have taken away my Lord." If Jesus was not divine then how shall we worship him or how shall he have made a sufficient atonement for sin? This modern tendency to deny the genuineness of Christ's being both human and divine is bad, bad indeed.

This is no new fight. John the beloved apostle, was compelled to deal with this phase of infidelity and apostasy. Read his second epistle. Forever and anon come forth learned, brainy men with religion enough to give a religious cast to their utterances and while inculcating many noble principles they knife Christianity in the back by undermining and denying its cardinal principles.

What will come of this fight we do not know. What we do know is that Jesus Christ will conquer, that the time will come when every knee shall bow and every tongue confess that Jesus Christ is Lord, and all doubts of his divinity will melt away before the resplendent glories of his divine Being.

The Power of the Gospel

The following story illustrates the power of the Word of God. It is similar to another story that came out of Brazil. Years ago a native bought a Bible while on business at a coast town and took it home with him into the interior. He read it, believed it, and preached it. As a result in the course of years several congregations were raised up without any outside help. When missionaries at last reached the place they were surprized at what God had wrought by his Word.

"Twenty-five years ago, while I was living in the republic of Peru, where my father was working as agent of the American Bible Society," says Mr. Paul Penzotti, "I took a trip on horseback, in order to distribute the Bible. With me was Rev. Robert Stark, now agent of the British and Foreign Bible Society in Chile. We went from Lima, the capital, to a place called Pisco, in the South of the republic. It took us twenty days to make the round trip. Besides our own horses we had a pack mule, with two boxes of Bibles. We suffered a great deal of persecution at the hands of the priests and more than once we were obliged to leave town in a hurry, for our lives were in danger.

"Among the many houses that I visited was a small hut where I found a lonely woman, with a small boy. I sold her a copy of the Bible, read to her portions of it, and requested her to be sure and not give up the book to the priest who was following us. He was demanding the books from the people who had bought them and was burning them up. Many copies were destroyed in that way.

"Some years ago, while attending service at the Second Methodist Episcopal Church in this city, where the Salvation Army was holding a special service, I met Captain Eduardo Palaci, secretary to Colonel Palmer. He requested permission to give his testimony regarding his conversion. You may imagine my great surprize when, addressing himself to me, he said: 'Twenty-five years ago, in the republic of Peru, you came to my humble home, and offered my mother a copy of the Bible, which she bought. She was converted through the read-

ing of the Book. I also read it and gave my heart to God. I went to Lima, joined a church, after a while worked as a colporteur, later joined the Salvation Army, and here I am now glad to testify to the good work done so many years ago. I owe my conversion to you and your work as a colporteur.' ''

The Abdication of Parents

The parents in many homes have abdicated. They have surrendered the throne, quit the job, given up the work.

We hear so much nowadays about the moral laxity of the youth, that they seem to be natural-born rebels kicking over all the conventions and customs of past days and bent apparently on having a good time no matter what the cost. It must be granted that this is a true picture, generally speaking.

But why try to blame the young people for it?

In the Episcopal bishops Encyclical letter they, after mentioning the tendencies of the modern boy and girl, say:

''The young people of today are exactly what we have made them. Too frequently parents have practically abdicated their position of direction and leadership; certainly they have not exercised strong spiritual influence by example as well as precept in building up a simple and natural religious homelife.''

That is it exactly. The parents have not had enough religion to amount to anything and hence when the young people started off on some tangent the parents let them go. They had nothing better to offer them.

The fact is nearly everybody has been off duty. Mothers and fathers pay as little attention to their children as possible, even when they are with them. They have abdicated. The parental leadership is gone and many a poor boy and girl is going to be cast up in the foam and backwash of wrecked character on the stormy sea of life.

Happiness

Thank God, the best things in life are within the reach of all God's creatures. The trees, the hills, the vales carpeted with grass, the brilliant sunsets, the birds that sing, the squirrels that chatter in the trees, the springs of water, the swift-flowing brook or limped pool—all God's out-of-doors is as free for one to enjoy as for another. All it takes to get pleasure out of nature is to see.

The sensations of bodily pleasure are open and free to all. Eating, drinking, sleeping, resting after labor, why these are common blessings, free to all and enjoyed equally by all. Social enjoyments and conversation are open freely to all. The rich idlers who spin down-town in limousines and who prate and gossip with vapid companions wrapped all the while in cigaret smoke are no happier than a group of washerwomen talking over the backyard fence. Marriage and all the joys of the home-life are common pleasures no more enjoyed by one class than another.

When will mankind learn that things can not bring happiness? For ages on ages we are imitating the rich fool of Christ's parable on the folly of heaping up riches. Things do not, can not make one happy. This mad rush for money with which to purchase things imagining that with many things we shall be happy is foolish and vain. We may indeed get the things, but not the happiness.

Many of us have reached that place where we know we are as happy as any millionaire, and we do not take salvation into the question at all. Salvation, of course, is the supreme spiritual pleasure. But we are speaking of worldly pleasure. We have our own firesides. We sit down to our own tables with our own families. Our sons and daughters give us great pleasure. We enter into their plans for the future and enjoy their progress in school or business. We may have no fine furniture, no automobile, no bank-account, but what of it? We can be as happy in a half-hour's walk as any one is in a half-hour's rapid spin in an automobile, for, in fact, the conversation is the chief thing anyhow and automobilists are not noted for vital conversation. The most of the time they spend in getting a glimpse of a house or other object and then it is gone.

If man could just get his eyes on the great vital things of life instead of on externals, he would fare better and be more contented.

Shakers Dwindling Away

The Shakers are a peculiar people. Once there were fifty colonies or communities of them in the United States and thousands of communicants, but now they number only about 250 and their colonies have dwindled to seven.

The recent sale of the South Union Shaker property in Warren County, Ky., brings this interesting people before the public mind.

The name ''Shaker'' came from the trembling that follows their periods of religious ecstasy. One of their principal tenets is celibacy. Their remedy for human depravity is to stop generating children and when the last man would die then that would be the end of it. Hence no Shaker married. They lived together as brothers and sisters, yet careful rules were laid down so that commingling of the sexes was not too easy. They believed also in communism; that is, every one who became a Shaker was compelled or induced to place all he owned at the disposal of the Shaker community.

Naturally enough a society that held such principles was almost certain, from the nature of things, to die. The increase of the communities was from outside accretions, and as they conducted no evangelistic campaigns and made little effort to add to their ranks they have gradually dwindled till it seems that ere long this peculiar people will be known only to history.

Work

This is a world of work. Somebody must do that work. Every civilizing agency would stop forthwith if work would stop. Those who work are fulfilling an appointed place in life and will attain the dignity and satisfaction which comes from work. Those who will not work will fall into misery and degradation. There is no escape from these laws.

The chief offenders are the idle rich. They have money enough, most probably earned by some hard-working father, to make it unnecessary for them to work. They loll around, think of some way to amuse their lazy selves, and spend their money. Of course, their spending money helps somebody who works. Yet in a large sense the idleness and luxurious habits of the idle rich are a tremendous sin. First, they ruin and spoil their own lives. Possessing capacities for doing good, they prostitute them on schemes of pleasure or debauchery. Second, they set a bad example to others. The laboring class look on and see these wretches idly subsisting without work and they begin to imagine that that is an ideal existence and so they want to quit work too. Third,

it heightens the cost of living by keeping so many people working to supply unnecessary services.

While the idle rich are blameworthy the idle poor are not much better, that is, if they are idle from choice. We are not speaking of honest men who are out of a job. But apart from unemployment there are a host of idle people.

It is best for every man to have a job; something to occupy his time, something he can put his personality into, something by which he honestly supports his family.

The Bible is hard on the indolent and has little respect for the lazy man. It commends those who work, mind their own business, care for their own families, and give liberally to every good cause —R. L. B.

God's Method of Covering Sin

BY J. C. BLANEY

"Blessed is he whose transgression is forgiven, whose sin is covered" (Psa. 32:1).

In the foregoing declaration of the inspired writer we learn that God covers sin. The fact of having one's sins covered by the act of God's mercy is declared to be a blessed or happy experience for the sinner. The apostle Paul refers to this same declaration of David's as proof of what is done for the one who believes in Christ, and receives forgiveness of sins (Rom. 4:6). God's great love for a lost world has made it possible for him to cover up the guilt of a penitent sinner when he or she believes on Jesus Christ.

Before considering further God's method of covering sin, let us notice how the sinner will cover his own sins. Though it is impossible to conceal actions from God, who reads the secret working of the human heart like an open book, yet it is a fact that men who sin invariably cover up their iniquity until they are brought face to face with it in some striking and convincing manner. They will slime it over with good words and fair speeches, deny it with the utmost audacity and apparent sincerity, while they know they are lying and deceiving their fellow men. The "confidence crook" will cloth his countenance with the most assuring look of honesty, and employ language so persuasive that you would be led to believe he was your most devoted benefactor when he is planning to cheat you out of your boots if he can do it. Many an honest-looking, hard-working farmer will sell you a barrel of apples that he purposely had packed with the scrubs in the middle and the nice large ones on the top, and declare there was a mistake made by his hired man, or that some little boys had played a trick on him, when he is faced with his sin. The dealer in dry goods will sell you something for 100 per cent wool, when it is 75 per cent cotton, and lie to cover his dishonesty. A beautiful woman will approach a young girl with the most assuring grace and friendliness, when she is a most loathsome, degenerate panderess, seeking to entrap innocent girls into lives of shame. The jaded and once beautiful woman of forty will cover up her true character with paint, powder, and a girlish attire, in order to catch some addle-pated fool who passes for a gentleman.

I once visited a man who was supposed to be on his death-bed. I reminded him during my visit that he might die. He had been a church-member all his life, for he belonged to a church which believed that when a child is baptized it is in possession of the new birth, and is a church-member then. This man was a blasphemer, fighter, and drunkard, but was fairly well-to-do as the term passes with the world. I suggested that he be certain that all was well with himself and God. His answer surprized me greatly. He said: "I do not think I have ever done anything to offend God." He knew better, but was attempting to cover his sin with a pretense of innocency. He is but one example of how people seek to cover sin when it is in danger of being searched out and brought into the open. The Holy Spirit has placed on record a solemn warning: "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Prov. 28:13).

God Uncovers Men's Sins to Them That They May Repent

When Adam sinned, he and his wife hid themselves until they were faced with their sin. When Cain killed his brother Abel, he tried to evade the guilt of his crime, when God inquired of the whereabouts of his brother. Achan stole a wedge of gold and a Babylonish garment, and concealed the goods and the act until God found means to search it out and expose it. Like Ananias and Sapphira, he carried the deception too far, and overstepped the limits of mercy. David committed adultery, and tried to cover it up with a murder of the woman's husband, but God who saw the deed would not permit it to be covered by such a method; so he told Nathan the prophet, who faced David with his sin. Thus he was led to repentance, and it was covered through mercy and grace. "Be sure your sin will find you out" (Num. 32:23).

Sometimes people try to cover sin by blaming some one else for their failure to do right. Our first father directly blamed our first mother for the first sin of earth, and insinuated that God was in a measure responsible for his fall. "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." When the woman was faced with her wrong, she answered, "The serpent beguiled me, and I did eat." When King Saul was charged with his failure to obey God he tried to cover up his guilt by blaming the people under him. "I have obeyed the voice of the Lord, and have gone the way which the Lord sent me . . . But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal" (1 Sam. 15:20, 21).

The proud, sinful heart of man is not willing to confess and forsake sin, but constantly seeks to cover it up, excuse, or make it look less than it really is in God's sight. "All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits" (Prov. 16:2).

God Covers Sin Only When It Is Repented of and Confessed

There is only one way to succeed in covering sin in the sight of God. We must confess and forsake it. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon" (Isa. 55:7). "If we confess our sins, he is faithful and just to forgive our sins, and to cleanse

us from all unrighteousness'' (1 John 1:9). God uncovers our sins and exposes them to us that we may be sorry enough to confess and forsake them so that he may forgive them. The blood covers all our guilt, and we are credited with righteousness instead of charged with the guilt of sin. ''Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool'' (Isa. 1:18). The blood-washed sinner is no more regarded as a sinner, but has ''passed from death unto life.'' Such an individual can sing and praise God as did the poet who wrote,

''Happy day! happy day!
When Jesus washed my sins away.''

Like one of old, he can say, ''I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels'' (Isa. 61:10). Again we say, ''Blessed is he whose transgression is forgiven, whose sin is covered.''

Happy the man whose many sins,
Are covered by the blood,
Of him who died on Calvary,
To turn us unto God;
Whose sins, forsaken and confessed,
Are cleansed as white as snow:
With heaven's peace within his breast,
Pure joys forever flow.

Emptying Ourselves

BY HAZEL G. NEAL

Clouds may be beautiful to look upon, but they are never so appreciated as when they empty themselves upon thirsty fields and needy places. How we drink in the refreshing draughts of good, fresh, pure air after a pleasant shower. ''My, wasn't that a fine rain!'' we exclaim. ''Just what the crops need!'' Clouds are not made to look at, but to empty themselves.

If flowers emitted no fragrance we should soon lose our appreciation and admiration for them. We do not admire an unyielding flower. There are a few such flowers in the realm of nature. They disappoint us. We turn away to those that lend or give to us of their sweet perfume. God did not make flowers that they should hide and keep their sweetness. He told them to give, give, give. And they do.

God intends that everything in this world of his should give—give for the happiness and betterment of others. Do we empty ourselves or lend the fragrance and charms of a useful life? Some get the idea that laying up riches, or achieving fame and honor, is true happiness. Hoarding is not happiness, neither is fame. Emptying oneself for others or a worthy cause is happiness.

We all have a great deal of good in us to discharge upon a hungry, receiving world. The trouble with many people is they keep their good qualities meant for others all pent up. They do not discharge themselves. We turn away in disappointment. Really, we, every one, expect something from each other. It may be friendliness we look for from our neighbor just across the way, but how disappointed we are when we receive but little friendly, neighborly intimacies! We expect good cheer, courage, optimism, hope, kindness, and all the virtues, handed out to us as we travel the way of life together.

It is said, ''That which is not expressed dies.'' To find success we must empty ourselves, like the Master who gave even his own life for others. The more we give of our talents, of our joys, of our unselfishness, and of our radiant lives, the more we shall have of these qualities. I know of a spring, the more it gives of its cool refreshing waters the sweeter and better it becomes.

''Give and it shall be given you.'' This is a law as true as life itself. Do you want more joy? Give of what you have and your joy shall increase to a greater degree than ever before. Do you want happiness, love, or the material blessings of life? Then give of what you have. The other night I sat fumbling the strings of my guitar. My little lad of five years was singing along happily as I played. Suddenly he burst out, ''Oh, I'm so happy! It makes me happy to sing!'' We are never happier, cheerier or more full of joy than when we are expressing ourselves, the emotions of our hearts, whether it be in song, in a little kindness shown to some one else, in loving words out of a loving heart, in song, in neighborliness, in friendliness, or the many other ways God meant for us to give of ourselves to others.

The story of the widow's oil is an old, old story, but it is cherished today in the hearts of those who appreciate its lesson. Because she gave of her tiny bit of the remaining oil to the hungry Elijah, in return her cruse never ran empty during the famine prevalent then.

God never made us just to be looked at. He made us to dismiss to others the qualities in us that would bless others. Let us unload.—Let us give ourselves, and in return we shall find success and a larger and fuller, happier self.

Our Strength, Our Help, Our Redeemer

In every affliction, there's One who will care:
In every great burden, there's One who will share
Who always remembers our frame is but dust,
Who always will succor the soul who will trust.
No night is so dark, but his eye pierces through;
No water so deep it can overflow you.
No furnace so hot but the pow'r of his name
Will keep you from harm from the fury of flame.
No shadow so dark but his smile lights the way;
No duty so great but there's strength for the day;
No conflict so sore but there's vict'ry for you,
If you your Commander will trust the way through.
No sorrow so great but he sees and he knows,
He bottles your tears, weighs each one of your woes;
Is touched by your sorrow, your pain, and your grief,
And always is ready to send you relief.
No storm is there raging his voice will not still
For those who abide in his own precious will.
No clouds but he'll scatter, he'll drive them away,
If you seek his leadings, his voice to obey.
No chain is there forged by an enemy's hand
But he'll burst asunder, and loosen each band;
No soul down so low in the depths of vile sin,
But his arms, extended, will welcome such in.
There's no heart so boastful, so haughty, and vain,
But what he can humble, through sorrow and pain,
And bring it low down in humility's vale,
Its refuge all swept by the power of his hail.
There's none so small but he will gladly receive;
No one is so cunning, his Lord to deceive;
But all who will humbly and truly repent
Will find him, the Savior the Father has sent.
No dart that is flung from an enemy's bow
Shall pierce through thy armor and lay thy form low,
Just keep on the helmet and wield well the sword,
Go forth in the strength of our Savior and Lord.
Take courage, O pilgrim, He stands by thy side;
Oh! He is thy refuge, you safely may hide
From the terror by night and the arrow by day,
For He is thy keeper, yea, all of the way.

—Lorain McLain.

Holiness Is Taught in the Bible

BY J. GRANT ANDERSON

As Christians, we all accept the Bible as a rule of faith, but, while this is true, very many, either through thoughtlessness or imperfect teaching, are slow to believe in the necessity of entire sanctification, and, hence, come short of that holiness taught in the Word of God. If entire sanctification is not taught in the Bible, then it can not be found there. What can be the true meaning of such words and phrases as the following, if they do not teach a pure, holy life, and freedom from the carnal nature and a life of sin? Please note carefully these expressions: "Blessed are the pure in heart," "Purifying their hearts by faith," "upright," "perfect man," "whiter than snow," "clean," "washed" "cleansed," "from all your filthiness," "from all your idols," "from all sin," "from all unrighteousness," "a clean heart," "a right spirit," "pure in heart," "purity," "dead indeed to sin," "free indeed," "free from the law of sin and death," "sanctified," "the very God of peace sanctify you holy," "not having spot or wrinkle," "perfect and entire wanting nothing," "perfect holiness," "perfect in love," "we have the mind of Christ," "partakers of the divine nature." And to put the question beyond all dispute, God said, "Be ye holy; for I am holy." Jesus once said, "Be ye therefore perfect, even as your Father which is in heaven is perfect," showing that it is the same kind of holiness which God himself possesses.

And why not? Does not the child possess the same nature as the parent? It may be comparatively very small and weak, but the very same nature. And no one thinks of blaming the child for claiming relationship with the parent. Is not the holiness of angels and was not the holiness of man when he was created, like the holiness of God? The record tells us that man was made in the image of God. The apostle writes of those who had "put off the old man," "and have put on the new man, which is renewed in knowledge after the image of him that created him." What a sublime and glorious thought that we may not only be like angels but like God himself!

Holiness Not a New Discovery

Holiness is the grand central truth of the Christian system, and it flashes in every consecrated life, and it is written in every revelation from God. Holiness is breathed in the prophecies, thundered in the law, murmured in narrative, whispered in the promises, and supplicated in prayers. Holiness is needed, is required, is offered, holiness is obtainable; holiness is a duty; it is a present privilege and a present enjoyment.

What Sanctification Is Not

Many have made the mistake of assuming that holiness frees them from all temptation to sin. No state of grace is intended as a substitute for common sense or prudence. We must never lose sight of the fact that this life is a probation, and, therefore, tests are put to us to develop the soul life. It necessarily follows, then, that heart-purity is not a state of grace in which we are removed from those conditions intended to develop the perfect life.

Sanctification does not upset the plan of nature by removing the natural passions and appetites, but it does give a molifying power which enables its possesser to bring them more fully into subjection, when tempted to excesses. Sanctification gives more power to overcome all temptations whether from within or from without.

The history of the world, the lives of men eminent for intellect and iniquity, and our own experience sadly prove that the wickedness and the wretchedness of humanity is the result of the dominance of the animal in man, swaying reason and disregarding conscience.

Sanctification, however, is not self-destruction, nor the eradication of some annoying passion, nor the brutal humiliation of the body as sometimes practised by monks in bygone days, but it is rather the subordination of them to common sense and law. All the appetites of the body, all the passions of the mind, have their origin in the order and constitution of nature, and are designed for the happiness of man, and maintenance of the home, and State. A mastering propensity is a perversion. That which is innocent in the limitations of law is vicious when the gratification is unlawful. Gluttony is the excess of temperance; revenge, of anger; adultery, of the lawful rights of marriage, etc. The perfect man in Christ is he whose physical, mental, and moral powers are in full force, but subject to law. In this complete restoration of which we are treating, nothing but sin in nature and practise is destroyed. The whole natural body with its appetites and passions is recognized, regulated, purified, and exalted. To the sanctified person, God reappears in the fellowship of his presence, conscience is strengthened, and its dictates are obeyed; the affections are cleansed, the will emancipated, and all the passions find their contentment in normal indulgence. All temptations are met with instant recoil, and thus the soul's equipoise is restored. Love, then, is supreme, rest is perfect, and Christ is all in all.

Sanctification Qualifies for Service

It makes for efficiency, for it is the spirit of devotedness and is carried into all the relations and concerns of life. It is self-abnegation, which seeks no other reward than the consciousness of duty well done. It makes for calmness amid turbulence, meekness amid provocation, humility amid the pride and fashion of this or any age. It is a reign of love amid a world of anarchy and hate. It is brotherly kindness which worketh no ill to man, and the charity which thinketh no evil. It is benevolence incarnated. It is the horizon which takes in all of each passing day, and to the soul that possesses it there is a Sabbath of perpetual rest.

The Holy Ghost can not *lead* where he has never gone, and ministers and gospel workers should always keep this thought in mind. The Holy Ghost does his work well. He tears away all cloaks, that naked deformity may be seen. He hastens where he is given right to rule. The positive strength of any man is that of the Holy Spirit's power, for he warns men of sin, intemperance, and of an impending doom. He brings Scripture to our minds with proper interpretations, and he always leads in ways of truth, and toward home. To trifle with such a person as the Holy Ghost, or with such a needful doctrine and experience, is to make a mistake which may rob one of work, life, soul, and of an eternity with God.

Reader, are you wholly *sanctified?*

Three Rules on How to Waste Time

BY J. A. MORRISON

Does time hang heavy on your hands? Does it drag its weary years across your life? Is it like an unwelcome guest who comes often and stays long? Does it seem to you sometimes that the sun gets stuck in the sky and just will not go down? If you have more time than you know what to do with here are some rules on how to waste it:

Rule I—Hate People

Every hour you ever did spend or do spend, or ever will spend in pursuing the black art of hating people is utterly wasted. A prominent man said the other day that he wished he might have been taught when a boy the sheer nonsense of hating people. I used to know a woman who became addicted to the habit of hating me. She became irritated about some trivial affair and would not speak to me. Try as I would, I simply could not get her to speak. She just sat on the front porch and hated me as I passed by. That was a waste of time.

I have intimated that hating folks is unwise. It is worse than unwise; it is silly, yes, worse than silly; it is insanity. We are told by those who are supposed to know that the average human life is only about thirty-three years in duration. In view of this fact we do not have time to hate folks. There are too many decent things to be done. For instance: we have to make a living, and that is a big job within itself. And no man ever yet made a living following the business of hate. It never brings him any money. It does not pay dividends. Then there are many other enterprises in which we may engage. The gosepl must be preached, the poor must be cared for, government must be sustained, education must be promoted, and a hundred and one other legitimate things must be done, and these all make such a mighty drain upon our energies and time that we can not afford to hate people.

Those who have taken the time and pains to count them inform us that there are a billion and a half people, or thereabouts in the world. This big group of people came from the finger-tips of God. They are his handiwork. They, with all their woes and weaknesses, all their faults and failings, all their inconsistencies and contradictions, represent the crowning effort of the creative power of God. He scooped the oceans out and filled them with water; he rolled up the mountains and covered them with forests; he smoothed out the plains and clothed them in grass; he flung the stars and sun into space and gilded them with silver and gold; he put the birds in the air and filled them with music; he made man, but *he breathed into him the breath of life.* Dare we hate a creature in whom is the breath of the Almighty? This *breath of God* lifts man above the earth; it carries him skyward; it argues his kinship with angels.

Yes, God made us all, the whole one and a half billion of us. We can not claim that he made any of us without owning that he made all of us. We can not dodge membership in the common brotherhood. If we claim God as our Father we must own man as our brother, and I can not believe he made a one of us to be hated, not a single one. He made water to be drunk; he made scenery to be seen; he made flowers to be enjoyed and children to be loved; but he never yet has made a human to be hated. A man may be ignorant, but hating him will not make him wise. He may be mean, yet hating will not make him good, but rather meaner. He may hate you, yet if you hate him in return you will not make him love you, but rather hate you the more. Then if you try to hate him just as hard or a little harder than he hates you, you enter with him into a race of hatred the end of which is insanity. The only way you can win over him in this race is to become insaner than he. If you win and become insane first the chances are you will murder him and go to the asylum or penitentiary and he will go elsewhere.

While God never made any of us to be hated, on the other hand, he never made one out of the whole one and a half billion of us to hate a fellow man. He made the winds to blow, the rain to fall, the sun to shine, the flowers to bloom, the birds to sing and doves and babies to coo, but he never yet has made a human to hate his fellow man. But some one may ask, "Did not God give us the faculty to hate, did he not set the instinct in human nature?" Answer: Yes, God gave us the faculty to hate. So did my father give me a gun one time, but he did not intend for me to use it on my brother. So God has given us the capacity to hate and he is pleased for us to use that capacity in hating Satan and all forms of evil. But I must consider the next rule.

Rule II—Pity Yourself

This is another splendid method of wasting time. If you have an afternoon on your hands and do not know what to do with it and want to waste it just go home and go into the parlor or bedroom and sit down in the softest chair you can find and put your feet in the next softest one and think. This is the way to think: "Well, here I am, a miserable creature. Things always go against me. The world never has given me a square deal; it has never taken me for what I am worth. Even when I was a child my parents did not think as much of me as they did of my brothers and sisters. Just now I recall one Christmas when father came home and brought presents for the family. Mine was the poorest and the cheapest of them all. I remember too when I was in school the teachers always seemed to be against me. Well do I remember when my teacher kept me in at recess for something of which I was not guilty and the guilty ones went unpunished. And then, in the church I never have been appreciated as I ought to be. Just the other evening at prayer-meeting when I was testifying the pastor looked as if he wished I would hush and sit down. I just know he doesn't appreciate me. Then when the services were over I saw Sister Morgan and Sister Pollard talking in the vestibule and I am just confident they were talking about me.

"Then, my homelife. Goodness me! I know no woman [or man, as the case may be] on earth has such a time as I do. I work like a slave and then I am not appreciated. My husband is not half so considerate of me as other husbands are of their wives. Just this morning he remarked about the way his mother used to prepare the

(Continued on page 15)

The Conversion of Father Peterman, and the Results

Chapter I—The Fool Hath Said In His Heart

BY MABEL HALE

It was a quiet Sunday morning, Easter Sunday. Father Peterman had not gone to church that day; in fact, he was not a church-going man, he did not believe in it. So during the quiet of the morning he was having a talk with his own heart. He sat where he could view his farmyard and his musings were complaisant as the man of whom our Savior spoke, who said, "What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Into the great barn had been gathered all his wealth except the land composing his farm. Here to the eaves the great mow was full of sweet-scented hay, and in the stalls below were valuable horses and blooded cattle. Joining the barn were large cribs full of corn, while his granaries were bulging with grain. The hog-pens too were close by, and in them were more than a hundred swine ready for market. Prosperity smiled before him and life held a very pleasant outlook.



So the argument waxed hot

When Father Peterman's family was young he had been an earnest Christian, or at least a good church-member; but all that was changed. Since he had come west to the broad and fertile prairie lands he had drifted away. It had seemed to him that he had seen many things to make him doubt the sincerity of the people who claimed to be Christians, and then he had doubted the righteousness of the church as an institution, and following the logical course of such doubting, he had come to doubt that God reigned on high. The blessed Book that had been his guide in youth was now discarded except when he picked it up to hunt for those obscure passages he thought were contradictory, and by which he bolstered his unbelief.

There had been hard times, too, in getting started in the new country, and he had mortgaged his land heavily. But the increase he had now gathered into his barn and which he would sell just as soon as the prices suited him would place in his hand a sufficient sum to pay every cent of indebtedness and leave a handsome bank-account beside. To the man musing at the window there was not a cloud in his financial sky: and of this world was all he thought; God and eternity were not in any of his thoughts.

Father Peterman was a man of large family. Ten children, sons and daughters, had blessed his life. The elder children were married now, or if not married were away from home. Their father had, with all his prosperity, never learned the happy secret of getting on well with his children. He was a man of nervous temperament, who wished everything to be moving just to his liking all the while, and when he could not have it so he gave way to anger, scolding and threatening one and all. The mother of the children had begun far back when they were small to try to avert if possible the storms that fell upon little luckless heads, but with all her gentleness and purity she had been able to do little to ease the path of her boys and girls. The consequence had been that as each one became old enough to do for himself he had left the home roof, and generally with the father's extreme displeasure upon him.

There had been a bit of exultation in his musing as he thought that he had gained all this wealth without the aid of his sons, ungrateful lads that they were to leave him as they had. "I am able to do it of myself," he had said to his own heart; "I ask nothing of God or man. I look out for myself."

At present his family consisted only of himself and his wife and the three younger children, the youngest being a boy possibly six years old. Mother Peterman was from the earliest recollections of any of her children the same quiet, humble, godly woman that she was now. Her gentleness was a marked contrast to her husband's harshness of manner. In her they had always a beacon light, drawing them back to God and right.

From the contemplation of his possessions the mind of Father Peterman reverted to the theme that filled his thoughts much of the time. He had a conscience that would not be still, and to stifle its tauntings he tried to believe that there was no God, no judgment, no eternity, that he was just as the beasts that perish. He much enjoyed conjuring in his mind those arguments with which he hoped to convince those neighbors and acquaintances whom he could drag into discussions of his favorite theme. He who would not tolerate the least in act or word from one of his children, sat and mused on thoughts that defied the very face of God himself. His inconsistency never dawned upon him. He thought himself strong in his position and able to bring arguments that

would be convincing to every fair-minded person. He had not applied to his own heart two scriptures that fitted his case exactly: "The fool hath said in his heart, There is no God"; and, "But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall all those things be, which thou hast provided?"

There was a rap at the door, and when it was opened the kindly face of a neighbor was revealed. He was hospitably invited in, and the two men sat talking of all those things that are of interest to farmers in the springtime. The fact that the day was Sunday and Easter was mentioned, and at once the subject so close to Father Peterman's heart was opened. The neighbor was a believer in God and his authority over the affairs of men, though he was not living as he knew in his heart that he should live. He was ready to defend the name and being of God against the attacks of his infidel friend, and so the argument waxed hot. In his desire to fetch forth his best points, Father Peterman reached upon the shelf near at hand and took down that Book that was given to men as their guide from earth to heaven, and, thumbing through its precious pages, he sought out those texts which he believed were contradictory, and read them in triumph to his neighbor. Little did he dream of the way in which that conversation would end, nor how soon all his foolish arguments would fall to the ground in the face of overwhelming facts.

While the men were talking in the house little Ervin, the youngest of the Peterman children, and his little friend played in rousing boyish fashion out about the barn. But boys had played about that barn from the time it had been built. There was nothing to cause alarm in having them there.

[*To be continued*]

"Where Is Your Faith?"

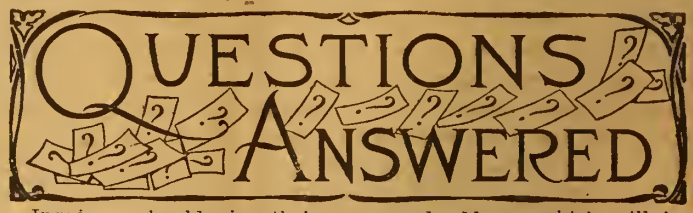
BY EMMA KUEHNY

While passing through a severe test of faith some time ago, I read the 8th chapter of Luke. Verses 22-25 were very forcibly impressed upon my mind and heart and they proved to be a great encouragement to me, but especially encouraging was the question, "Where is your faith?" which Jesus asks his disciples in verse 25.

During a great storm on the Sea of Galilee the disciples, filled with fear, aroused the sleeping Master and earnestly cried to him for help. After Christ had stilled the storm he asked the foregoing question. Was it asked as a rebuke to their unbelief, or did he wish to remind them of what they had seen and experienced of his love and mighty power in the past? However it was meant, he immediately arose and gave them the needed help, and there was a "great calm."

But has not our Savior great reason at times to ask of us, "Where is your faith?" Would it not be well to ask it of ourselves by way of self-examination? Do we fully trust in God for help and comfort in times of trial, temptation, and affliction, or do we trust in our own wisdom and strength or in earthly means?

How sweet it is to realize in every time of need that our trust is placed in the almighty God, our kind heavenly Father, who has made heaven and earth, and in his Son Jesus Christ, our Savior, who gave his life for us that our souls and bodies might be healed, and who is at the right hand of the Father interceding for his children! If this is our happy state, then we need fear nothing that may come upon us in this life, for we know that all will work for our good. May God help each of us always to remember that "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).



Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

What Old Testament prophet prophesied of what would take place after Christ's second coming? Please give references.

The Old Testament prophets knew nothing in general of the second coming of Christ. Their prophecies, where they related to the Christian era at all, had reference to his first coming and to his kingdom on earth. A few texts point to his second coming or beyond it, such as Dan. 12:2, 3 and those texts that point to a resurrection from the dead. Millennialists find a great many other texts that they claim will be fulfilled after Christ's second coming, but when carefully studied these texts will all be found to point to his first coming, or else it will be found that they were fulfilled in Israel or in the church of this age. It is to the New Testament we must look for testimony concerning Christ's second coming and what will follow.

Please explain Eccl. 1:4 and 2 Pet. 3:10. One says the earth abideth forever, the other that the earth and the works that are therein shall be burned up.

The word translated forever in Eccl. 1:4 means for the age. It does not mean eternally unless it is applied to eternal things. The real meaning of the text is this: generations of men are born and die. They live but a short time. In comparison with their short lives the world, which goes on and on, will last forever. The shortness of man's days are contrasted with the length of the existence of the world. This is not in any wise contrary to what is said in 2 Pet. 3:10.

Does Mark 16:17 apply to the present time or only to the time of the apostles? What does it mean to cast out devils? Does every believer have this power? What is meant by speaking with new tongues, and do all believers have this power?

This text applies to all time until Jesus comes again. Casting out devils means that those who are possessed with demons are delivered from them by the power of God. All believers do not possess this power. Some believers do possess it. Speaking with new tongues means speaking with tongues by the power of the Holy Spirit, that is, speaking in languages the person could not speak before and has not learned through study. It is a gift of the Holy Spirit. It is the power to speak in a language unknown to the person speaking unless he has also the gift of interpretation. No, all believers do not have this power, never did have it, and never will have it. As with the other gifts of the Spirit, God gives it to whomsoever he will. It is not the evidence of having received the Holy Spirit any more than is the possession of any other gift of the Spirit. In apostolic times it was perhaps one of the most common gifts, but it was one of the least useful and least esteemed of the gifts, and was for person-

al rather than congregational use. The person who spoke in a tongue was commanded not to speak in public unless he could interpret or unless some other person present could do so. Then only two or three were allowed to speak in one service. Modern "tongues people" pay no heed to this Scripture, because they are not led by the Spirit and have a false, not the true, gift in a majority of cases. —C. W. N.

How Did Philip Baptize?

BY S. R. MC ELMURRY

John the Baptist immersed Christ. "And Jesus, when he was baptized, went up straightway out of the water" (Matt. 3:16). Philip immersed the eunuch. "And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more."

The Bible-reader has as much right to claim immersion as the mode of baptism as the mathematician has a right to claim that twice two make four. The mathematical solution is right because two and two can not make anything but four. The Bible solution is also right because going down into the water and coming up out of the water can not be anything but immersion.

In the case of the eunuch's baptism it is argued by some that "into" meant near by. They claim that Philip and the eunuch went near the water and that Philip dipped up some water and sprinkled the eunuch. "Into" is a preposition meaning, "the passage of a thing from one state to another."—Webster. Getting near a thing is not getting into it. The farmer goes into his field to cultivate his crop. If "into" means near by, then what would become of the crop?

With this meaning attached to the word under consideration it would be a great consolation to the wicked at the judgment, provided the application were true. David said, "The wicked shall be turned into hell, and all the nations that forget God" (Psa. 9:17). Of course, it would be more pleasant to be near by, than to "be turned *into* hell."

Those who claim sprinkling is the mode of baptism use Ezek. 36:25 as a foundation text: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." This scripture has no reference to literal water. This is the water of which Jesus said, 'Whosoever drinketh of it shall never thirst.' If this meant literal water, then literal water would cleanse us from sin. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

Another argument made against immersion is that John could not have immersed Christ and others in the Jordan where he is said to have been baptizing, on account of the water being too shallow. Schaff, in giving a description of the River Jordan in his Bible Dictionary, says, "The width of the stream varies from 45 to 180 feet, and its depth from 3 to 12 feet." So there was plenty of water.

They say Peter could not have baptized the three thousand on the day of Pentecost by immersion. I say so too. Neither could he have sprinkled them. He would have had to sprinkle one every twelve seconds, counting ten hours to the day. One minister did not have to baptize them all. There were present on that day several ministers. This is a weak prop for the sprinkling theory, but it is as strong as any other prop that supports it.

The objectors to immersion claim that it is an indecent way of baptizing. I can not see that it is indecent if the candidate is properly prepared for the occasion. Our Lord must have thought it was all right or I am sure he would not have been immersed. He set the example and we must follow in his footsteps. God was well pleased with Christ's baptism and he will be well pleased with ours if we are baptized as Christ was.

Suppose you were an inhabitant of the most heathenish nation in the world, and that you had never heard of a Bible. You come to America and some one gives you a New Testament and asks you to read it through carefully and then render an opinion as to what you think the mode of baptism is. After you have read it through and seen an account of Christ's and the eunuch's baptism what kind of a conclusion would you come to? Would it ever enter your mind that they were sprinkled? I am sure it would not. "And John also was baptized in Ænon near to Salim, because there was much water there: and they came, and were baptized" (John 3:23). I am sure if every one would read the New Testament without prejudice, he would conclude that immersion is the mode of baptism.

"If ye shall ask anything in my name, I will do it."



Buried according to the sprinkler's idea



Buried in baptism according to the sprinkler's idea



Buried



"Buried with him in baptism" Col. 2:12

How the Songs Were Written

What Should We Do Without Jesus?
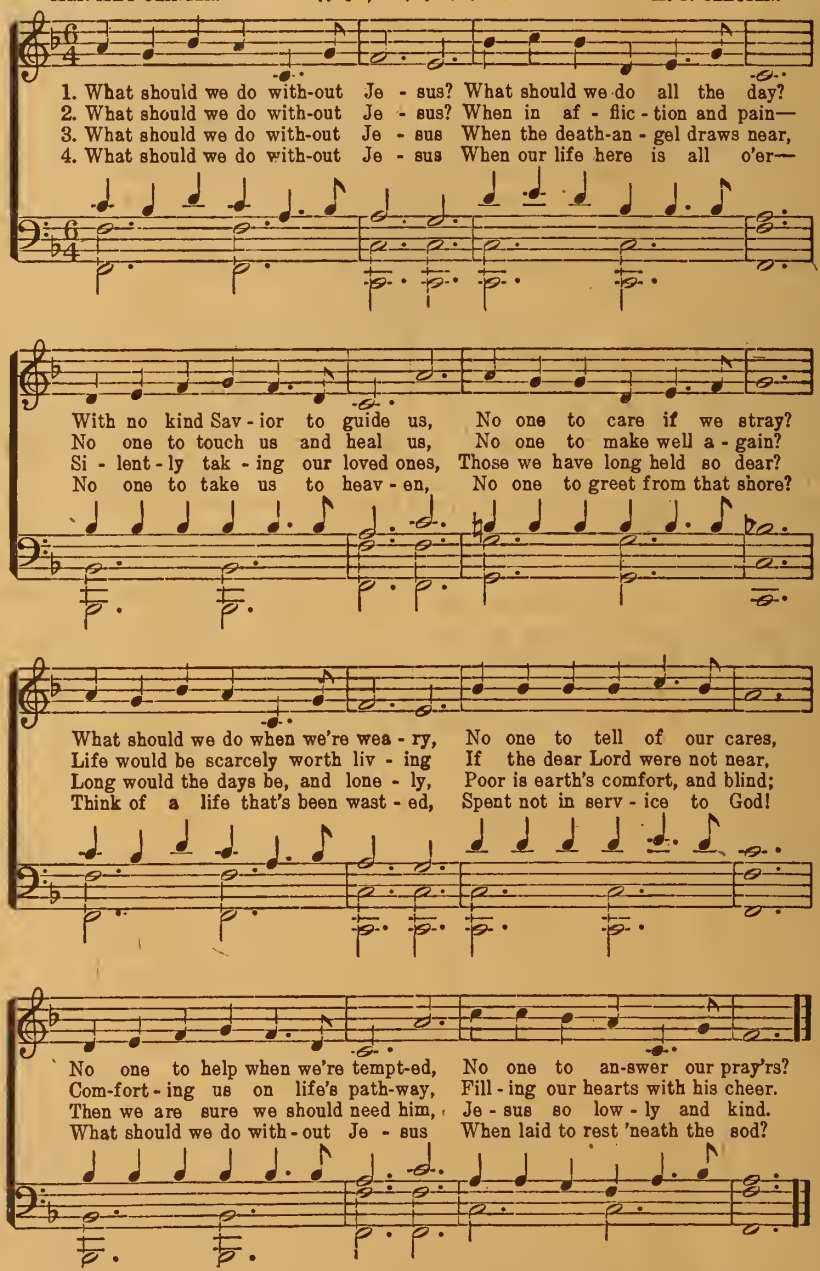
The writer of What Should We Do Without Jesus? was an isolated saint. One day when left all alone she became suddenly ill. Her suffering was so great that she realized she must have help at once. She felt that if she could just get on her knees and pray the Lord would heal her. This she was able to do and God touched her body at once. She walked the floor praising God for his goodness to her. It was at this time she felt impressed to write the words of the hymn. However, she had no thought of having them published, but later a sister who had had some experience in editorial work came to her home. In the course of her visit these words came to her notice and she said, "These are worth publishing," and they were published in the Gospel Trumpet. Another sister, upon reading the words, felt she would like to hear them sung. She clipped the poem from the Trumpet and sent it to the writer of this sketch. As the words were glanced through the tune seemed to come to the writer's mind and he sang the words right off. Thus we have the song.

This sister, while she is not now isolated, is one of those quiet souls the public knows very little about, but God sees her and takes note of her love for him.

—H. C. Clausen.

No. 141. What Should We Do without Jesus?

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Safe In His Keeping

BY ANNIE REID

Rowland Hill remarks, "Little Moses was safer in his cradle of bulrushes on the Nile, with alligators all around, then if he had been in his mother's bosom. For the eye of God was over him, and the arm of God was shielding him, night and day."

What a picture of the soul that is safe in Jesus! Though he is yet in the world, he is not of the world, and though sin is around on every hand, thank God 'we can be more than conquerors through him that loved us.'

In Psa. 91:1 we read, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." Also we read in verse 4, "He shall cover thee with his feathers, and under his wings shalt thou trust."

How privileged we, as Christians, are, having that holy and altogether lovely one as our Father, whom we can approach at all times, and feel that he has an interest in us which far transcends an earthly father's interest. "In the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me." Praise the Lord!

Thinking

BY ANNA A. REYNOLDS

To a great extent our thoughts make us. Thinking trouble often brings trouble. Thinking good brings good. We can make our lives cheerful and happy by remembering always that "as a man thinketh in his heart, so is he," and by forming the habit of right thinking. How important it is for us to think rightly! The happiness of our life depends a great deal upon the quality of our thoughts; therefore, we should entertain no thoughts contrary to virtue.

One writer says, "He who forms a deep-set habit of right thinking also forms a habit of right doing." It is true and he who forms a set habit of right thinking and right doing moves with the current of a mighty tide of life, and has good "hope through grace" of making a good landing at last. The Christian must think that he may do. And truly the seed of right thinking will bring forth the fruit of action after its kind. Thinking right, and doing right, not one alone, but both, go together to make a happy Christian life.

How many heartaches and hurtful misunderstandings would be avoided if every professed follower of Christ would let his words be always the fruit of deep right thinking. The great question every one should bring home to himself or herself is, What are the inclinations of my heart? Does it with all its affections and power lean toward God, or away from him? Guard well the channel of your thoughts.

Requisites of a Good Revival

Preparatory Revival Sermon

BY FRED BRUFFETT

TEXT: *"O Lord, revive thy work in the midst of the years"* (Hab. 3:2).

I come before you this morning with a message that I feel God has laid on my heart. If we have a good revival here it is necessary that we be prepared. No revival comes by chance. It is only a result of proper conditions, and earnest efforts on the part of those who promote it. Sometimes God's people lapse into a cold, backslidden condition, as they were when our text was first uttered. There is no return unless the right course is taken. I wish to state and emphasize certain conditions that must exist and are requisites of success. I will name and consider them in their order —confidence in God, in ourselves, in our brethren, of the people, and in the message we bring.



Fred Bruffett

Confidence means, trusting another without suspicion; believing in ones own self; believing in the truth and reality of a fact. Confidence should be a mutual thing, that is, interchanged, given and received. Mutual confidence is the basis of success in any enterprise and it is true with God's work.

Confidence in God

"Beloved, if our heart condemn us not, then have we confidence toward God." Every individual should have confidence in God. This is paramount. Nothing can be accomplished for ourselves or others without it. We should know, first, that God's approval rests upon us, that he has confidence in our lives. It would be difficult for us to pray and intercede for others if we feel that God is displeased with us, or that there is any condemnation resting upon us. Our hearts should be clean, and we should be on praying terms and have fellowship with God.

Second, we should believe in God's power and willingness to help us and give us victory. The needs before us are great. The devil's plans must be defeated and his work destroyed. The walls of opposition must be battered down, and souls liberated from the bondage of sin. Can God do the work and will he help us? Yes, he has the power and is willing, and we should go into this campaign believing that he will give us the victory.

Confidence in Ourselves

"Nay, in all these things we are more than conquerors through him that loved us." We should have confidence in ourselves, in our own experience, our prayers, and work. It is not egotistical to believe in oneself unless one's belief is corrupted by pride and self-exaltation. The apostle Paul uses much space in his epistles, defending his life, and work, and apostleship, and he was a humble man of God.

It does us but little good to covet another's experience. We should possess one of our own. I preached the funeral sermon of a good man once, and another minister who had known him, and his wife, made the remark that he was one man that he would be willing to trade places with. Well, I told him I did not doubt the brother's standing with God, but that I would not risk my soul on his or any other person's experience. I know better what God has done for me, than what he has done for any one else.

I will ask a few questions. Do you believe that God will hear *you* when you pray? Will he answer *your* prayers? Can *you* pray the prayer of faith? Do you believe that God can accomplish something through *you* in this meeting? This is important. God has good evangelists in the field, but they can not do your work. God expects every man to do his own work and he will certainly help you if the proper effort is made.

Confidence in Our Brethren

"We know that we have passed from death unto life, because we love the brethren."

Love for or confidence in our brethren is one test of our salvation. It is very essential, then, that such a condition exist if we succeed with salvation work. It is difficult to work together if we have no confidence in each other. "How can two walk together except they be agreed?" Many things can break confidence. Backbiting, gossiping—these parlor conversations and table talks, you know. Things repeated that reflect on another seldom lose anything in the repetition, but always gain. If you have heard something that has shaken your confidence in another, better make a friendly call at once and hear his side of it. It will with all probability sound different, or if you have talked too freely yourself, better take a back-track and make the necessary apologies. Two people may sit side by side in the meeting-house, but be as wide apart as the poles in the real fellowship of the Spirit. It is needless to say that they would be powerless in working for souls.

Hundreds of little things that happen in the every-day run of life can be overlooked and forgotten, if we are big enough men and women, and confidence will remain unshaken, but if something has occurred that has broken fellowship, better do some visiting at once and get the decks clear for action.

Confidence of the People

"Praising God, and having favor with all the people." We will not be very successful in winning people to God unless we have their confidence. It must be won in some way. There are two ways, which I will mention, that this can be done, and that is by a practical life, and by applying the Golden Rule. I have observed before now that when the whole truth is first presented in a community it is not accepted very readily by the majority of the people and it is only when some have accepted it and made it a practical thing that others can be won. If those then who profess to know God do not live clean lives, and set the right example, our efforts will be in vain. Unpaid bills, broken pledges, family and neighborhood spats and division are things that will wreck the confidence of almost any one.

We must treat others as we want to be treated. Christian courtesy is always in demand. The multiplied faiths and beliefs in the Christian world have brought many divisions. Probably the majority are conscientious. At any rate, all should be treated with respect. This does not means that we have to mix up with or endorse the many false doctrines about us, but it will help us to hold an attitude that will make us a blessing to others.

Our great mission and work in the world is, not only to rescue souls from sin, but to bring God's people together in the one body; and we should, so far as we are able, command the confidence of all with whom we have to do.

Confidence in the Message We Bring

"Preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence."

Paul had confidence in the message he carried to the people, and so should we. The truth should be preached and backed up as though we believed in it. I thank God for the truth of this reformation. Brethren, we are not dealing in doubts and uncertainties, but in facts and principles taught by Christ and his apostles. They have stood the test of the past and I am sure they will continue to stand.

I believe in conversion; in the salvation of the soul from sin. I believe in sanctification; that God's people should dedicate their bodies to him and be filled with the Holy Ghost. Carnality is the same as it always was and needs to be rooted out and destroyed. This sanctification will do. I believe in divine healing, that "Christ is the same yesterday, and today, and forever" and that he can heal afflictions and diseases among the people. I believe in the ordinances of baptism, feet-washing, and the Lord's Supper; that Christ instituted them in the church while he was here, for us to practise, and that they should be observed as he commanded. I believe in unity, that God's people should be one; not a union or multiplicity of faiths and beliefs, but a fellowship and unity of heart, that draws God's people together and destroys denominational lines between them. I believe, last, in the spiritual divine body of Christ, the church, that people get into when they are saved, and possess a membership in that will last through all eternity.

Yes, we should believe in the whole truth. If we are in doubt, or on the fence about any of it, we ought to get off at once, and come out fully on God's side. Half-way service will never do. Come out and out for God and stand for him. May God help us to live upright in every way, and victory will be certain.

Which Is Yours?

Here lies a miser who lived for himself,
And cared for nothing but gathering pelf.
Now, where he is, or how he fares,
Nobody knows and nobody cares.

This is on a tombstone in a country churchyard in England.

In the beautiful St. Paul's Cathedral, in London, beneath a marvelous piece of statuary are chiseled these words:

Sacred to the memory of
General Charles George Gordon,
who at all times and everywhere gave his
strength to the weak, his substance to the poor,
his sympathy to the suffering, his heart to God.

Which shall your epitaph be?

—*F. C. Blore.*

Virtue is the nursing-mother of all human pleasures, who, in rendering them just, renders them also pure and permanent; in moderating them, keeps them in breath and appetite; in interdicting those which she herself refuses, whets our desires to those that she allows; and like a kind and liberal mother, abundantly allows all that nature requires. —*Socrates.*

Behold the Harvest

BY MRS. J. R. HOOKER

As we pass along the highways of our land in June or July we behold on every side fields of beautiful waving grain, and everything seems to point to an abundant harvest. If we were to enter the home of one of the farmers living here the subject of our conversation would invariably be the harvest. Everything is being put in readiness to exclude all extra labor during the harvest season. The fields of corn have been carefully gone over, the potatoes and other vegetables have been laid by. The fences and gates, etc., have been looked over and repaired that it may not be necessary to work on them during harvest. The implements of harvest are brought out and repaired, oiled, and tested to see that they will work well when the day to start using them arrives. Men to work in the fields have been engaged, and help for the housewife as far as possible has been procured, for there is work for all at harvest. Extra supplies of food have been brought from the towns near by so that it will not be necessary to stop or in any way interfere with the harvest. Oh, what preparation! But it is necessary in order to save the grain which is food for the nations. Perhaps we hear the farmer at his telephone calling his neighbor and the subject is harvest. "Yes," says he, "I expect to begin cutting tomorrow."

At last the day is at hand. Every one seems to have a mind to work. All are up early. The chores are done. Breakfast is over and away to the fields go the men with their teams. The women bustle about their work preparing dinner and a forenoon lunch for the men. The children or maidens carry the lunch and a supply of cold water and on the breeze floats the song of the men and merry laughter laden with the joy of harvest. A shout goes up as they behold the lunch-bearer coming and the merry song of the machinery is stopped while they enjoy the repast. Then away again to the work they go. In the evening the smaller boys bring home the cows and do all they can to keep the men in the fields. The milk-pail is brought and the maidens and small boys do the work of their brothers and fathers, just to help in the harvest. There is much at stake for the rains come soon. There are only a few days for harvest with fair weather.

This farmer we say has had a vision of the fields. He has looked his field over from every angle, and when the time came he was ready. Suppose in a few weeks we should pass this same place again and instead of the beautiful waving grain we should see fields overripe, the grain perhaps half shattered, a great amount of it down on the ground so that the ordinary method of harvest will avail nothing. The grain that is left is damaged until it is of inferior quality. What a pity! What a loss to the man who owns the field! "Why this unwanted loss of grain?" we cry. The answer is obvious—lack of cooperation.

But wait! Another scene. There are fields of precious immortal souls. These fields are overripe. They are calling out to us as we pass by. Jesus is saying, 'The harvest is ripe and the laborers are few. Why stand ye all day idle?' Souls are passing into eternity, into eternal darkness. Oh, what appalling loss! The cost is infinite and the loss can never be retrieved. Jesus is saying, "Who will work in my harvest today?"

Brother, sister, have you a vision of the fields? Are you doing what you can to help in the harvest? Are you willing to cooperate in order to save the souls who are going down to eternal destruction?

THE DEEPER LIFE

Learning in the School of Patience

BY H. A. SHERWOOD

Some years ago a certain individual conceived the idea of a wonderful vehicle that would instantly convey the traveler to any point in the world by a slight pressure on a magic key or an enchanted button. Of course it was purely a creature of the imagination which could never become a reality, but it is a fair sample of the hopes and wishes of those who become weary of life's toilsome road and therefore would rejoice to find a shorter route to their coveted goal; however, nothing worth while can ever be accomplished in this manner.

In the spiritual realm there are many precious souls who long to possess certain Christian graces which adorn the lives and characters of others, but thus far they have not realized their heart's desire. They have vainly sought for some shorter route than the one God has mapped out for them; but there is no royal road to the development of the soul. The real key to this development is referred to in the Epistle of James: "Ye have heard of the patience of Job, and have seen the end of the Lord" (Jas. 5:11). The experience of Job has been an object-lesson to tried souls for many centuries. Life with its varied trials and perplexities is the great schoolroom in which God has seen fit to place mankind for the soul's highest development. Job's trials touch nearly every phase of the varied tests and trials that are common to the lot of mankind in general.

The Loss of Property.—Job was a wealthy man, but, like a sudden flash of lightning, his wealth vanished, being swept away in one day. It was a great calamity to Job, yet he recognized that God had given him his wealth in the first place and that since God had seen fit to remove it, he would bow in humble submission. In the absence of earthly wealth the riches of heaven become more real. "If riches increase, set not your heart upon them" (Psa. 62:10). Our Savior emphasized the same thought when he said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matt. 6:19).

The Loss of Friends.—A still greater calamity came to Job when his children were overtaken by a terrible storm and were instantly killed. This bereavement, however, did not shake his loyalty to God. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). Resignation to God's will in time of bereavement stirs the very depths of the soul, ennobles character, and draws one nearer to God.

The Loss of Health.—When health is gone the natural powers of resistance are weakened. Then it requires more patience meekly to endure the trials of life as they come without murmuring or complaining. Job's affliction was long and severe. He not only longed for death, but even wished that he had never been born. Still he maintained his integrity and trust in God. "Though he slay me, yet will I trust in him" (Job 13:15). If patiently borne, affliction brings with it a refining influence that causes the soul fairly to glow with a heavenly luster. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17). Some of the most helpful and comforting books and articles have come from the sick-room, having been written while the authors were passing through the furnace of affliction. A certain brother remarked that he had never really understood nor fully appreciated the Book of Job until he himself had suffered many months of severe mental anguish.

The Lack of Sympathy.—To add to Job's almost intolerable burden his friends withheld their sympathy. Instead of comforting him they became critical and cast accusations in his teeth until Job exclaimed in bitter disappointment "Miserable comforters are ye all" Job (16:2). A man can always find one source of human comfort and consolation if he has a faithful and sympathetic wife. Outside of his own personal experience of salvation any man's greatest gift from God is a good wife, yet even at this point Job was sorely tried. Instead of comforting him as she should have done, Job's wife heartlessly told him to "curse God, and die" (Job 2:9). Yet in all this Job refused to dishonor God in any way.

Some Lessons to Be Learned from Job's Experience.—The temporal things of life alone can not bring lasting joy or happiness. It is a blessing to have earthly friends, but even they are not sufficient in every test of life. "Casting all your care upon him; for he careth for you" (1 Pet. 5:7). When in good health we are apt to forget to lean upon God for grace and strength as we should. When sickness comes we are forcibly reminded of the limitations of human strength and endurance, and the need of daily dependence upon the Christ through whom Paul declared that he could do all things. In every life there comes a time when, like our Lord in Gethsemane, we must fight our battles without the aid of human sympathy. But if we are true in the severest tests of life, the Lord will ultimately send relief and deal with us with great compassion as he did in the case of Job: "So the Lord blessed the latter end of Job more than his beginning" (Job 42:12).

God Is Interested

BY AGNES E. TUTTLE

One day I was much perplexed over a matter in the work of the Lord and was thinking and planning a way out, though I was powerless in myself to change circumstances. While I was thus musing, the Spirit of God spoke to my soul and it seemed as real as though a human voice had uttered the words, "I am just as much interested in the affair as you are, even more so, and was interested even before you were. Leave it with me. I will take care of it all." Instantly the burden lifted and I felt confident that God would undertake, although then I saw no way.

In a short time the answer came, circumstances

changed, and I then realized that God had been interested even long before I was.

How often do we struggle on, wondering how to change this or that, when, if we would only leave all our burden with God, so much easier would be our way, so much happier would be our life, and God, who is always even more interested than we are in every affair concerning his work, will bring everything out even better than we could have done. "Prayer changes things." "Cast thy burden upon the Lord, and he shall sustain thee." "Commit thy way unto the Lord; trust also in him, and He shall bring it to pass."



And Ye Fathers

Article II

BY MARY J. HELPHINGSTINE

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). "Fathers, provoke not your children to anger, lest they be discouraged" (Col. 3:21).

Some men are inclined to look upon a special effort at kindness to their children as effeminate, and upon any manifested affection for them as "soft" and unmanly; but such is a warped and perverted idea, as far from the truth as the east is from the west. "There is nothing so *kingly* as kindness." It is kingly, not effeminate, for the father who likes to display his lordly instincts, to be kind and gentle. It takes more real Christian manhood and more grace to be gentle and thus to conquer yourself, than it would to make a marvelous display of your masculine authority! Ah, yes, it does! Many times when you may think that you are making your authority felt and respected by others, you are only manifesting your own lack of self-control and of fair-mindedness, and are obtaining perhaps the contempt rather than the esteem of such as happen to be the recipients of your unnecessary show of ability on that line. Authority rightly used, along with a proportionate degree of the other noble graces which a father should possess, but produces respect in the young; but let that "authority" be used without a generous supply of mercy and love and tender regard between the child and the father's command or rod, and it makes wounds—deep, cruel, painful, never-to-be-forgotten wounds. And think you that in later years that child is going to love and respect the father who so unreasonably and unjustly inflicted those heart wounds? He may tolerate him, if indeed he does so much; but he will never, can never, unless the father changes, respect and truly love him.

Really, do I hear one father saying, "I don't care whether he loves me or not, just so he respects my authority and renders obedience"? There is where you are making your gravest mistake. Do you not know that where genuine love is lacking, respect is also impossible? Moreover, do you not know also that your boy can not and will not always love you *unless you love him*, and unless your attitude toward him is such that he sees and feels and knows that you love him?

We love and respect God, not because he demands it of us and we shall go to eternal perdition if we do not, but because he loved us. We look at his sacrifice, the guiltless for the guilty, and our hearts are melted by his *manifested* love to undeserving us; and, in answer, a love springs up in our bosom. Then, when we love him, we reverence and respect him and naturally submit to the One who thus so merits the affections and admiration of our soul. God, then, gains our respect for, and submission to his authority by *meriting* it. And by meriting it is the way, and, to a great extent, the only way, my dear father, that you are going to get the respect due you from your son and to obtain the submission which he ought to yield to you. You will never get it by demanding it.

Now, it is right and necessary to be firm; any sensible person will acknowledge that; and a father who is not firm is not worth much *as such*. But to be firm a father need not be cross nor unnecessarily stern. Enough is enough; but more than enough, even of a good thing, is too much and is sure to be productive of harmful if not disastrous results. When you convince your boy, by your own noble and manly attitude toward him, that you are more interested in his welfare than you are in merely the carrying-out of your own will, you will not need, in the majority of cases, to demand his respect, you will have it already. When you are that kind of father, then when you see it needful to correct or chasten your son, even as the Father chasteneth us betimes, you will go about it with that same sort of mercy and tenderness indeed with which God deals out the necessary discipline for us; and the boy will realize, as we do, that the punishment, if such be necessary, is for his good, and is not merely the giving vent to your pent-up feeling of insulted masculinity.

Love Is Like a Plant

BY ANNIE REID

Love is like a plant. Unless it is cultivated it will die. If we want it to stay fresh, we must not neglect to water it with the words of appreciation and encouragement. Ah! people seem to forget that there is a possibility of starving love and then they wonder why a cold feeling has sprung up instead of a warm, true devotion. Love, in order to be retained, must be nourished and then it will grow up a strong plant that will stand against the petty annoyances of every-day life.

If we would give more words of cheer to those we love there would not be so many people seeking divorces at the courts. I do detest hearing a man giving words of commendation to those who have done him a slight service, when he has no kind word for his dear wife, who toils unceasingly to make him comfortable.

Those whom we love should have our warmest and heart-felt thanks. Nothing should be counted too good for them. It is when they are taken from our midst that we shall groan in silence and long to have them back again to show them how much they were appreciated.

Ah! beloved friends, while we are yet living let us show our love to our dear ones. Let us carefully and tenderly watch over this plant lest something creep in and mar our happiness. "Prevention is better than cure."

"A little word of loving lifts the shadows from her mind,
It keeps the spirit gentle and the disposition kind;
But when you say it, feel it, or she'll know—ah, yes, she will—
It's only something acted, like the tragedies that kill."

HOME PROBLEMS

Mr. Anderson,
Franklin, Pa.
Dear Brother:

I am the mother of five children, two of whom have hopes of attending the Anderson Bible Training School. I know but little of this school, of what is taught, of the instructors and moral influence. I desire to safeguard my boys and girls, and am writing you for honest advice. Please tell me how you view the School, and would you trust your boy or girl to attend if you lived a thousand miles away? Please answer soon.

—An Anxious Mother.

Most gladly will I answer your questions, for I have been an earnest supporter of the Anderson Bible Training School from the day of its inception, and have aided and given my financial and moral support to it upon every possible occasion.

The Faculty

I am personally acquainted with nearly every one of the teachers, and can recommend them as earnest, noble, clean, God-fearing men and women. I am in touch with a number of schools and I do not hesitate to say of the faculty of the A. B. T. S. that in points of efficiency in teaching, in moral influence exerted over the students, in carefulness in developing the very best qualities in them and in assisting them to find suitable fields of usefulness when the school course has been completed, they have no superiors in any college in our country. I make this statement voluntarily and unsolicited.

Object of the School

The primary objective of the School is to teach young men and women how to become more able workers in the kingdom of God; and more efficiently to win souls away from the powers of sin; how to assist the lost of the world that they might find among the broken threads of neglected and almost ruined life the beginning of a new hope, a new desire, a new life, and an eternal day. Not only is it the aim of the School to teach the fundamental laws of life, and proper interpretations of Scripture, but, in every lesson taught each day, each instructor is striving to get away from the curse of present-day factory-made minds and beliefs of dishing out knowledge in spoonfuls, thus making living machines of the students. The students are being taught that the power of God is the dynamic of religion, and that their success in days to come is not dependent upon the fact that they have gone to the School, but upon the mighty, moving, impelling love of Jesus Christ. The students are taught self-control, the elements of holy character-building, how to acquire and maintain a mental balance and moral equilibrium so essential to a minister of the gospel in this present confusing age.

The School is an unqualified success and its power is being felt already. I have been surprized beyond expression in some sermons I have heard preached by students of our School.

For further instructions as to the curriculum, location of School, environments, tuition, rooms, etc., write to J. T. Wilson, Principal, Anderson, Ind., care of Gospel Trumpet Co. —J. G. A.

Three Rules on How to Waste Time

(Continued from page 6)

toast, just a way of saying that he did not like my way of preparing it. And then the children, I just know that other such children never were born. They're forever into the dirt. I never saw such dirty children. I can clean them up a dozen times a day and still they're dirty. This morning I washed and dressed Johnnie and thought he would look like other children for once, and before ten minutes he was into the ash-pail and had ashes all in his hair, on his face, on his clothing—ashes, ashes, ashes, everywhere. Why really he looked like a regular little street tramp. And then when Husband came home at noon he just laughed at Johnnie as if it were only fun to see him covered with ashes. There, the clock struck five and I must rush into the kitchen and get supper. More work of course. Oh, pity, pity, pity me!"

Why pity you more? You have just wasted a whole half-day pitying yourself and it has brought you no profit. It never pays to pity oneself. And he who pities himself will have to work at the job alone. The world helps those who help themselves, but it does not pity those who pity themselves. But now for the next rule.

Rule III—Flatter Yourself

Yes, just flatter yourself. If you have an hour's time that persists in staying with you and boring you and just will not pass on and you want to waste that hour, here is how to do it: Go to your room and dress up in the very best clothes you have, and shine your shoes and comb your hair and go through all the other performances calculated to make you look good. Look your very best. Now, since you appreciate good company get off to yourself and pat yourself on the back and tell yourself what a wonderful fellow you are. If you are a man begin on this wise: "Really, now, I am a man of considerable importance. My very appearance—my stately form, my dressiness, my dignified air, my manner of speech, and my general bearing—would suggest to the observer that I am more than just an ordinary fellow, etc., etc."

That is good. You are making a fine start toward wasting that hour or that day. Now, dote on your wealth. Perhaps you are the richest farmer in Morgan Township. Or, perhaps you are at the head of a great business concern and have a controlling interest in it. Put your bank-account book in your vest-pocket and let it protrude as far as possible. But suppose you do not have wealth. That does not matter, you can flatter yourself anyway. Just inform yourself that you would have been Rockefellerian in wealth, but you expended your energies along more benevolent lines. Just tell yourself of the widows you have helped, of the orphans you have fed, and of the charity you have promoted. Of course, if you have not done any such work, just tell yourself you would have done it had you had the money. This thing of self-flattery is very adaptable. It works anyway you want it to.

Now, if you have more time to waste, I suggest that you congratulate yourself on your brains, both inherited

and acquired. Talk to yourself about your "finished" education, just as though there were such a word as "finished" in relation to education. Speak of the broad range of subjects you have pursued, of the languages you have mastered, and the wonderful personality you have developed.

Now if you are a girl in the last half of teens or first half of twenties and wish to waste time you can do so by this same rule. This is the way they usually do it: "(Just between me and myself), isn't my skin pretty? Really, it is as soft as velvet; it is as pink as a sunlit cloud and at the same time as white as a lily. My face is fair and my form is fine. My eyes sparkle like drops of dew in the morning sun; my teeth are like the pearls of the sea and my lips are like the roses of June and my hair is like silk, etc., etc., etc." But suppose your personal appearance is not as thus described. That does not matter. The self-flatterer does not regard things as they are, but as he thinks they are and as he wants them to be.

This Rule III applies to all adult persons whether male or female, old or young or middle-aged. It is based on the possession of a harmful degree of a harmless quality called self-esteem. But this article grows and I must close without going into further detail.



Your Words

BY A. T. ROWE

"Be not rash with thy mouth, and let not thine heart be hasty to utter any word before God: for God is in heaven, and thou upon earth: therefore let thy words be few" (Eccl. 5:2).

"Boys flying kites haul in their white-winged birds—
You can't do that when you are flying words.
Thoughts unexpressed may sometimes fall back dead,
But God himself can't kill them when they're said."

"A wise old owl sat in an oak;
The more he heard the less he spoke;
The less he spoke the more he heard
Why are we not more like that bird?"

Many other authorities could be cited to show the evil and danger of our talking too much. Many a person of fine qualities and capabilities has spoiled his whole career by earning for himself the reputation of "talking too much."

It occurs to us that a good place to begin to guard against this glaring fault and weakness of human nature is in youth. In the schoolroom, the neighborhood, wherever we go, let us guard our words. We may argue that we do not talk too much, and no one may attempt to argue with us that we do, for it might be time and effort wasted, but if we have acquired the reputation of talking too much, whether such reputation is earned or not, it would be a good thing to apply every corrective measure, even to the extreme of not talking enough, until we have cured the fault.

You remember that "chatterbox" in school, who told all she knew and then imagined a great deal more and told it. She could not be trusted. So talkative has the human family become that it has been said, "If you want a secret kept, keep it yourself," but it seems most of us are unable to keep it, so we have to tell it to some one who will help us keep it. You remember, too, the "tattle-tale" in school, who was always nosing into somebody's business and telling this business to others. Such an individual can stir up more trouble than a dozen people can settle. The "spy," the "tattler," the "busybody," the "two-faced" person, the "chatterbox," the "critic," the "knocker," the "whisperer," the "backbiter," the "confidence" individual, the "flatterer," are all in that class whose "room is more desirable than their company."

If you would be of use in the world, in the church, in business, in society, in fact, anywhere, be what you seem to be. Be careful of what you hear and how you hear it. Be careful about repeating it. Be very careful of your words. A word of criticism or suspicion from you may cut deep, and there may come a time when you will wish you could withdraw the words you spoke. In almost every church trial into which I have been called somebody, and very often all the parties involved, acknowledged before the conference had finished that they had talked too much, and had perhaps spoken unkindly and more severely than the circumstances warranted.

If we were to fashion our speaking after the pattern given us in the Scriptures; if we would remember, as Carleton says that we can not haul in our words as a boy hauls in his kite; if we would follow the example of that wise old owl; we should be a great deal wiser boys and girls, men and women, and there would be less trouble and more peace of mind for us. Let us begin today to keep a watch upon our words.

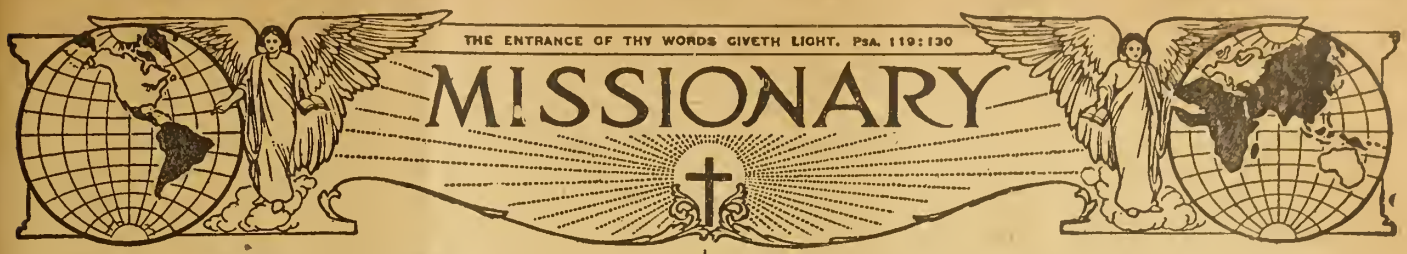
The Basutos Discuss Education

At a meeting of the Khotla, or Zambesian Council, representatives of the Paris Evangelical Society presented to the black chiefs a plea for a thoroughgoing school system. The missionaries pointed out that while their task was a twofold one—that of education and evangelization—the former work should be carried on by the native community. They also urged the importance of educating the girls.

The replies of the chiefs were encouraging when one remembers how recently they had lived in savage paganism. "Listen and hear," said one of these chiefs, "up to now the missionaries have borne the burden of the schools. This is not right. This burden is a *wanda* (i. e., a load carried on a pole by two persons). The missionaries bear the front end, leading the way and we ought to hold up the rear end."

—*Missionary Review of the World.*

Betraying Christians are the devil's colporteurs, who peddle tracts of infidelity; not printed tracts, but living epistles—their own examples. —*Beecher.*



John A. D. Khan

An Appreciation

BY G. P. TASKER

Bro. John Allaud Din Khan, missionary, Church of God Mission, was born in Mymensing District, Bengal, of Mohammedan parents, on Nov. 22, 1877; and died in Calcutta from influenza-pneumonia, on Oct. 8, 1922, aged 44 years, 10 months and 16 days.

On September 24 and 25, though feeling wearied in both body and mind, he attended a Christian Students' camp near Calcutta and spoke there. While thus engaged he began to feel worse and was obliged to return home, not, however, before getting wet from the very heavy rains and flood.

At first it was thought that he had an attack of malaria, but as he continued to grow worse a doctor friend was called to find out what really was the trouble. After some examination he pronounced it influenza-pneumonia, and despite all that kind hands and praying hearts were able to do he continued to grow weaker until at last he slipped quietly away from us at about 9:30 P. M. on Sunday night while we stood weeping about his bedside.

In the death of Brother Khan not only have we suffered an irreparable loss, but the revival movement in Bengal and South India has lost a great leader, the Bengal Moslem convert community one of the brightest lights and noblest examples of Christian character and ability, and the whole Indian church a true man of God. The profound sympathy of all who knew and honored him goes out to Sister Khan and her eight children in their overwhelming bereavement.

The funeral, which took place on Monday evening from Lower Circular Road Baptist Chapel, was largely attended, although but very short notice had been given. After prayer by Dr. Carey (great grandson of Wm. Carey), in which he voiced our sorrow and our faith and bore our spirits upward to the God of all consolation and comfort, some touching tributes were paid to the memory of our departed brother by those who had known him intimately for many years. The writer gave a brief sketch of his life and spiritual development; Rev. B. A. Nag, who had been instrumental in bringing him to a definite decision to confess Christ in baptism, told of their first meeting and subsequent experience together; and Rev. J. C. Choudhury, one of his earliest friends and associates, and who came into Christ about the same time as he did, gave other personal reminiscences, calling attention especially to Brother Khan's passionate love of purity. The service was altogether very sweet and impressive and at its close the casket containing the mortal remains of our beloved brother was borne to the cemetery upon the shoulders of his friends, who would not allow the hearse to be employed for the purpose.

(I shall now repeat here in a somewhat amplified form the substance of the sketch I gave of his life and spiritual development.)

From his earliest years our Brother showed signs of that religious earnestness and love of truth for its own sake which finally became the controling force in his life. When he was very young the words of a Christian evangelist, preaching in the market-place of his native town, first began that awakening which at last resulted in his coming to Christ. From this man he heard that eternal life is not to be attained by the saying of prayers, the religious observance of fasts, nor the careful performance of ceremonial ablutions, however diligently pursued. The disease of sin is deeper than can be reached by these means. The *heart* must be purified if the soul would enter heaven. The thought was new to him and it made a lasting impression upon his tender heart and mind.

Later on, when still a youth, he met an English missionary, who spoke to him some more of the gospel word and from whom he bought some Christian books, among which was a copy of the New Testament in English. These, however, he does not seem to have read very much at the time. Like Saul of Tarsus, he had not yet proved to the full the utter futility of his own works and merit to secure the blessing of conscious acceptance with God and the hope of eternal life. And so the books lay neglected in the almirah for several years, awaiting the time when, held as a prisoner among his own people and feeling the need of understanding and strength to defend before the summoned *moulvies* his newly confessed faith in Christ, he searched and found these neglected treasures which then and there became the help and comfort to him that God had designed. It was the Lord's doing and it was marvelous in his eyes.

Shortly after the purchase of these books from the missionary he became the disciple of a Mohammedan priest from Arabia and soon developed into what he himself describes as "a very bigoted follower of Mohammed," obeying all the details of the Islamic law and tradition with regard to the ceremonies and rites of the religion, despite the repeated remonstrances of some of his less-in-earnest Mohammedan friends who, he says, thought he was "going too far in religion."

But his was not a spirit that could rest in any half-hearted service, and the characteristic remained with him through life. He was always whole-hearted. A motto which he adopted for his own from the first day he heard it was, "Whatever is worth doing is worth doing well"; and when at last he became a Christian he loved his Lord and his Bible with the whole heart, taking the Scriptures as the sole standard of divine truth and studying them diligently upon his knees night and day. And yet he was no Bibliolater. By degrees, as he was able, he familiarized himself with the best Christian thought of the past and present, by means of good books, and in the course of a few years he had gathered together one of the best-equipped theological libraries I have ever seen in the possession of one man.

Some of his Christian friends, in those earlier years of his Christian service, felt that he was going too far in some things, and perhaps he did. But any mistakes he

may have made in this respect are wholly chargeable to the understanding and not to the heart. His heart was sound to the core and his loyalty to Christ unmistakable and unwavering. It would be unnatural to expect maturity and perfect balance in a young and fervent convert. We today would emulate his whole-souled devotion to the Lord Jesus, which for him literally swallowed up all other considerations that might ever be presented to his mind, and which now stands out before us as the supreme feature in his character, the secret of that spiritual charm and sanctifying influence which all who came in contact with him felt radiating from his personality.

Brother Khan was baptized in January, 1894, when he was about seventeen years of age, a Miss Ehrenburg, a converted Jewess, in the Australian Baptist Mission, being the one instrumental in bringing him to the cross of Jesus, where as a sin-burdened penitent he found that glorious peace and salvation which thenceforward he lived to make known to others, neglecting his studies and even his food and sleep in order to pray for and press upon his fellow students the claims of Christ.

As an evangelist Brother Khan was a flame of fire, swaying the hearts of his hearers, not so much with eloquence as with a living sense of the truths he proclaimed. In preaching, his style was expositional, logical, fervid, convincing. As a writer in his native tongue (in which also he wrote many hymns) he stood in the front rank, as the columns of his late paper, the *Shurid*, abundantly testify. His passion for soul-purity was intense and his vision of the plenitude of the gospel provisions for a full salvation clear. He had a really marvelous grasp of divine things coupled with a rare ability to make them clear and accessible to others.

He was a Christocentric man, and one whose gifts in the Spirit made of him a leading exponent, as well as a living example, of the Pauline tpye of Christian, in his clear apprehension of and entire reliance upon the person of the living Christ. Deeply imbued with the spirit of Christianity, he was profoundly interested in the question of the unity of believers. His prolonged study of the subject, combined with close observation in practical experience through a period of years, led him to a conclusion which was to him as clear as the day, namely, that any true outward expression of this fundamental truth entirely depends upon the personal possession by believers of the right inward spirit and experience of the grace of God—that a right relationship to all our fellow members in Christ is possible only in a right personal relationship to Christ himself in the Spirit. He saw that the ills that afflict the church are *inward* ills and that, therefore, the remedy must be inwardly applied, and to this blessed ministry he felt he had a clear call from God. Widely known throughout the country, especially in Bengal and the South, and held in high esteem by the leaders of evangelical Christian thought wherever he went, our brother seems to have been cut off just as he was coming to the height of his influence and power. We can only bow our heads and say in humility of heart and mind, Father, thy will be done.

To those whose privilege it was to *know* Brother Khan and to share intimately the thoughts of his heart as I have done for the past nineteen years, it is an evident fact that he had found the secret of true Christian holiness and was ripening for what many of us longed and hoped for—a life of yet larger usefulness in the church below—but which the lessons of today teach us was to be a yet larger joy in the presence of his Lord, upon whose glory he now gazes, not as in a glass, as heretofore, but face to face.

Torn and bleeding as our hearts are, could we selfishly wish him back from the bliss of that home whose glorious light lit up his dying face in a rapturous smile for the whole of two hours shortly before he passed within the veil? No, we can not selfishly wish him back. Yet for the dear work of Christ we yearn to see him walk in our midst once more. But this can never be again. A truly great soul has gone out from us and has joined the triumphant white-robed company above. There remains for us but to do as the Scripture exhorts us in Heb. 13:17, in words to which we here may rightly give a slightly different turn of meaning from that of their original application: "Remember your leaders, the men who spoke the word of God to you: *look back on the close of their career and copy their faith.*"

The closing years of our departed brother's career are the years that reveal his ripest and most developed faith and are, therefore, the years most worthy of our present consideration and imitation.

He was a prince among men, though ever considering himself the least of God's little ones. His rare spirit was lent to us for a time that through association with it in its conflicts and development we might be the closer knit with him in Christ for eternity.

He was God's man and God has taken him. We can not deny to Him what was so manifestly His.

God's way is best; if human wisdom
A fairer way may seem to show,
'Tis only that our earth-dimmed vision
The truth can never clearly know.

Chorus:
God's way is best, I will not murmur,
Although the end I may not see;
Where'er he leads I'll meekly follow—
God's way is best, is best for me.

God's way is best; heart, cease thy struggling
To see and know and understand;
Forsake thy fears and doubts, but trusting,
Submit thyself into his hand.



OUR MISSIONARY MAIL BAG

Find money-order for $3.18 for foreign missions. I set a hen and sold the chickens for this money.

—*Alabama.*

Am sending in a donation for missionaries. I have a cow and I give all my cream money. We also give all birthday offerings we get at Sunday-school.

—*Kentucky.*

Enclosed find a check for thirty-five dollars for missionaries. For about two years I have saved dimes for missionaries, which average at least one dollar a week. This is not included in my tithe. —*Michigan.*

Enclosed you will find $3 which is a special contribution from a few workers at the Old People's Home. We were going to use this money for our own pleasure, but upon more thoughtful consideration it was decided that it would be put to better use if we would send it to the missionaries. —*Minnesota.*



Samaritans In Our Neighborhood

Including Sunday-School Lesson for December 10 —Luke 10:25-37

BY E. F. ADCOCK

First I thought of telling you about the "Pharisees" and the "Levites" in "our neighborhood," and that would be an easy subject. Maybe it was just natural for this phase of the subject to suggest itself first, because it seems to be our human weakness first to see that of which we least approve. Sometimes negative teaching results in much good, but positive teaching should be the rule, so I should rather talk of the good we should do than of the bad we should not do. Then, I think too much of "our neighborhood" to be always knocking on it and running it down. I am inclined to think he was a pretty good philosopher, that old farmer who explained, "Neighborhoods are just what you think they are." Did you ever know of a real good neighbor who was much given to knocking?

Another farmer who lives in "our neighborhood" has for his motto, "Mind your own business." He does not make it a practise to keep informed on how much neighbor Smith owes on his farm, or how much money Smith has in the bank. But in one way he fails to live up to his motto. Why, one day he was very busy planting corn. It was one of those times when every minute counts a big gain or a big loss. But along came a tourist and explained that his car was stuck in a mud-hole over in the bottom half a mile away. This farmer's own business was to keep on working, but he minded the other man's business and readily spent a precious hour befriending the unlucky traveler. Just ask that tourist about the neighborhood where he got stuck; he may not speak very flatteringly of the roads, but his story will change when he tells of the people there. But this farmer failed to mind his own business another time. Poor old man Brown had been down with his back all spring so that he could do nothing toward putting in the crop on his little farm. Moreover, he was too poor to hire the work done. Of course, the other farmers were more than busy in their own fields. But this farmer I have mentioned forgot his motto again and planned with the neighbors to spend a whole day putting in Brown's crop. He even took his hired hand along. I do not think he growled because there were unfortunate folks in his vicinity either.

In this same neighborhood lived two farmers, Shaw and Hall by name, whose lands joined. Misunderstanding ripened into rank hatred, and Shaw became the bitter enemy of his "neighbor," Hall; he would not even speak to the latter. One Sunday while Shaw was away from home, as Hall was on his way to church he discovered that his "neighbor's" cattle were in the cornfield. Instead of going on to church he drove out the cattle and repaired Shaw's fence so they would not break through again. Perhaps Shaw never has found out who was his *neighbor* on this occasion.

In "our town" there is a modern "Good Samaritan." Not long ago he was driving through the country when he happened onto another driver who was having serious tire trouble. Much to the latter's surprize this "Good Samaritan" removed his own spare tire and helped adjust it to the wheel of the other car. All the "Good Samaritan" in this incident knew about the stranger was from the latter's own lips, that his home was in another city a number of miles away. But with the promise from the stranger that upon his arrival home he would send the tire to its owner, the "Good Samaritan" drove on without pay—I mean in money. His tire came back all right.

Then I must tell you of Mrs. Spence, another "Good Samaritan" of "our town." Those who know her mean something besides nearness of residence when they call her "neighbor." Is any one sick within reach of Mrs. Spence, she knows about it; and for her to know means action for her. What does it matter if some of the folks are not so agreeable to her taste? They need help she can give. It is remarkable the "chances" she does get to be neighborly. You know Jesus said a priest chanced to come along at the right time to help the wounded Jew. He did not take advantage of his "chance," but she grasped hers eagerly; in fact, she was so bent on doing good that it seemed it was more of a "chance" if an opportunity slipped her attention.

But they are not all big "Good Samaritans." There is Jennie Cutter, who gave her lunch to a little ragged street waif and went to school hungry that another might have food. And young Clifford Barnes voluntarily weeded in Granny Saunders' garden one Saturday afternoon while the rest of the boys went fishing.

The minister in our neighborhood is a "Good Samaritan." He is ready to help needy ones in a temporal way, but especially is he the "Good Samaritan" when he finds souls wounded and robbed. The "oil and wine" he uses are wonderfully healing.

Some of the converts in heathen lands could, no doubt, tell you of some neighbors in "our neighborhood." And some of the famine-stricken peoples of distant lands live in "our neighborhood."

Now I was tempted to tell you of another man in "our neighborhood" who during the War gave so much money to the Red Cross and was noted for his charity, but he refuses to pay the poor widow whom his wife hires to do her housework a living-wage because he knows she can not demand it, so I must abide by my former decision about telling only the good. Of course, you will see that there are other things to tell, but after all I think it is a pretty good place, "our neighborhood."

Is this your neighborhood? Suppose we let the "Good Samaritans" answer. "Is he a human being in need of love and kind helpfulness? then he is our neighbor." Say, we ought to appreciate the example the Good Samaritan set us. Jesus said, "Go, and do thou likewise."

Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God.

—*Ambrose.*

Thanksgiving and the Children

New York, 1921

Thanksgiving, the giving of thanks, was made real to the Sunday-school children of the Missionary Home last year by means of a Thanksgiving party given by the children for their mothers.

Several afternoons before Thanksgiving the children gathered in the basement of the Missionary Home to make small basket-shaped booklets. The cover of the booklet represented a basket of fruit. These were done with colored crayons. On the first page the children wrote a list of ten things for which they were thankful. This was followed by a short composition on why the child writing it was thankful for his or her mother. The older children wrote those for the smaller children at their dictation. The pumpkin-shaped invitations were also made, written, and mailed by the children. Each child invited his or her mother.

The morning of the party found the children busy, some in their own homes baking cakes for the party and others at the Missionary Home decorating the chapel. At two o'clock in the afternoon the child ushers were waiting at the door, ready to receive the mothers. First the mothers played games suggested by the children, as "Hide the thimble," "Pin on the donkey's tail," etc. Not only the children entered into the fun, but the mothers played as though they too enjoyed it.

The games were followed by a short program, the children singing, reciting, and reading. Only the best of the compositions were read. Tears stood in the eyes of some of the mothers as the children read how glad they were they had mothers who were Christians and who taught them to be. The children now presented their mothers with the booklets.

The refreshments were then served by the older children, the cakes having been previously exhibited. Children and all did justice to the refreshments. In addition the mothers were each given a big, shiny red apple. Before leaving, all knelt in prayer, several of the children thanking God for mothers.

Worth while? Is the salvation of a soul worth while? One of the mothers was with us for the first time at this gathering. She was a busy woman, janitress of a large apartment house. She had often been asked to attend the services, but always said she could not get away. Rather than disappoint the children she made a way. Thereafter she came regularly to the services. One night she gave her heart to God. Several months later she died. Her children continue to come to the Sunday-school. All the children still talk of the party, and the effect on their lives who can measure?

—*Paula M. Kohn.*



Delivered From the Gates of Death

BY EVA FAIR

She was a young girl twenty years old, a motherless girl with an unsaved father and other relatives opposing her and living in sin. But God in tender mercy looked down upon her, yes, he saw her praying alone in that old hay-loft. She prayed, "Lord save me so that I will really know it and feel it within my heart and soul." Did he? God always hears those who come to him with all their heart. Yes, he saved and kept her true in that sinful home. Was she persecuted for righteousness sake? She was indeed. But he who cared and watched over Daniel down there in that den of lions did the same with this earnest child.

And that was not all. God in his love and mercy saw fit to send a great affliction upon her that his name might be more glorified and that she might be just where he desired that she should be. Yes, she wondered why her kind Lord would do that. She lay there on her bed of pain with the corruption flowing out of her side, from six wounds which had been opened. It was an abscess of the worst kind. But that was not all, she was also afflicted with heart disease caused from the abscess. But she was not discouraged, for God was with her. Her people expected her to die any time, but her trust was in God, who says, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." He also showed her that this sickness was not unto death, but was for the glory of God, that the Son of man might be glorified. She was so much reduced that she weighed only about seventy-five pounds. But she took God at his word. She believed and received a glorious experience of healing.

It was wonderful indeed praying alone as she was with opposition on all sides, but her precious Shepherd heard her cry. She is healed and living for God today. Satan, that deceiver, indeed put all kinds of evil and discouraging pictures before her, but could not shake that faith. It takes faith to be sure. But God will give us faith if we ask, if we hold on against all the powers of darkness.

Dear sufferers, ask, seek, if you want healing; Jesus has all power in heaven and on earth to heal any and every disease. The doctors gave this sister up. But Jesus is the same as when he walked the Sea of Galilee. This sister is working for the Lord, going to homes, talking and praying with souls. She seeks in every way, even going out to the road and talking to folks about their souls, to do what she can for Jesus. There is healing for us if we obey his Word. Search the Scriptures, there is healing for you, too.

Healed of Eczema of Several Years' Standing

High Gate, Mo.—I feel that I should tell what the Lord has done for me. He has been so good to me; praise his holy name! He saved me and healed me of a bad affliction. I had eczema on my hands and arms so bad I could not feed myself. I suffered night and day for about six weeks, getting worse all the time. My hands were so sore I could not bend any of my fingers; and one of my arms was a solid sore to my elbow, which caused very much pain and suffering. On one Sunday afternoon in particular I suffered great pain; on Monday

night I requested prayer. Brother Odell and other saints prayed for me, and the next morning the soreness and swelling were gone and I was very much better. My hands are now well, and I can do any kind of work. I give God the praise for the healing. I had been bothered with this disease for many years. Your sister in Christ, Mrs. Eldon Harrison.

She Arose and Walked

River Rouge, Mich.—I have had so many miraculous experiences of God's healing that I do not know just where to begin. He healed me of tuberculosis about twelve years ago and about three years later I had a paralytic stroke and was helpless for six months or more. My entire right side was dead, also the left except from the hip up to beneath my left arm. My sister-in-law and husband cared for me as if I were a baby. During that time I read in the book Camp-meeting Sermons about divine healing and it helped me to get hold of the faith I needed to have in this case to be healed. I sent for the elders of the church to come and anoint me and pray for me, which they did. So on Wednesday of that week the Lord touched my body and I was healed. Praise his holy name! And I got up and started to my cousin's, about five blocks away.

Since then he has healed me of measles, small-pox, and many other things. He also heals my children when they get sick. He healed my little boy of membranous croup last winter, also healed the children of whooping-cough. Today finds me trusting him from an honest heart. I was a Catholic, but, I thank and praise his holy name, today finds me God's child. Pray for me that I ever keep true and faithful and do much for the upbuilding of His kingdom. Your saved and sanctified sister in the one body, Mrs. G. Tucker.

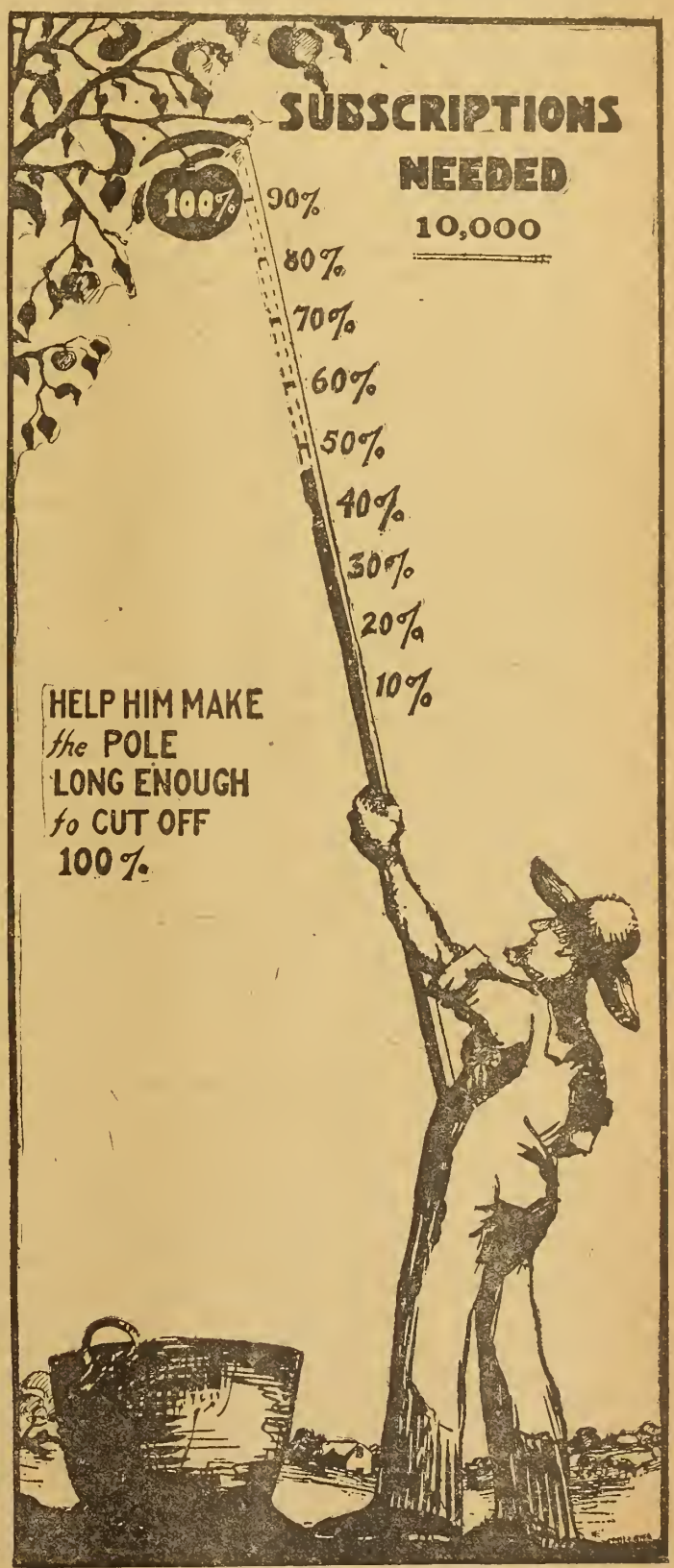
How Would the Lord Heal an Abscess?

Ripley, Okla.—Last February I took what I thought to be a severe cold, which settled on my lungs. However, it proved to be tuberculosis. My lungs hurt me very bad and my appetite failed so that I could eat hardly anything and I began to have chills every day. The dear saints would visit me and pray with me, and try to encourage me, but I could not exercise faith myself. I would not rest day nor night, I would cough so long and hard. I became so weak that I could hardly stand alone, so one night when the rest of the family were asleep and I was lying awake it seemed as if some one touched me and said, "You will be healed." But I still suffered much. I was anointed a number of times, but got no better and the saints became so burdened for me that they fasted and prayed. Then it was that my faith took hold on God, and the great loving Savior stretched forth his hand and touched my body, and I began to amend from that day.

But the test was not over yet. I had something like an abscess in my right side from which I suffered much pain. I could hardly lie down or move. I suffered this way for two weeks. I could not straighten myself. I knew God could heal all manner of diseases, for he had healed me when in the jaws of death, but this time I had just about decided that the Lord was going to take me home; and it seemed that it would be better to go, although I hated to leave my good husband and my six children, of whom the eldest one is thirteen, and the baby not two yet. I would sometimes wonder how an abscess would get well. I knew if I were trusting in doctors they would operate on me, but, praise be to God, all things are possible with the dear Lord. He has completely healed me and I did not take any medicine nor have an operation performed either.

You that are afflicted and suffering, let me encourage you to trust one that can do all things. I feel well both soul and body. I can do my housework with pleasure now, but I give God all the glory. I am more determined to serve God than ever. "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." Praise his dear name. I have found this to be true.

Miranda McGee.



CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.

WITH THE BRETHREN

Bro. W. H. Moore reports good meetings near Bakersfield, Mo. Several souls were saved. Others took their stand for the truth.

Sister Ida F. Wood sends a number of subscriptions for the Trumpet, which she secured in spare moments, and writes that she has now moved to Auburn, Ill.

Bro. O. Wade Sidener, of Brownstown, Ill., is at present engaged in evangelistic work in the Southern States. He has held profitable meetings at Tullahoma, Tenn., Hammond, Abita Springs, and Independence, La.

Bro. F. J. Light is engaged in meeting at Reger, Mo. The meetings are good. An encouraging feature of the meeting is that the young people are pushing the Subscription Campaign for the Trumpet. Already they have several subscriptions. The church at Reger expect to attain the 100 per cent mark.

Bro. Delmore C. Hawkins, of West Plains, Mo., writes: "I extend many thanks to, and have asked the Lord's blessings on, you who sent me Gospel Trumpets and Young People's Friends in reply to the notice of my request in the Trumpet of October 5. I have distributed them in this city in my house-to-house calls. I am sure this kind of home missionary work must accomplish much good. I need much more of this free religious literature to continue the work."

From one of our blind readers we received the following encouraging letter: "The Sunday-school lessons are splendid and the Trumpet is such a fine magazine that I have put these down on my prayer-list and pray for the success of them and for God's blessing upon all who are doing such wonderful work for them. I am also praying that many more blind will want the Sunday-school lessons. I wish I knew many blind people so I could tell them about the lessons, but I believe that by praying I shall be able to get them to hear about the Sunday-School Monthly, which they all would be very glad to have.

Bro. E. C. Armstrong wrote from Velasco, Tex., a few days ago that he was holding a meeting in that city and that a number were near the kingdom. From Velasco he was to go to Galveston. He writes that the Lord is with him and is blessing his labors.

Since the tent meeting held in Vandalia, Ill., a few months ago the little congregation raised up there have rented a hall and started regular services. Bro. A. L. Childress, from near St. Elmo, preaches for them.

Bro. D. T. Koch recently took the oversight of the work at Lancaster, Ohio, Brother Fulton, the former pastor, having resigned. The church is planning for a revival this winter. They are encouraged to press forward and do their best for the success of the work.

"The work in Phoenix, Ariz., is on the forward move for God," writes Sister Susan M. Martin. "The church is in a good spiritual condition. We have a good Sunday-school, and our young people's meetings are good. We are planning on opening a Sunday-school in another part of the city soon. We expect our fall revival to begin next week. Bro. Ross Minkler will do the preaching. We are expecting a harvest of souls. One soul was saved in our regular meetings, Sunday, October 29."

"We wish to advertise the good work which has been accomplished here (Defiance, Ohio) through the lectures of Bro. F. G. Smith on the Book of Revelation," writes Bro. O. G. McClure. "We could not pay him in money for the good work he did through God. It established the saints in the faith and hurled the divine truth to many others. Several of the hungry sheep have jumped the fence and are following the flock of which Jesus is the shepherd. Praise God. Others have not made the stand as yet, but have expressed their attitude in favor of the truth. During this meeting we took the opportunity to circulate this great truth by selling books dealing on these vital points. A great number showed their appreciation by purchasing them. It seems to me there is a great need of this kind of work in the field today. It leaves no doubts in the minds of the people where the truth lies. May God continue richly to bless Brother Smith in his good work."

Some one writes from Oregon: "I sent for Sunday-school supplies with no prospective pupils in sight. We opened the school October 15 with two little girls and four adults in attendance. The next Sunday we had twenty and the following Sunday twenty," so God is blessing our efforts.

Bro. J. M. Harrington held a fruitful revival at Trenton, Nebr., the first part of November. A number were saved and several families left their man-made institutions and are standing free in Christ. Many of these have subscribed for the Trumpet.

It is reported that the young people of Wilmot and North Webster, Ind., are very zealous for the truth. Many of them are developing into gospel workers, and all are laboring harmoniously under the direction of their pastor, H. A. Pontious.

A revival began October 29 in S. Anderson, with Bro. A. L. Bradshaw, of Oklahoma, as evangelist. Brother Bradshaw recently moved from Enid, Okla., to Anderson, and now has the pastorate in S. Anderson. The attendance during the first week of the revival has been very good. Many strangers have been attending. The second Sunday at the night service the chapel was filled; extra seats were put in, and many people stood up. Twenty-three have been to the altar seeking either salvation or sanctification. Many of the saints have been blessed, and we are expecting the Lord to do greater things during the continuance of the meeting. Last week Brother Bradshaw announced that a dollar-day plan was going to be started Sunday, November 5. Instead of it being dollar-day, however, the dollars were collected at the night service. The purpose of this plan was to get a good start on the church-building fund, as the brethren in S. Anderson are contemplating the erection of a new church.

The offering received amounted to $102, which was very encouraging.

If any one in North or South Carolina desires Bro. L. L. Rawlings assistance in revival work, he should write him early, in care of Earl Rawlings, Coesse, Ind.

The Sunday-school of the Washington Park, Ill., congregation is growing, as is also the spirituality of the saints. They are planning on selling their present house of worship, which is too small, and on building a new chapel which will be more adequate. Bro. C. E. Cook is their pastor.

J. E. Campbell, of London, Canada, writes that commencing December 10, assisted by Walter T. Rimmer, of Indianapolis, Ind., he will hold at Dashwood, Ont., in the old B-Line meeting-house, an evangelistic meeting. This meeting is to continue at least two weeks. The saints in Ontario, especially, are requested to pray that many precious souls may be saved.

The congregation at Hammond, La., are zealous for the cause of God and doing all they can to get the Trumpet into as many new homes as possible. The young people are working earnestly also. They just recently closed a profitable revival in which the pastor, S. J. Abbott, baptized seven in the Tangipahoa River. The congregation is spiritual. This all speaks well for the pastor.

News from the Firing Line

On October 30 I started for Lansing, Mich., to display our Sunday-school goods at the Michigan State Sunday-school Convention, which met November 1, 2, 3. Two or three thousand people attended this convention, it was said, though the estimate appears high to me. Six or seven different publishers had goods on display along with those of the Gospel Trumpet Company. Most of the delegates were looking for helps in their Sunday-school work. The modern tendencies in Sunday-school work are toward psychological pedagogy. The public-school idea is permeating the denominational Sunday-school agencies, whose workers appear to know a great deal about the science of teaching, but very little about God and the science of spiritual things. Also there is a tremendous craze for organization. Everything is organized, and the impression I got was that if one wanted to have, say a good spiritual worship, the thing to do was to organize for it.

Well, there are places where organization is right, useful, and necessary, but at other places it is a positive nuisance. Of course, many of our teachers should take a teacher-training course at least, in order to prepare better to teach their classes. But with all our getting let us not lose sight of the main thing, which is, teaching Bible truth to all, especially the children, and leading them to Jesus Christ.

A teacher wrote me not long ago a very interesting letter and raised what is an important question. She asked, "Are we really getting the truth to our children?" She mentioned the fact that in many places where she had been teachers were using Cook's literature for guidance. Of course we do not desire to cast any reflection upon Cook's, personally, but their literature is union literature, and as such must necessarily avoid or take no definite stand on all important doctrinal points. Yet there is such an air of modernity about this literature that it impresses a good many people who are not aware of the bad influence it may have on the spirit of their teaching. Constant dripping of water will wear out a stone, so the continual use of union literature will influence one to deal with moral questions to the neglect of real doctrinal teaching. Say what we will, the doctrine is the foundation, and unless we really get truth into the children's minds in our Sunday-schools they will go out and join denominations and not know the difference.

Lansing is a fine new city. Automobile manufacture is making it. There is a live, splendid church of God there, of which R. L. Bottom is the respected and loved pastor. The church was filled the morning I was there and the house will have to be enlarged if the Sunday-school and congregation grows much more. Brother Bottom came to Lansing about a year or so ago and the Lord is using him. Twelve years ago C. S. Sisler went to Lansing and found a straggling band badly discredited and with no influence. By patient toil and holy living he gained confidence and the work grew rapidly. Harsh, unwise preaching gave way to reasonable presentation of truth and people began to believe and be saved. Finally they bought a Baptist house, which was enlarged afterward. Brother Hershiser is the Sunday-school superintendent, a live, full-of-the-Spirit man, with his face to the future. The Trumpet Subscription Campaign will have been started in Lansing by the time you read this. It was a painful thing to part from the dear saints in Lansing.

From Lansing I went to Flint. There I preached Sunday night to a house full of enthusiastic saints. Levi V. Hammond began the work here. Leroy A. Sheldon followed, under whose labor the present church was built. The work suffered a decline on account of misunderstandings, but is in a healthy, growing condition today under the care of C. S. Sisler, who combines judgment and evangelistic zeal in proportions that make for success. The Sunday-school is growing and the house will have to be enlarged if any more growth takes place. The congregation on the north side under Brother Williams is talking of combining with the other congregation or building themselves. Brother Sisler's congregation is 100 per cent on Trumpet subscriptions. Sam Carlisle is superintendent of the Sunday-school here. Well, it was painful to part from the Flint people, too.

Detroit came next on the way back to Anderson. Since C. E. Brown, the genial pastor, said it would be all right to come by and talk Sunday-school, Gospel Trumpet Campaign, etc., I took him at his word and went. Brother Brown has a large church in a fine residence district. His congregation seemed to receive what I said gladly and the work is prosperous and well organized. Brother Brown and the congregation have been thinking of building a new church or putting a new face on the old one. The Gospel Trumpet Subscription Campaign was being well taken care of here and the Sunday-school pretty well fills the place. In company with Brother Brown, we visited Bro. Leroy Sheldon in North Detroit. We found him pretty near sick, but with faith for rapid recovery.

At Toledo, Ohio, we were heartily received by Jas. W. Ruehle, the pastor, and we enjoyed speaking to a fair-sized crowd Tuesday night at the church on Woodstock Street. Already the Gospel Trumpet Subscription Campaign was going well, and the church and Sunday-school seem to be in a prosperous condition. J. D. Ferrill lately has moved to Toledo and is holding a revival down-town in a mission over which W. J. Henry and his wife have charge. They are hopeful for a work, clear and clean for God, to be done in the mission. The church on Woodstock Street has been enlarged since I was there before, and this, with the gallery, makes a fine equipment for the congregation. However, here as elsewhere, the growth of the church is calling for more room.

Wherever there is wise leadership the church of God is growing, both in spirituality and numbers. Everywhere we went we found it hard to leave, and everywhere the saints loved the Gospel Trumpet and were ready to help get it into new homes. God bless the saints

and churches who so lovingly entertained us on this trip. —R. L. B.



Bro. Otto Doebert in his address to the Park Place church Sunday evening, November 19, gave an interesting sketch of our work in Germany.

We are receiving a large number of orders for Sunday-school supplies for the next quarter. Our workers appreciate this as it will decrease the Christmas rush somewhat.

Our Christmas circular is about ready to be mailed. Be sure to look yours over when it arrives, for in it you will find gift suggestions for all the members of the family, and for friends as well.

The sale of the Christian-life calendar has far exceeded our expectations, insomuch that we have been obliged to place several repeat orders. The extensive sale is largely due, no doubt, to the unusual beauty of the calendars.

A display counter for the Christmas trade has been placed in the lobby of the Office. This will enable the workers and students to make their gift selections. A fine line of Christmas cards, books, Bibles, Testaments, and other things suitable for gifts are shown.



Revival at Big Sandy

Revival at Big Sandy, Mont., December 17, to continue through holidays. A hearty invitation is extended to all. We especially need the assistance of an established minister. Should any be passing this way about that time please write me at once. We urge all the saints in northern Montana to come. E. C. Amondson.

I feel there is a great field open here (Kirwin, Kans.) for work. One man said we must have preaching here if but once. The neighborhood seems eager for the truth and as we are isolated saints we are eager for some Spirit-filled preacher of the church of God to answer the call. It is a rural place seven miles from Kirwin. We feel this call is of the Lord, as we have prayed over it much and can not get away from the feeling that this is an opportunity to plant the truth here. If some minister feels led to come please write us soon. A. F. Johnson.

All-Day Meeting

The church of God located at the corner of Mechanic and Franklin Streets, Jackson, Mich., will conduct an all-day meeting on Thanksgiving Day. The isolated saints and congregations near by are cordially invited to be with us on that day. R. O. Howell.

Minister Wanted

Could not some minister of the church of God and a singer come here (Norwich, Kans.) and hold a revival December 22-31? This is the only time we could get the schoolhouse. The pure gospel has never been preached at this place. But I believe the Lord has some lost and scattered sheep here as well as anywhere else. Write before coming. You will find board and lodging at our home free.

Mrs. B. Base.

Gospel Trumpets Wanted

I have resigned as pastor at Decatur, Mich. My future address will be Goodman, Wis. If any one has clean back numbers of the Gospel Trumpet that they can not use and will send them to me, we shall be thankful for them. This is a new field. Please pray for us and the people here.

S. Primley.

Why Invest in Annuity Bonds of the Board of Church Extension and Home Missions of the Church of God?

Because it is a grand opportunity to help build up God's kingdom.

Because it will bring rich blessings to you both spiritually and materially for thus contributing to God's work of your means.

Because it is a safe investment with an assured income.

Because it pays 4 per cent to 8 per cent interest for life, depending on the age of the annuitant, which is higher interest than most safe investments pay.

Because you will not have to pay out a large per cent of your income from these bonds in taxes, for they are non-taxable.

Because you can thus invest with safety and profit without worry about assessments, insurance, repairs, or depreciation of stocks or bonds.

Because you can thus be assured of an income for your own old age or for a dependent friend or relative who might, because of lack of business experience, invest badly and come to want.

Because you will receive your remittance regularly without delay when annuity day comes around.

Because many congregations now hindered for lack of church-buildings would be enabled to get them by your money being loaned to them by this Board. Thus your money would be loaned again and again indefinitely even long after you have gone to your reward in heaven.

For further information write to R. R. Byrum, Secretary, Church Extension Board, Anderson, Ind.

Pastor Wanted

On account of my health failing I have given up the work as pastor at this place (Springfield, Ill.). Any one feeling led of the Lord to take up the work here may write me at 1126 E. Cedar St. William H. Rawie.

Springfield, Ill.

To the Church in Montana

Montana is a needy field. There are only three ministers of the church of God in the northern part of the State, and that leaves a large territory to cover and few to do the work. Work is being started out from this place, Big Sandy, about thirty-eight miles in each direction and it is next to an impossibility to cover the territory without an automobile. Any one feeling moved to do something for the work in Montana may give an old car, one that can be repaired without much cost. Pray over this. Montana is a needy State, and where we have gone we have no trouble in building up a congregation. The trouble is to keep it going. Big Sandy is the home base. We have a nice congregation and Sunday-school here. Last Sunday the attendance was fifty. And the other places I spoke of also have a Sunday-school.

J. L. Renfro and E. C. Amondson.

Big Sandy, Mont.

Notice to Western Washington Young People

We should like to urge all isolated young people to attend the Young People's Convention at Tacoma, Wash., December 26-28. There will be four meetings a day. The evening service will be entirely evangelistic. Subjects both inspiring and helpful to all, and vital to every young person, will be discussed.

We are expecting about one hundred delegates. Board and room are free to all young people. Older people are welcome, but must arrange to care for themselves.

Come and spend your vacation in Tacoma and enjoy the good meetings. Get acquainted with the other young people of the State.

For further information write Guy De Vries, 1205 E. 6th Avenue, Olympia, Wash., or L. I. Clark, Montesano, Wash., Box 746. L. I. Clark.

PRAYER REQUESTS

Pray that the Lord may heal my body and that I may be strong to do the will of God. L. M. Norris.

I request the prayers of all the saints that read this for my sister, Ruby May Sternes, who has had something like epileptic fits ever since she was seven years old. She is now nineteen. She has those spells very bad.

C. L. Sternes.



Ministers and Church Business

BY R. L. BERRY

We are emerging from an era in the development of our work when preachers were poorly cared for into an era when support is fairly good in many instances and as much as the preachers are worth, maybe more, in other instances. Also we are beginning the erection of church-edifices; in fact, we are in a period of active church-erection work. Such a change creates possibilities of mistake and holds some dangers for churches and ministers that it will be well to foresee and avoid. Such changes as are now going on call for more business in the church and for business and financial judgment on the part of both minister and congregation.

Church-Buildings

A church should not erect a building larger or more costly than they need. To find a small congregation saddled with a large debt on a church by the over enthusiasm of a pastor is not a very pleasant experience for the ones who are responsible to pay the debt. There is no rule to give that fits every case, but there are certain general limitations to the size and cost of a house of worship. First in consideration is the financial ability of the ones who want to build. It takes dollars to pay debts and it occurs sometimes that the one who has the most faith has the fewest dollars; in other words, his faith is not that he can pay large sums on the structure but that some one else will. I think some of such faith is a good thing, because these poor ones sometimes do spur the more wealthy ones to take hold and do something, but the point must not be pressed too far in that direction.

When there is a house to be built the sane, calm sense of the congregation should prevail, and a minister should respect that judgment unless he has resources of his own to put into a larger or finer structure.

Bishop Berry, of the Methodist Church, said more mistakes had been made in church-buildings than any other kind of structures. Some churches are like a big box, some are too high in the ceiling, some too low, some have lights like a prison, and some have too much light, etc. Therefore, a good building-plan is the first requisite after the amount the church can afford is decided upon. Houses of worship should be built for service, not for show.

Ministers and Church Finances

Money-lovers are not all dead. They still exist. Beside money-lovers there are hard spenders, extravagant folks, that can get from thirty to fifty dollars a week and then are like the horse-leech that never has enough. They live it all up. Of course, one might say that it is nobody's business how the pastor lives just so he preaches good enough. This is partly true, partly false. For the sake of his influence the pastor should show good judgment in the use of the means placed in his care, being neither a spendthrift nor a close-fisted person.

A church in a certain place mortgaged the church-building to buy the pastor an automobile. Such I call bad business. I acknowledge that so far as the right to do so is concerned churches, by popular consent or vote, have a right to mortgage the church for an airplane if they want to, or an automobile, but I seriously question the collective business judgment of any congregation that will do such a thing, and I venture the prediction that the congregation will smart for it before the debt is paid off. Automobiles have a way of wearing out, but mortgages stay on till paid off. It seems to me that any pastor exercises very poor judgment to allow a congregation to take such a burden on them. This is the time for him to step up and say that he would not think of mortgaging his own home to buy an automobile, much less allowing them to mortgage the house of God. There is something entirely out of place in plastering a mortgage on a house of worship to get anybody an automobile or any other mundane thing. The pastor that allows such a plan to mature lays himself open to the charge of thinking more of his own pleasure than of the church of God.

Ministers and Money

Ministers must walk a narrow path if they are to keep a good influence. Some by taking up real-estate work, oil-stock selling, automobile-selling, and other lines wherein wit and selling ability usually play a pretty large place in the business, have lost the greatest lever in their hands, the power of a holy influence. This is not to say that none can engage in such work and be saved or even be a godly minister, but I do say a minister lays himself open to the charge of making a living off of others and weakens his influence as a minister of the gospel of Christ when he takes up such work.

What will it profit a preacher to gain $500 in a deal if he loses his influence? The ministry stands on a different plane from that of any other kind of work. The greatest asset of a minister is the reputation of unselfishness and devotion to the good of others. Let him show that he is a money-lover, and he usually shows it if he is, and away goes his influence over men. Let him drive a few close deals, and then his reputation is almost gone.

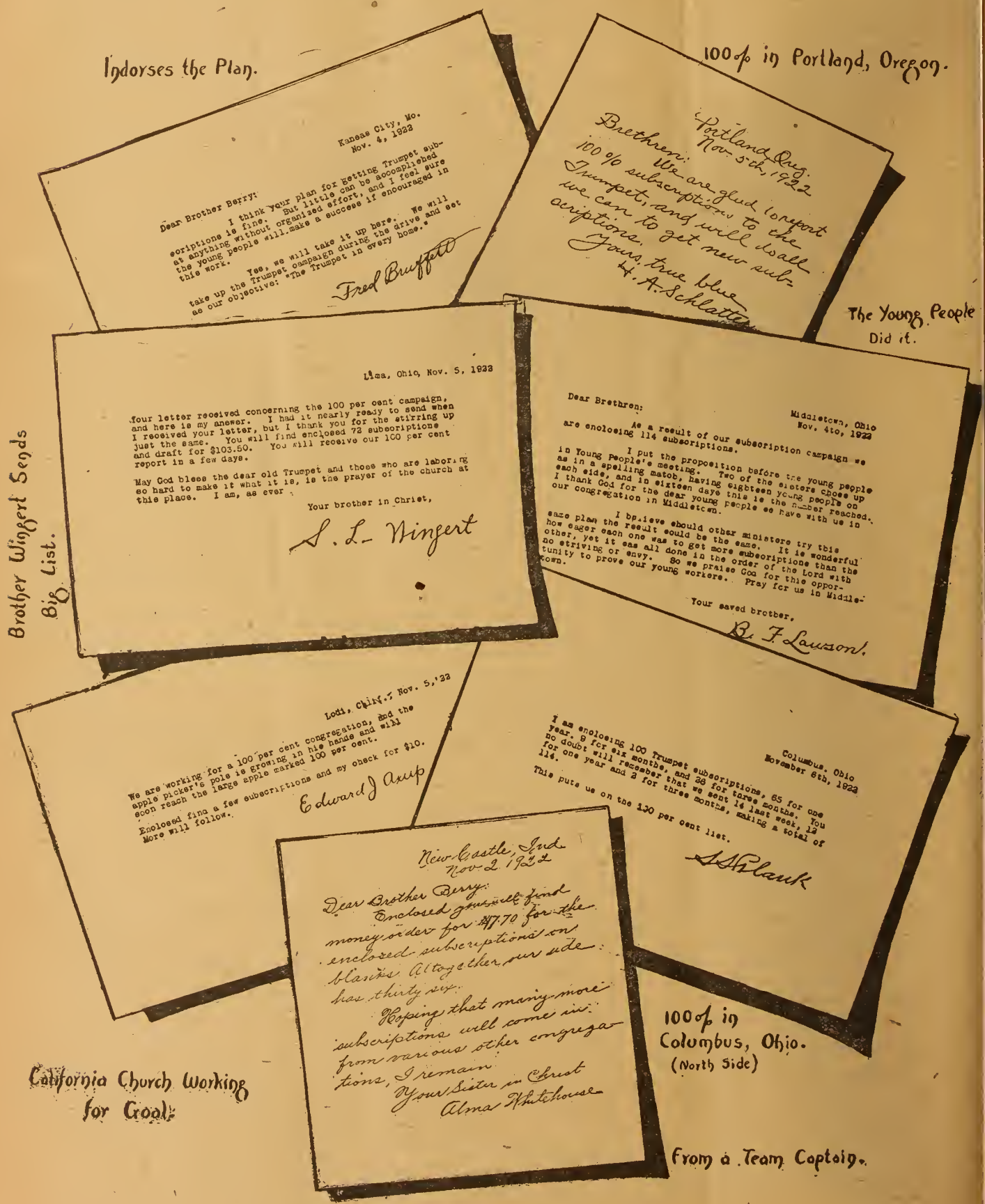
Great is the power of example and the minister must show that his heart is first of all for God and souls and heaven. Let him live as a man who sees Jesus, who has a view of glory and the crown of righteousness, who sees the invisible, who counts spiritual things real and who knows the earthly is only temporal.

Nearly all the great reformers and ministers were poor men. Jesus had nothing. Paul left an old cloak and some manuscripts and nothing else that we know of. John Wesley died with about as much as he had when he began to preach, which was little. Who ever heard of a rich preacher! But think what riches belong to the real preacher —riches gold can not buy nor time steal away, treasures in the heavens that fade not away; stars to shine in the firmament of heaven forever. Cheer up, preacher, yours is the noblest calling on earth, even if the poorest paid.

Books that you may carry to the fireside, and hold readily in your hand, are the most useful after all.

—*Johnson.*

News from the Subscription Campaign



The Ministers are Cooperating

We recently sent out a letter telling of the reduction and of the necessity we were under to get a larger list, and in it was enclosed a postal card upon which was the following:

Dear Fellow Workers:

You can count on me for cooperation in this Campaign, to get the Trumpet into every home of the saints. Either I will take charge of the campaign here myself and see that every member is canvassed or I will see that some one does it.

I am pleased with the price reduction and believe it will be of great advantage in getting the good old Trumpet into thousands of new homes.

The goal—the Trumpet in every home—will be my goal and I will work to that end and notify you when it is reached.

May God bless the Trumpet and may it get into thousands of new homes is my earnest prayer. Yours in Christ,

The following ministers have signed this communication and are ready to begin work:

M. M. Akers	T. H. McNeill
E. J. Axup	J. L. Mitchell
Fred B. Bates	Louvenia Morgan
Elsie M. Beardsley	Grady Montague
Mrs. Addie Benson	George Murphy
W. S. Best	L. E. Neal
E. Daniel Blackburn	J. H. Nickerson
Shadrach Blake	John A. Perry
W. D. Rice	Lars Olson
Fred Bruffett	S. D. Rhoden
J. M. Crouch	E. R. Robbins
F. C. Davenport	George Rosecrants
Mary K. Detweiler	James W. Ruehle
Geo. I. Earnest	O. A. Roush
B. J. Franklin	R. J. Schopp
Mrs. Della Fry	Jas. Seiber
B. V. George	Eli Sensney
Harry E. Graham	Mary A. Sheets
J. L. Green	J. H. Shurrell
H. E. Holcomb	J. M. Spencer
Laban J. Houck	J. W. Strotman
Calvin B. Hanes	J. R. Tackett
Lewis E. Hall	M. F. Tafolla
J. P. Jackson	Grace Thomson
J. H. Jackson	Julia M. Tilton
T. A. Jones	C. H. Tubbs
Emil Kreutz	B. E. Warren
Effie Lavell	O. S. Whitehead
Mrs. John Massey	Jane Williams
Steward E. McKenney	H. A. Woolman
	J. H. Wolford

The following persons sent in lists of subscriptions and did not take time to write. We like to get the letters, but of course the lists speak volumes for those who send them in even if they write nothing more. May God encourage others to push this campaign to a great success.

Blanche Long, South Bend, Ind.

Mrs. Florence Dayton, Oklahoma City, Okla.

Louis A. Berghouse, Chicago, Ill.

Amy Carmack, Dayton, Ohio.

L. W. Guilford, Los Angeles, Cal.

A Preacher that Must Be Supported

Dear Reader of the Gospel Trumpet: I should like to speak to you concerning the 10,000 subscription drive that is now on. Not that you are not interested, but I should like to deepen the interest that you already have, if possible. We as readers of the Trumpet should do our very best, one and all of us, to get subscriptions for the Trumpet. Did you ever stop to consider that the Gospel Trumpet is the very best religious magazine in the country today? Did you ever consider that the Trumpet is devoted wholly to the promulgation of the pure gospel of Jesus Christ? And too, did you ever consider that the Gospel Trumpet is almost indispensable to the church of God so far as this reformation is concerned? Do you not know that there is nothing else of its kind that is capable of doing the good in the church, by way of indoctrinating those that have taken their stand with this movement, as the Trumpet is? Again, do you not know that those who read the Trumpet regularly are better informed as to the doctrines and progress of this work than those who do not read it? Fellow ministers, and especially pastors, do you not know that it were better for you, and much easier for you to keep your flock out of doctrinal errors and up on practical lines, when they are readers of the Gospel Trumpet than when they are not readers? And, too, do you not know it were better for you as pastor to have them learn some things by reading the Trumpet than to have to wait until you preach a sermon on those lines?

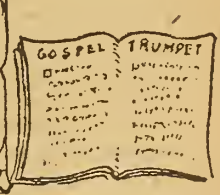
Many a reader of the Trumpet has seen his duty toward his pastor and has accordingly done it. Do you, brother minister, subscribe for the Trumpet? If not, why not? Do you know of any way you as a minister of this reformation can spend two dollars to greater advantage to yourself and the church? If you feel that you can not afford to pay the price because of your circumstances have you ever taken the matter up with your congregation? Do you say it would embarrass you to ask them to give you the price of the subscription? Well, it should embarrass you the more to confess you do not read it. Let us cast aside all false modesty and get down to real business about the Gospel Trumpet. Let us practise a little self-denial and get the Trumpet into the home of every saint in this reformation. Dear saint of God, see that your pastor has a yearly subscription for the Trumpet. Get the other saints to throw in with you and help to pay for it if necessary. Also see that every young preacher has it.

One reason why there is so much fanaticism and compromising in some instances is because of a lack of reading the Gospel Trumpet. The Trumpet is a well-balanced preacher. If a reader should misunderstand one article he will certainly understand the next one. And too, the Trumpet does not make a

100 Per cent CHURCHES



The following congregations are 100 per cent in subscriptions to the GOSPEL TRUMPET



Congregation	Pastor
Marbury, Md.	H. D. Freeman
Fredericksburg, Md.	H. D. Freeman
Columbia City, Ind.	Mamie S. Surfus
Athens, Pa.	Ray E. Martin
Topeka, Ind.	S. F. Bathauer
Shelton Chapel (near Greeneville, Tenn.)	G. E. Cutshall
New Springfield, Ohio	Elizabeth Bush
Uhrichsville, Ohio	F. Stanley Smith
Mount Olive, Ill.	Ben A. Schellu
Adrian, Mich.	Vance Miller
Keyser, W. Va.	I. H. Alexander
Worthington, Minn.	Mrs. Wm. G. Malenke
Hammond, La.	A. C. Kneiper
Ansonia, Ohio	E. A. Ball
Filmore, Mo.	Cecil E. Simerly
Denver, Colo.	Marshall Mercer

Congregation	Pastor
Chicago (North Side Church)	Louis A. Berghouse
Columbus, Ohio (North Side)	S. S. Plank
Van Wert, Ohio	Geo. W. Howard
Defiance, Ohio	O. G. McClure
North Bend, Oreg.	Miss Mary Jarvis
Marshfield, Oreg.	Miss Mary Jarvis
Flint, Mich.	C. S. Sisler
Saratoga, Ind.	R. A. Capron
Columbus, Ohio	S. S. Plank
Oregon City, Oreg.	B. J. Franklin
Joliet, Ill.	John H. Kane
Bennington, Okla.	T. A. Jones
Paden, Miss.	Grady Montague
Gordon, Nebr.	Emery L. Cook
Portland, Oreg.	H. A. Schlatter

hobby of any one subject. Some preachers are lacking in poise and as a result get their congregations lopsided on some doctrinal points. A Gospel Trumpet reader, as a rule, is a well-balanced saint doctrinally and practically, especially if he accepts the message that the Trumpet brings. Brethren and sisters, we need the Trumpet and the Trumpet needs the subscription price. The Trumpet can not blow except it has the price. He is one preacher that *must be supported.* He does not ask for anything to lay up in store, just support to keep preaching. Ask the Lord what he will have you do and then do it. Yours for a larger subscription list, J. D. Smoot.

A Catholic Enjoys the Trumpet

I just want to say a few words in regard to your magazine called the Gospel Trumpet. It has been only a few weeks ago that I had my first opportunity to see one of them. A young man that is working here on the Lincoln Highway asked my wife and me if we would not like to take the Trumpet on a trial subscription for three months. Well, to make a long story short, we took it. I will say this much for the paper, it is a hundred times better than I expected and the best religious paper I know of anywhere, with no exceptions. The Trumpet interests me more than the Chicago paper. I am a member of the Catholic Church, but when I get a chance I expect to go to hear one of your ministers preach. Yours respectfully, Mrs. and Mr. George Zwinger.

THINGS BELIEVED IMPOSSIBLE HAPPENED

Jamestown, N. Y.—I truly thank and praise the dear Lord for salvation. About seven years ago I was in a very run-down condition, sick both in body and spirit, nervousness being my greatest ailment. I also was under strong conviction that my life was not at all in harmony with my Maker. My repentance was so great and earnest that I promised the Lord if he would give me back my health I would certainly live a different life. It seemed to me at the time that my prayers were not heard. Then I just simply said to the Lord that whether he made me well or not, I was his body and soul. Then gradually I began to see how the Lord answered prayer.

My health came back. I became stronger in body than I had ever been in all of my life. Blessings upon blessings were heaped upon me. The things that I believed impossible happened in my life, and I became the happiest person living. Since then the good Lord has allowed me to go through trials and tests, but his wonderful grace and help has always been sufficient for me. Praise his name.

Anna Barkman.

Defer no time; delays have dangerous ends. —*Shakespeare.*

Meeting Notices

ALABAMA

Birmingham, Ala.—Assembly (colored) November 26—December 3. Bro. Charle Oglesby, and other ministers are expecte Meeting will be held at the church of Go 1011 Mortimer St. J. L. Sapp.

Hartsells, Ala.—Assembly meeting of th ministers of the State, December 4-10. A ministers and gospel workers are requeste to attend, as there is much important busi ness to be looked after. Ministers and gos pel workers of other States are invited. H. Garrison.

ARKANSAS

Little Rock, Ark.—State assembly, De cember 11-15. Meeting-place on corner 15t and Jones Streets, No. 1504. For further in formation write L. C. Cash, 1504 Jones St Little Rock, Ark. Elmer Hurst.

CALIFORNIA

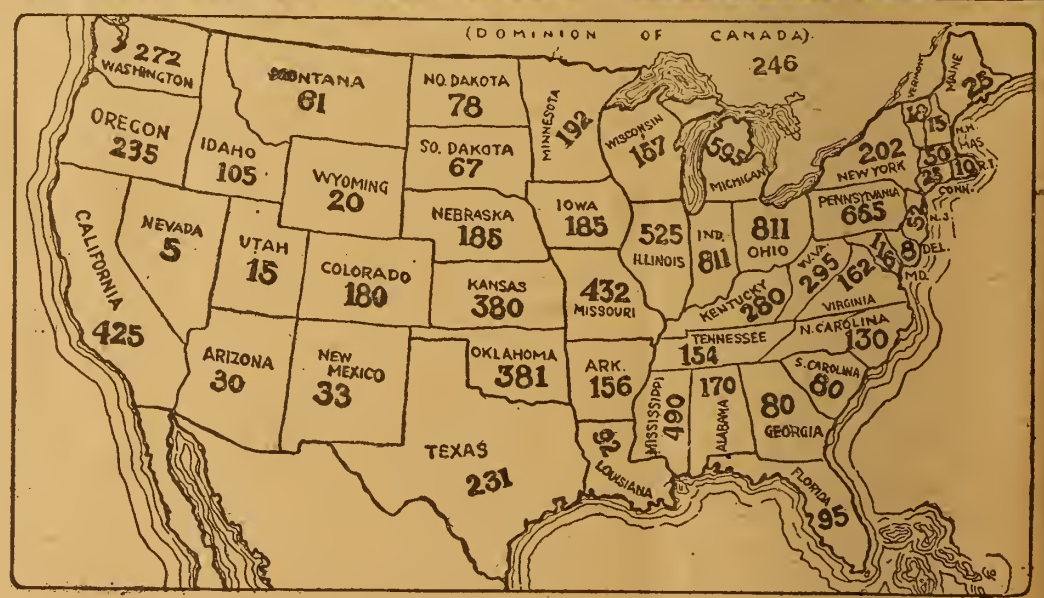
Fresno, Cal.—Central California Thanks giving assembly, November 29—Decembe 3. First meeting Wednesday evening. Al meetings will be held in the German hous of worship, corner Los Angeles and F Sts J. W. Byers.

GEORGIA

Augusta, Ga.—General camp-meeting fo this section of the South (colored) wil begin December 22. The purpose of thi meeting is to harmonize unorganized effort to bring the ministry together for ou mutual good, to pray for more wisdom an power in winning souls, to discuss plan for the upbuilding of the work of the Lord All the saints have a cordial invitatio to attend. Matters of importance will b considered. A special invitation is ex tended to our white ministerial brethren for it is very necessary that some of them should meet with us in these meetings. Fo

The Subscription Campaign by States

The figures on the map indicate the new subscriptions needed from each State to make the Campaign a success. This shows the new subscriptions received from each State to date:



Alabama	67	Iowa	41	Nevada	2	South Dakota	26
Arizona	19	Kansas	110	New Hampshire	4	Tennessee	65
Arkansas	102	Kentucky	111	New Jersey	12	Texas	73
Canada	54	Louisiana	32	New Mexico	17	Utah	3
California	152	Maine	26	New York	77	Vermont	7
Colorado	74	Maryland	148	North Carolina	54	Virginia	84
Connecticut	6	Massachusetts	24	North Dakota	23	Washington	71
Delaware	7	Michigan	253	Ohio	453	West Virginia	153
Florida	32	Minnesota	51	Oklahoma	177	Wisconsin	64
Georgia	39	Mississippi	49	Oregon	54	Wyoming	2
Idaho	16	Missouri	128	Pennsylvania	237		
Illinois	301	Montana	9	Rhode Island	3		
Indiana	905	Nebraska	55	South Carolina	18		

further information address R. L. Taylor, 325—3d Ave., Macon, Ga.
R. L. Taylor.
Fresno, Cal., 618 Palm Ave.

IDAHO

Sandpoint, Idaho.—Winter revlval will begin December 3, to continue indefinitely. Let all the saints within reach come and help us make the meeting a success. Bro. A. J. Stuart, of Stltes, Idaho, will be with us. H. E. Rawie.

MICHIGAN

Decatur, Mich.—Revival beginning January 1 in the church of God chapel, to continue indefinitely. R. O. Marsh, evangelist.
Cecil Knight.

St. Louis, Mich.—Revival to begin Jan. 3, 1923, and to continue three weeks. R. A. Walling, of Willshire, Ohio, will be the evangelist. Mrs. M. Luella Ringle.
R. 2.

MISSISSIPPI

Laurel, Miss.—State assembly, beginning December 24. R. L. Erwin.

OHIO

Springfield, Ohio.—State ministers meeting, Dec. 27, 28, 29. All ministers, gospel workers, Sunday-school superintendents, and teachers invited. Lodging and board free. C. E. Byers.
1418 Maiden Lane,
Springfield, Ohio.

OKLAHOMA

Oklahoma City, Okla.—Midwinter assembly, December 15-24. E. G. Masters.
2817 S. Harvey.

OREGON

Portland, Oreg.—Revival, January 7-28. S. H. Eddings will be the evangelist.
H. A. Schlatter.
667 Summer St.

WEST VIRGINIA

Charleston, W. Va.—Ministerial assembly, December 29-31. W. A. Sutherland.
110 Glenwood Ave.,
Charleston, W. Va.

WASHINGTON

Olympia, Wash.—Young people's convention at the church on corner 56th and Oak Streets, December 26-28. Guy De Vries.
1205 E. 6th Ave.

Seattle, Wash.—Ministerial assembly, December 28—January 4. S. S. Johnson.

OBITUARY

Boyd, Elizabeth, was born near Willouby, Ohio, Nov. 16, 1859; departed this life Oct. 31, 1922, in Cadillac, Mich. She was united in marriage to Phillip Boyd July 28, 1887. To this union were born nine children. Two preceded her in death. Sister Boyd leaves her husband, seven children, four sisters, and one brother to mourn the loss of a good wife, mother, and sister. She was converted in October, 1921, and since that time has lived a faithful Christian life. She was a patient sufferer for several months and fell asleep in peace with a living faith in God and thankful that she was ready to go. Her cheery face and patient Christian life will long be remembered by all who knew her. Funeral services were conducted by Bro. S. Brooks, after which the remains were taken to Lucas for burial. Lottie McLaughlin.

Eytcheson, Mary Elizabeth, was born May 2, 1854; departed this life Oct. 24, 1922. She was united in marriage in 1884 with Minor Eytcheson, to which union was born one son. She leaves to survive her the son, and three brothers. She had been a member of the church of God for a number of years, and died triumphant in the faith. Services by the writer. Interment at Akron.
A. T. Rowe.

Holland, Gertie Ethel, was born at Mansfield, Mo., Dec. 5, 1890; and died at her home near Phoenix, Ariz., Oct. 23, 1922. She was married to T. M. Holland, April 19, 1907. To this union were born five children. Besides her husband and children, she leaves her father and mother, Mr. and Mrs. Harvey Coday, and four brothers and sisters. She was saved thirteen years ago, and saw the truth on the one church about ten years ago. On her death-bed she sang God's Way Is Best. Funeral sermon was preached by S. E. Arney. Text, Psa. 116:15.
Susan M. Martin.

Schlabach, Jonathan, was born May 3, 1850, in Becks Mill, Holmes Co., Ohio. He came to La Grange Co., Ind., in September, 1870. He was united in holy matrimony to Mary Frey on Sept. 17, 1870. He passed away very suddenly on Oct. 26, 1922, following a stroke of apoplexy. He is survived by his wife and eight children, besides a great number of other relatives and a host of friends. Twenty-two years ago he came out from confusion and has since stood for God as a pillar in the church. He is missed by all who knew him. Funeral services were held by Bro. P. B. Turner, and S. F. Bathauer. S. F. Bathauer.

Sheler, Flora, I., wife of George Sheler, was born Sept. 17, 1896, at Bobo, Ind.; departed this life Nov. 4, 1922, at her home in Elkhart, Ind. Death was due to spinal meningitis. Sister Sheler was united in marriage to Brother Sheler Dec. 14, 1914, at Decatur, Ind., and their union was blessed with two children. In the spring of 1915 Brother and Sister Sheler came to Elkhart and have lived here since that time. Sister Sheler was very industrious, a good wife and mother, and her loss will be keenly felt in the home. Kind hands ministered to her during her illness, some one being with her day and night, with a few exceptions. Many prayers were offered for her healing and while God touched her body at times, yet in his infinite wisdom he saw best to take her. She leaves a husband, two children, a father, a stepmother, three sisters, and three brothers. Sister Sheler died enjoying full salvation. Funeral service by the writer assisted by Bro. O. E. Line. Text: Jer. 15:9, "Her sun is gone down while it was yet day."
H. A. Gerginsky.

FROM THE FIELD

GEORGIA

Leaf, Ga., November 6.—The meeting near Rayville, La., to which I was en route at last writing, was satisfactory in its results with those in attendance. It was a new field. In reporting this meeting I feel that much credit is due Bro. G. P. Wilson and his family, who had moved from near Taylorsville, Miss., into that neighborhood some time ago. By godly lives they first won their neighbors' confidence and esteem, and there being no religious services of any kind within their reach, Brother Wilson proposed a Sunday-school, to which they all agreed. As he had taken the lead in arousing this interest, with one consent they agreed that he select the kind of Sunday-school literature, so he obtained it at the Trumpet Office. They organized, and a prosperous school was carried on with Brother Wilson as superintendent. Later they wanted a minister further to expound this doctrine, and Bro. J. O. Mayo, of West Monroe, La., was sent for, who preached to them a few times. They liked him and had confidence in him. As he could not hold them a protracted meeting, he arranged with me to do so, and several families stood up in one body endorsing the whole truth and covenanted together to walk in the light and to strive together for the faith of the gospel. This they did at the close of the meeting, after hearing God's Word on the church, unity, etc. Their Sunday-school enrolment numbered eighty-five. A house of worship being the greatest need, they were planning to build or to arrange for one in some way.

I have just closed a meeting here at Leaf, Ga. This meeting was held in the Methodist church-building and has proved a glorious success, largely due to the wisdom and faithful living of the Todd families. This is another new field for the work of this reformation. The attendance and interest were good throughout and a host of the people, farmers and merchants, citizens old and young, among them old-time Methodists, saw the light, endorsed the truth, and some are decided to 'follow the Lamb whithersoever he goeth.' A brother had previously been in this vicinity thoroughly establishing the doctrine of holiness, doing good along this line, but who lacked light on the church. Following him I boldly set forth this form of doctrine under such titles as: Unity of Christian Doctrine, Unity of All Believers in One Body, The Bride of Christ, Two Works of Grace, The Mosaic Tabernacle (using chart), The New Testament Church. I freely discussed church organization, and set before the people the magnitude of our publishing work, international camp-meeting, and the spread of pure Bible holiness and organic unity outside of all man-made creeds. God's word was fearlessly preached in the power and love of the Spirit. A goodly number sought and obtained the second cleansing. Six were baptized yesterday and others are to follow today.

In all my recent meetings I have secured subscriptions to the Gospel Trumpet. God's two witnesses (Word and Spirit, Rev. 11:3-13; Zech. 4:3-14) are on their feet, the saints are on the march, and the judgments of his word are shaking the foundations of all ecclesiasticism. Your brother under the blood,

J. E. Forrest.

ILLINOIS

Kankakee, Ill., November 7.—We have been very busy since our last report through the Trumpet. We were at Carthage, Mo., three months this summer and held a revival in which sixteen souls prayed through to victory. We left there the 24th of July and stayed at East Lynn, Mo., one week, and found some souls that were hungering for the light of this reformation. We arrived at Bloomington, Ill., and learned that Brother Reedy had resigned and the church was without a pastor. We supplied the need then and helped through the assembly meeting, after which Brother Featherston took the oversight of the work. We then came to Kankakee for a meeting which lasted three weeks and resulted in the salvation and sanctification of ten souls. And the church received much help. Bro. C. R. Millar, the pastor, had resigned, but was looking after the

work until a pastor could be secured. The church unanimously called us, and after much prayer and waiting upon the Lord we felt led to accept the work, and have moved and are now in the battle-field at Kankakee. We desire an interest in your prayers that we may be able to do what the Lord has for us to do. Yours in Christ, Chas. O. Lee.

742 N. Greenwood Ave.

INDIANA

Indianapolis, Ind., November 9.—Since my return from evangelistic service in some cities and towns of West Virginia and Richmond, Va., I have assisted in preaching some during the tent-meetings here, held under the auspices of the congregations of Bros. N. S. Duncan and M. P. Rimmer. During the meetings quite a number professed salvation and some sought the blessing of sanctification.

Monday of this week I arrived home from Danville, Ill., where I conducted meetings for two weeks. The congregation at Danville is small, but as a result of the meetings those who have prayed and sacrificed for the work are much encouraged, as there was manifested a spirit of cooperation and unity that was not apparent before. Another cause for encouragement is the fact that the congregation has recently bought from the Baptist denomination a chapel, and are no longer forced to worship in a dingy, poorly kept hall, whenever they could find one for rent.

The pastors, Bro. Floyd G. Hoag and his wife, have made no small sacrifice in their endeavor to build up the work in Danville, Brother Hoag being forced to labor through the week for the support of his wife and child and then preach on Sundays besides conducting week-night meetings. Do not infer from the above statement that the church is indifferent in its obligations to the pastor; they are a large-hearted little congregation, and, I think, desire to meet every obligation, but are poor and few in number.

During the meetings of two weeks a number of the young people were saved, some were sanctified, and one sister who seemed almost helpless in bed was prayed for and that night she attended the service and continued to do so until the series of meetings closed last Sunday night.

As we had felt impressed for some months past that a new work should be opened up in Indianapolis, before I left for Illinois Bro. Paul Porter and I found a vacant business room in West Indianapolis, which we secured and after Brother Porter paid the rent for a month out of his own funds, the room was papered, cleaned, and the inside woodwork painted, until now it presents a churchlike appearance. During my absence Brother Porter conducted some meetings and last night I preached to a most attentive audience and expect to begin a series of evangelistic meetings there next Sunday. We expect, by the Lord's help, to start a new work in West Indianapolis, by faith alone. There has not been one cent pledged for the upkeep of the work or support of the pastor. Please pray for this new field, as the purpose of the workers is to reveal the beauty of unity and the world's need of apostolic Christianity, that the Lord may add to the church daily the saved. Our place of worship is at 1450 Oliver Avenue, West Indianapolis. Come and worship with us when you can. Whether you meet with us or not, pray that God's blessings be upon the work. In His name,

2126 Ashland Ave. W. J. Price.

MICHIGAN

Flint, Mich.—The congregation of this city are still praising God for the glorious success of our recent young people's revival. A week of cottage prayer-meetings were held before the revival, in which new homes were visited and interest was increased. The Juniors helped much in distributing advertising cards of the meeting. The assistance, attendance, prayers, and encouragement of the older saints and our pastor, Bro. C. S. Sisler, were very much appreciated by all the young people.

All the preaching was done by Sister Elsie Beardsley, of Decatur, Mich. These messages were filled with power and authority from heaven.

Some were at the altar at almost every service. As the meetings continued, the interest increased and the crowds became larger. We were sorry when the meeting closed.

The beginning of each service was conducted by a different one of the young people. Thus, all felt the burden and had a part in it.

The young people here are on the increase for God, doing all they can in helping extend his kingdom in this city. They are truly doing what their hands find to do. Many are active in the Sunday-school, others in the sewing-circle work. Some are city missionaries, and some are holding meetings in different parts of the city.

Please pray that we may ever continue to work together for the salvation of souls. Your sister in Christ,

Josephine R. Cockerham.

Greenville, Mich., November 13.—We just closed a successful revival. A number were out to the altar for salvation and sanctification and God manifested his power to heal. The church is much encouraged and a good feeling in general toward the church is shown in many respects. We had the pleasure of having Sister Grill, of Stanton, with us to take charge of the singing. She rendered valuable service in many ways. Also Sister Armstrong, pastor at Belding, preached for us two evenings and her messages were much enjoyed. Last Sunday afternoon we observed the ordinances. God gave us a precious time together. We so much appreciate the cooperation of the Stanton and Belding congregations. On the last Sunday night I preached on the church. God blessed our efforts and it made a good impression even on the unsaved. Your prayers and cooperation are desired. Yours in the one body, E. A. Austin.

MINNESOTA

Norcross, Minn., November 8.—I feel a deep sense of gratitude springing up in my soul when I think of the goodness and mercies of God extended toward us even when he were in sin. Thank God, we accepted his offered mercy aud can now rejoice in his love.

The work at Hereford, Minn., has been wonderfully blessed of God for the past few years under the faithful and efficient labors of Bro. Geo. W. Green, who has now left us for other fields of labor, having taken up the work at Parlier, Cal. But what is our loss is their gain and we humbly submit to God's will, praying God's blessings to follow them in thei new field.

However, the Lord is still with us t own and bless his work, and while th work for the present at least will b looked after by local workers, we ar determined by the grace of God to pres the battle on until the crown is won.

Pray for us that a good clean work for God will be done. Your humble serv ant in Christ, Ida M. Larson.

MISSOURI

Brag City, Mo., November 9.—I feel im pressed to make mention of my labor since my last report through the column of the dear old Trumpet. I was then as sisting Bro. F. C. Weir in meeting at the old Paynor Camp-ground, near Doniphan This meeting resulted in much good. The Lord greatly used Brother Weir. We had fifty or more consecrations for either pardon or the baptism of the Holy Ghost. Brother Weir baptized twenty-four. The old saints said this meeting reminded them of old times. Shortly after this meeting I went to Cull, Mo., and preached at Forest View Schoolhouse on Friday night to a houseful of people who were attentive to the truth. Then I preached at Elk Creek Schoolhouse Saturday night and Sunday at eleven o'clock. That night I preached at Lost Pond, where Bro. Joe Rountree had just closed a revival in which twenty-five or more had professed Christ as their Savior. Brother Rountree has been connected with the Methodist Church, but of late has been preaching more on an independent line. He asked me to preach on the church of God. I did and he got up and endorsed the truth and exhorted his converts to walk in the light. Quite a number are taking a stand for the truth in those three communities. Brother and Sister Kennison and their son, Clyde, and Brother Teeters, all of whom are ministers, and several more who were formerly Free Methodists, have taken their stand for the truth of this reformation.

From there I went to Christy with Bros. James Cross and Clyde Kennison, and had a few services with the saints. Brother Cross is much used of the Lord in singing. The saints there have been undergoing many discouragements, but the Lord is with them. The sisters are carrying on their sewing-circle and the Lord is blessing their labors. Their Sunday-school and prayer-meetings are blessed of the Lord.

The fourth Sunday in October I returned to Forest View and Elk Creek and found the interest increasing and the work moving forward. My wife was with me on this trip. Then we returned home and I left for Hickman, Ky., where I held an eight days' meeting. The Lord greatly blessed and encouraged the saints. Three were at the altar for spiritual help and a few sick folks were healed. The saints were wonderfully good to me in supplying my temporal needs. I left with several strong invitations to return in the near future and hold more meetings.

I visited Bro. John Stewart, at 807 S. 2d St., Union City, Tenn., who has tuberculosis and has been bedfast since the first of August. We had become acquainted with him at Doniphan. He became interested in the truth, and subscribed for the Trumpet. After reading it he says he believes God will heal him. I had prayer for him, and returned in a few days to

find him much improved. All who read this please agree for his complete healing. Any of the saints passing through Union City visit him if convenient.

I came here in answer to a call from an unsaved man, who heard the truth in North Carolina. He was saved last night. Several more were recently converted here and have not joined any church. They seem hungry for the full truth. Owing to other engagements, I can preach only five nights, but I believe God will accomplish much in that time. This is a lumber-camp where conditions are such that it requires consecration of the Bible kind.

I go from here to Doniphan for two or three days at home, and then to Keystone, Okla., for a meeting with Tip McCarty. If time will permit I may assist in other meetings out there. We shall begin the 19th. I shall stop on my way for a night or two at Christy with the saints. After my return I shall assist the church in Cairo, as soon as they complete their new house of worship, in a revival. I have calls to keep me busy until the last of January. My all is on the altar for God. Those who desire my assistance may write to me at Doniphan, Mo. In Christian love,

R. A. Owens.

St. Louis, Mo., November 6.—After several months of silence I feel disposed to give a brief summary of our work here in St. Louis. Our hearts are greatly encouraged with the way the Lord is blessing our efforts. Conditions seem more favorable, and the work more prosperous than it has ever been. Our Sunday-school is excellent, and in attendance is breaking all previous records. Our preaching services are more largely attended than ever and are constantly increasing.

I am pleased to say in the language of Jesus, "Those that thou gavest me I have kept." All who were saved when I arrived here nearly two years ago are saved now. And quite a number have been added to the congregation since then. To God be all praise.

We have purchased and paid for a large new gospel tent the past season, but got it too late to accomplish much. But we have it ready to begin work early the next season. Our greatest need is means to finish our church-house. It seems we have gone almost our limit till we get more room. Keep praying for us; God is answering your prayers.

Brother Davis is doing fairly well in his colportage work, and his work is proving a blessing to the church.

I was called to Knoblick, Mo., Sunday, October 29, to preach the funeral of Bro. Robert McGeorge, and was called back again Friday, November 3, to preach the funeral of Mrs. Charles Scott. Both died in the faith of Christ.

We are to begin a revival November 12. Sister Tressie Parker will assist us.

By God's grace I shall endeavor to be worthy of your prayers and confidence. Your brother,

W. T. Seaton.

OHIO

Milledgeville, Ohio.—In August, 1920, the Lord directed us to locate in Milledgeville, Ohio. We began praying that the Lord would send some of his ministers here to preach the full truth. After a year and a half of earnest prayer, the Lord wonderfully opened up the way.

The Baptist Church here, which had not been used for ten years, was turned over to us and as quickly as we could make necessary repairs we started services. On May 7, 1922, Brother Moon, from Dayton, brought the first message and from that time God has wonderfully blessed every meeting. Interest and attendance were good from the start. Meetings have been held every Sunday afternoon and Wednesday evening and the following ministers have occupied the pulpit and brought the truth into this community: Brothers Moon, Grisso, Hudson, Clark, McFarland, Turner, Warren, Lorton, Blevins, Speilman, and Sisters Brown, Brindley, and Cox. The work here is about five months old and attendance seldom goes below 100, which is very encouraging. Praise the blessed Lord!

On September 3 we had an all-day meeting in the grove back of the church. Although it rained in the forenoon it turned out to be a great day for the Lord. Brother Moon brought the morning message, Brother McFarland preached in the afternoon, and Brother Turner spoke in the evening service. Brother Turner used a large chart. Ninety-two young people attended the young people's meeting and 490 people were present at the evening service. In the latter service also, three precious souls were brought to know God. Halleluiah!

On September 27 Brother Lorton opened up our first revival. He was assisted by Bro. Dale Oldham, who led the singing and was used by the Lord in saving some of the young people; he also by his beautiful singing reached many precious souls.

The messages of truth brought by Brother Lorton convicted many souls. Forty-five bowed at the altar and found the Lord. Twenty-two were at the altar in one night seeking sanctification. The meeting came to a close on Sunday, October 22. At 3 P. M. on this day twenty-five converts were buried with Christ in baptism. Over a thousand people attended this service. At 4:30 P. M. the Lord's Supper and feet-washing were observed, with over fifty saints partaking.

We had great preaching and great singing, but the true greatness of this meeting was in the great praying on which it was founded and by which it was continued.

A Sunday-school was started in September and the attendance has already gone over sixty, with great prospects, for which we all praise God. We ask an interest in the prayers of all God's people that this work may be built on the solid Rock and may stand until our precious Lord shall come to take us all home.

W. H. Ronstadt.

Springfield, Ohio.—It is with pleasure that we report to our dear brethren of other fields, of the work of the Lord at this place. The Lord has been blessing our efforts as a church here by giving us many souls.

In the fall of 1920 our place of worship became too small to accommodate the people who came to worship with us. We began at once to build and enlarged so as to seat about 400 people. On June 5, 1921, we had our opening service in the new building on the old location at 1227 Maiden Lane in the west end of the city. The Lord continued to bless and soon our place was filled on Sunday evenings until we had to use chairs again to accommodate the people. For several years we have had a temporary place of worship on the east side of the city where a number of saints live. Here we have had Sunday-school and preaching on Sunday mornings, but no Sunday evening services. Finding ourselves again crowded on Sunday evenings at the new house of worship where the whole church came together, we felt it best to establish regular services on the east side also. This we have done and Bro. Famon Blevins, who has been a faithful young minister here for about two years, has taken the oversight of this east side congregation. In the past two years, through the faithful labors of Sister Stella Mann and others, the Sunday-school on the east side has been built up to about 100 regular attendance. We have a Sunday-school now on the west side of about 180, regular attendance, of which my wife is superintendent. This gives us a regular attendance in our Sunday-schools of about 300, for which we are thankful to the Lord and the faithful workers here.

Our future here is a bright one, as we have a good number of consecrated workers who are helping push the work. At this writing a revival is in progress on the east side and souls are being saved. Brother Blevins, the pastor on the east side, is being supported by the church and he is giving all his time to the work there while the congregation on the west side is giving me my support so that I can give all my time to the work there.

The Ohio State ministers' meeting will be held here at Springfield the 27th, 28th, and the 29th of December. Every minister, gospel worker, and Sunday-school teacher and superintendent in the State of Ohio is invited to this meeting; in fact, is urged to come, as I am sure it will be good for all. All expecting to attend this meeting will please drop me a card so we can arrange to provide lodging for all. Your board and lodging will be provided free while you are here. The ministers' meeting will be followed by a revival. Brother Caudill, of Indian Fields, Ky., will be the evangelist. Brethren, pray for us here, that we may in the midst of false doctrine and sin that prevails in this place be able to hold up God's blazing truth to the end that lost souls may find their way to Christ. Your brother in the one body,

1418 Maiden Lane. C. E. Byers.

The Plains, Ohio.—On the first day of August I gave up all secular labor to devote all my time to the work of the Lord. I first attended the Springfield camp-meeting. There I was encouraged and helped in many ways, that being the best meeting in many respects that I had ever attended. I and my family also had the pleasure of attending the Emlenton (Pa.) camp-meeting, that being another heaven-blessed meeting. I returned home from there for a few days.

August 27 I started to New Hope Valley, W. Va., twelve miles from Parkersburg, W. Va. There I held a two weeks' meeting. As this was practically a new field there were no great visible results, but the few saints there were encouraged and the opposition was broken down a great deal. From this place I was called to Clarksburg, W. Va., to hold a meeting for them. There I found a few loyal saints of God, but I found them discouraged and not holding any regular meeting. In the meetings the dear Lord blessed us all and saved some, sanctified and healed others.

From there I was called to Folsom, W. Va. I could preach there only two nights. The Methodists gave us the use of their house, which we appreciated. The crowds that came out each evening were far beyond our expectation, and the people as a whole insisted that we come back this winter to hold a meeting for them.

I stopped at Parkersburg, W. Va., and found the work prospering under the wise and efficient care of their pastor, Sister Laura Dulin.

From there I went to Chauncy and The Plains, Ohio, and preached three times at each place. From there I went home to Akron, Ohio, for a few days' rest and to move here to The Plains, where I now live. I have taken the oversight of the work here and at Chauncy, Ohio. I request the prayers of all God's children that I may be a blessing to these dear saints, also to the unsaved of these places.

On the night of October 22 the saints at Akron, Ohio, gave us a farewell surprize. Fifty-two came in. We enjoyed the evening with singing and praying. At a late hour the sisters served a delicious lunch, which all enjoyed. May God bless the dear saints of Akron. They shall always have a very special place in my heart. Your saved brother and servant in Christ, C. H. Givens.

Box 151.

PENNSYLVANIA

New Kensington, Pa., November 9.—The West Middlesex (Pa.) camp-meeting was one of the best that ever was, and all have been good. Saints rejoiced, sinners were saved, believers were sanctified, sick were healed, and the devil was subject unto the saints of God. Jesus said, "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you."

From this camp-meeting I went to Meadville, Pa., and held a three weeks' meeting. God blessed. Some souls were saved. Many of the sick were healed. The little work there is doing well under the care of Brother Cross and Brother Render, his helper. Then I held a week's meeting at Franklin, Pa. Some dear souls there have taken a stand for the truth and right. Then I went to Jamestown, N. Y., and held a week's meeting. Many said that they received help in that meeting. Brother King has the care of the work and he is doing all that he can for it.

Sister Holson and Sister Mathew and I visited the home of a lady who was in a sad condition. She believed that she had committed the unpardonable sin, and as we walked into the room she cried with a strong voice, saying, "You can not do me any good, for there is no help for poor me. I just can not believe that He loves me." But the Lord told me if she would only believe he would save and heal her. So I had a talk with her and we went in prayer for her. We sang, "Oh, there's honey in the Rock, my brother, There's honey in the rock for you; Leave your sins for the blood to cover, There's honey in the rock for you." Then we asked her if she had put her sins under the blood. She said that she had done all that she could. I asked her if she believed God loved her now, and she said she did believe. So we told her that was all God wanted any of us to do, all that we could. We received witness from the Lord that he had given this woman help and she sang this song with us. Let us pray God will help her to resist the devil.

Sister Mathews had suffered from a disease for a long time, and had been told by the devil that she could never be healed, but when I prayed and anointed her with oil in the name of the Lord, he touched her body and gave her the victory. We do thank our God for all the goodness and kindness he has manifested toward us in Jamestown.

I am now at my home, New Kensington, Pa., for a while. I hope to be in Chicago and Danville, Ill., before the 25th of December. Then I shall attend the Cleveland (Ohio) assembly. My dear brethren and sisters, let us keep busy working for God, for our days are but few at best and there is a great falling away. My prayer to God is that he will keep his ministers pure and standing up against every foe, going forward in the battles with victory. My life and all I have is surrendered to my Lord and I can say the victory is mine through Jesus the Lord. I ask your prayers that I will ever walk humble before my Lord. Yours out for the truth and right, Mrs. L. Reed.

VIRGINIA

Reedville, Va., November 9.—It has been a long time since I reported through the columns of the Trumpet. I am praising God today for salvation that brings joy and gladness to my soul. I have been associated with the church at Glebe Point and Tibitha, Va., for nearly fourteen years. I have been located there as pastor since May, 1915. God has blessed our souls together many times. Our hearts have been encouraged by seeing some saved, sanctified, and healed. Many, I believe, have become far more favorable to the truth. The meeting-house at Tibitha was 20 by 30 and we have enlarged to 32 by 42. It is all paid for and the church owns a very good parsonage convenient to the meeting-house. The attendance at the regular services is very good and there is a good Sunday-school. And at Glebe Point the church has a good meeting-house in building, which we hope soon to see completed. There is a very interesting Sunday-school there and we have very precious services. The dear saints have been real good to me, and I love them all very dearly. God has helped us to win the confidence of the people and I am very glad to say that I have many dear friends among the unsaved, which I appreciate very much.

Since feeling God would be pleased to have me do some evangelistic work and thinking that a change might be best for me and the work, I have given up the pastorate there and Brother Appell has taken the oversight of the work. Let us pray for him that God will bless him abundantly and that he may be a real blessing to the work there. After being there for so long it was rather hard to leave them as pastor. Many unsaved ones said they were sorry I was going to leave. I trust they will soon be saved. I have moved my family about two and one fourth miles from where I did live so Brother Appell could have the parsonage.

I held a revival at Boyer, W. Va., in September which was owned and blessed of the Lord. I am now engaged in a revival at Gambrills, Md., which began November 5 and is to continue two weeks. After this meeting I expect to go home and help Brother Appell hold his fall revival at Tibitha, Va.

Brethren, pray for me. I want to do all I can for the salvation of the lost. Any one desiring my services may write me at Reedville, Va. Since I am not so very well known among the brethren I shall give you as references Bro. W. D. McCraw, 31 N. Ellwood Ave., Baltimore, Md., Bro. A. G. Riddle, Atkins, Va., and Bro. J. W. Lykins, Ashland, Ky., and can give others if desired. I am your humble servant in Christ,

J. W. Whitenack.

WEST VIRGINIA

Pennsboro, W. Va., October 23.—I am happy this morning to be able to say that I am on the Lord's side and at work for him. We commenced a series of meetings here the 30th of September which continued twenty days. There were twenty-three consecrations for pardon and six for sanctification. Six followed the Lord in baptism. Then we continued the meeting four nights after Bro. L. W. Nuzum, the evangelist, left. We have had two cottage prayer-meetings since in which five more have been saved—twenty-eight in all to date. We are going to continue the cottage prayer-meetings. There are others under conviction. Brother Nuzum is a young minister in the church of God. He has been connected with the church about sixteen months, but he certainly preaches the straight truth. We can recommend Brother Nuzum as a true worker for the Lord. He is very spiritual. He is thinking of going to Anderson, Ind., to attend the Training School.

I have prayed and worked for a number of years that God might have the right of way, that he might have a pure church here in this place. We need your prayers that we may have success. I am yours for the advancement of His cause,

J. K. P. Whitecotton.

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EDITORIAL



The Reformation

Whenever one speaks of the reformation the mind naturally turns to the religious revolution of the sixteenth century. But while that movement has been termed by historians The Reformation, it was not by any means the only reformatory movement in Christendom. Since the day when Martin Luther advanced boldly to the church door at Wittenberg and posted his famous ninety-five theses against the Papal doctrine of indulgences the cause of reformation has not died out. Still, the progress of reformation onward and upward has not been constant. It has been something like the waves of the ocean at the time of the incoming tide—advancing periodically, then receding, but all the while mounting higher and higher.

In the ecclesiastical sense reformation implies restoration. Its chief purpose is to reinvest Christianity with the high moral principles and spiritual ideals that characterized it in the morning-time of the Christian era. "Back to the blessed old Bible" is its motto. And whenever and wherever any body of people has discovered and emphasized long-neglected truths of the Word of God, that work has been a work of reformation as truly as was the movement that resulted from Luther's initial act.

Forty-two years ago the Gospel Trumpet was born. From its infancy it was dedicated to the cause of reformation. Its first editor discerned that another reformation in the church was at hand, a reformation more sweeping in character than preceding ones; for it was designed to lay the ax of truth at the very root of the apostasy, expose and destroy the prime cause of error, and restore in clearness and beauty the original concept of the church of God as the body of Christ indwelt by the Holy Spirit. This latter-day movement is spreading throughout the world. Its influence is being felt in all Christendom, for *it is a movement of God.* In some respects it is not confined to any one particular body or group of people, for the Spirit of God is working in the hearts of his children everywhere, and leading them on step by step toward the goal of spiritual unity and universal fellowship in Christ. In other respects there is a great difference of degree in reformation progress, for some have discerned much more clearly than others the fundamental principles involved in the divine leading and have already stepped out boldly for Christ and the whole truth, shaking off all the bands and shackles of traditional theology and man-made organizations.

The Gospel Trumpet is still devoted to the cause of reformation. It is absolutely loyal to those principles of divine truth to which it was dedicated long ago. By the grace of God it shall ever continue in the same good way. It shall ever be a swift witness against evil in high places; its voice shall continue to sound out to the nations, as with a mighty trumpet blast, the awful truths of Jehovah.

The Reformation In Us

A great movement is on; that is certain. It appears that some persons who have no strong conviction of reformation principles are, as it were, being caught in the current and carried along. It is no wonder that such persons soon fall into the little eddies by the riverside and there whirl and whirl—forever moving, but never getting anywhere, or else are cast up as driftwood along the shore. Such has always been the case in every religious movement of the past. Primitive Christianity had its Judas, its Demas, and its Ananias.

It is not enough for us to identify ourselves with a growing movement. We must not only be in the reformation, but we *must have the reformation in us.* When the Spirit of God removes the scales from our eyes we see this reformation, not simply as a movement among movements, a church among churches, but we discern that God himself hath "set his hand again the second time to recover the remnant of his people." And when once the vision of Jehovah breaks upon us, revealing in beauty and in glory the true church of the Lord Jesus, we are forever spoiled for the doctrines, commandments, and churches of men.

"Church of God, thou spotless virgin,
Church of Christ, for whom he died,
Thou hast known no human founder,
Jesus bought thee for his bride.
Sanctified by God, the Father,
Built by Jesus Christ, the Son,
Tempered by the Holy Spirit,
Like the holy Three in One."

The Conference Danger

Every spiritual movement has, or has had, its dangers. The primitive church itself in one respect struck on dangerous rocks and succumbed to apostasy. Its greatest danger was occasioned by its rapid expansion, the bringing into its fold suddenly of multitudes who were only

half converted to its principles. In this manner apparent strength proved to be fatal weakness. The strength of the present-day reformation, my brethren, consists not in the number of those who are attracted by it, but in the clear recognition of, and eternal loyalty to, its fundamental principles. Many persons are being drawn to us because of the spirituality and godly sincerity found in the movement, but who have never discerned the basic principles of the reformation itself and wherein it differs fundamentally from all other movements. These persons, regardless of their own sincerity of purpose and honesty of heart, are inclined to bring with them from Babylon the old ideas of church organization and government and thus impose upon the free sons and daughters of Zion a yoke that neither our fathers nor we were able to bear.

The period of midwinter ministerial gatherings is near at hand. The ministers have purposed to meet in conference in their various States. These ministers' meetings can be made of real profit to the church of God, as they have been in many instances in the past, but they can also be easily turned so as to place upon the church the brand-mark of the apostasy. Before proceding further with this discussion I shall make a quotation from D'Aubigne's History of the Reformation. Bearing in mind that the first Protestant creed, the Augsburg Conference, was made in 1530, notice the words of the historian:

"I determined on bringing the Reformation of Germany and German Switzerland to the decisive epochs of 1530 and 1531. The history of the Reformation, properly so called, is then, in my opinion, almost complete in those countries. The work of faith has there attained its apogee: that of conferences, of interims, of diplomacy begins. . . . The movement of the sixteenth century has there made its effort. I said from the very first, It is the history of the Reformation, and not of Protestantism, that I am relating."—Preface to Vol. IV.

D'Aubigne distinguishes carefully between the sixteenth century Reformation and Protestantism, and it was when the Reformation had spent itself that the period of "conferences," of "interims," and of "diplomacy" began. Let us take warning from the past and beware lest conference schemes and organization plans of the present day obscure the principles of the reformation itself and finally kill its spirit.

It is a matter of record, as well as an outstanding event in the memory of men still living, that the initial impulse of Brother Warner's act in stepping out of the Winebrennarian sect and proclaiming his liberty in the true church of God was occasioned by the action of the Northern Indiana Eldership when it assumed corporate jurisdiction over its ministers and required them to subscribe to and abide by its rulings. When this bold reformer saw the assumption of corporate ecclesiastical power, an authority bound to interfere with and prevent the free expression of the Spirit of God in the hearts and work of the ministers, he denounced this piece of human ecclesiastical legislation as the workings of sect-Babylon and came out.

These principles are just as vital today as they were in 1880. The true church of God is not a humanly constructed sect and is not controlled by any humanly organized legislative machine, whether sectional, national, or international in character. This reformation has always repudiated every effort on the part of men to substitute human authority for divine authority in ecclesiastical things. This is *the* fundamental principle of the reformation itself, the one foundation thing that distinguishes in character the church of God from the churches of men. All churches may and do possess doctrines and principles of the Word of God, but their ecclesiastical constitutions mark them off as human societies. If they ever reject all the doctrines of men and *all the human ecclesiastical machinery that rivals and displaces the organization and government of the Spirit,* they will immediately lose their denominational and sectarian characteristics and become instead true representatives of the church of God.

How important it is, then, that we permit no period of "conferences" to bring in the organizations of men and thus terminate the reformation advance! It is good and pleasant for ministerial brethren to meet together in unity, but they are still *brethren.* They are not legislators. Neither as individuals nor as a body do they have ecclesiastical jurisdiction over the gifts and callings of God in other ministers, nor have they corporate authority over the churches. According to the New Testament no minister of the church derives his authority from any conference or corporate body, but it comes direct from heaven and manifests itself through his divine gifts and qualifications, men having nothing to do with it except to get out of its way and to recognize the heavenly calling. The proper relation of ministers to other ministers is effected. Scripturally, by voluntarily 'submitting themselves one to another in the fear of God.'

Since ministerial authority is *individual* in its manifestation, it is limited only by the degree of moral and spiritual influence its possessor is able to exert. Thus he shares with Christ in the divine government in whatever degree he is able to put forth the same moral and spiritual influence by which alone Christ governs his church. Conferences of men, even of good men, have no place of authority in the true church of God. The Word of God and the Spirit of God are still the vicars of Christ on earth. Conferences of brethren, *when wholly voluntary,* are very helpful in promoting general understanding and fellowship, and in producing intelligent cooperation in the work, but as free children of Zion we should guard our liberties and not permit a revival among us of sectarian ecclesiastical machinery claiming corporate authority and jurisdiction over the ministers and churches. —F. G. S.

A Visit to Endor

BY H. M. RIGGLE

This town is located in the Plain of Esdraelon, about four miles south of Mount Tabor; and from the slopes of Gilboah to Endor is seven or eight miles over very rugged ground. It stands upon a huge rock which is hollowed into caves. It is first mentioned in the Bible in Josh. 17:11 as a city of Manasseh. It means, "The well or fountain of Dor." The next Scriptural mention is in 1 Sam. 28:7, where King Saul sought the witch. About all we know of Endor is that a witch lived here. What a reputation for a town! The name Endor has ever since been associated with witchcraft. Those who had familiar spirits in olden times were akin to modern spiritualistic mediums. There was a time when Saul knew God. It was when he was "little in his own eyes." But he failed to be faithful. His proud heart caused him to transgress the Lord's commandment. The result was, the Lord forsook him. Hear his sad testimony: "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answer-

eth me no more" (1 Sam. 28:15). This was his condition the night before his tragic death. The following day he committed suicide (1 Sam. 31:4).

From the Sea of Galilee we followed the Jordan River southward as far as Bethabara. The Jordan is very swift and picturesque in this section. At Bethabara our road turned westward, and after ascending several miles, we entered the great Plain of Esdraelon. The first village that met our gaze was Endor. On the cover of this issue is a picture of the place as it looks today. Its inhabitants are a filthy-looking set of people. I doubt if its appearance has changed much since the time when King Saul came here by night to seek the woman with a familiar spirit.

OBSERVATIONS OF OUR TIMES

Forty-Eight Kinds of Marriage and Divorce Laws

No wonder our divorce-mills grind day and night, some of them fine and some of them coarse, like the old-fashioned water-mill that ground corn between two stone burrs, when there are forty-eight kinds of them, all different, and when there are forty-eight kinds of marriage laws.

Divorces, many of them, arise from inconsiderate marriages. In sixteen States no age is fixed as a marriageable age, that is, age at which they may marry if the parents consent. In some cases it is as low as twelve years for girls and fourteen for boys. New Hampshire, Tennessee, and Maryland permit girls of sixteen to marry without consent of the parents. Tennessee permits boys of sixteen to marry with parental consent and Idaho, North Carolina, South Carolina, and New Hampshire permit boys of eighteen to marry without it.

There are 1,600 boys of fifteen years of age in the United States that are married and 12,384 girls. Boys aged sixteen to the number of 3,222 are married and girls to the number of 41,626. At seventeen those married were, boys, 7,699, girls, 90,930. Statistics do not prove, however, that early marriages lead to excessive divorces.

The Bible allows one ground for divorce. The Literary Digest in a summary on the grounds for divorce says:

A great malignity lies not alone in the deviations, we are told, but in the perversity of those State courts which refuse to recognize, or, if recognizing, set aside the laws of other States and their court decisions, so that what is legal in one State may be illegal in another. The grounds for divorce and their number are equally variant among the State communities. New Hampshire, we are told, permits divorce on fourteen grounds, among which are desertion, three years; habitual drunkenness, three years; failure to provide, three years; and if the wife goes out of the State, for ten years. Kentucky has eleven grounds for divorce, including joining a religious sect disavowing marriage, and an ungovernable temper. Connecticut has nine grounds; North Carolina, two; New York, one; and South Carolina, none. The rest of the States move up and down the scale between the extremes. The result, considering the country at large, is a "colossal hodgepodge"; laws are ineffective, moral laxity is encouraged.

It is significant that before the advent of trombones and sensational antics in the pulpit men were more conspicuous in the congregations than they are today. Perhaps those who asked for bread have been given a stone. The simplicities of religion have been beclouded by eccentricities which attract the curious for a time, but have no sustained influence. Children may be attracted to the Sunday-schools by what might be called religious vaudeville, but they weary all too soon and drift away poorly schooled in the elements of their belief and having little conception of their relationship to God.

Is it too much to hope, then, that while the denominational leaders have betterments in mind they will evolve, if not a better religion, at least a better presentation of its fundamentals? Why has there not been evolved any more effective method of making men better than by precept and example and the deliverance of what used to be called a "gospel message"? There are those who believe that unadulterated religion will accomplish more for the world than louder beating of tom-toms.

An attempt is being made, mostly by women, to have enacted uniform marriage and divorce laws. It is too easy for scoundrels to go from one State to another and evade the law. Probably a Federal Marriage and Divorce law would settle it, but the States are likely to fight it because it might infringe on "states rights." But anyway there can be uniformity, which would help. The American home is being seriously menaced and the home is the bulwark of the nation.

Mennonites Moving to Mexico

According to clippings sent by a brother in Canada, the Mennonites are moving in large numbers to Mexico from Canada. Some time ago we noted in these columns that some of the Mennonites were leaving Mexico and were going back to Canada. Newspaper reports are not always reliable. It may be some are going from Canada to Mexico and others going from Mexico to Canada.

The Winnepeg paper says:

Thirty-four cars will be required to transport the next group of Sommerfelder Mennonites to leave Gretna and surrounding districts, and their goods and chattels. This train will travel over the Great Northern Railway, and will not pass through Winnipeg. The party, which will include 200 members of the sect, will leave western Canada for their future home in Mexico, November 8.

Another clipping says:

El Paso, Tex., October 2.—The migration of 10,000 more Mennonites from Canada to Mexico will begin this month, the Mennonite Church having advanced $4,000,000 to families contemplating the trip, F. B. Weibe, their representative, announced here. The migration, when complete, will involve settlement of 200,000 Canadian Mennonites, Mr. Weibe said.

The peculiar doctrine of the Mennonites is non-resistance. The writer was holding a meeting once in a Mennonite church during which the boys played pranks and disturbed the services. When he remarked that such should be served with a notice to behave one of the Mennonite brethren asked what should be done about it. "Let the law take its course with them," was the reply. "Oh, no, that would not do," he said. "Resist not evil," he quoted.

"Do you correct your disobedient children at home?" he was asked.

"Yes, God tells me to do that, but he has not told me to compel other people's children to be good," he answered.

Paul, in speaking of civil authorities said they bore not the "sword in vain," which simply means that all civil government must have the force of public sentiment

and law behind it or else the baser elements would ruin civilization.

The Mennonites are a fine, humble, meek, and inoffensive people who thrive through their industry and honesty, especially where they have the protection of government.

Lyman Abbott

Lyman Abbott, one of the foremost religious men of America, died recently at the advanced age of eighty-seven. He was editor of the Outlook, a noted weekly of New York.

Dr. Abbott may be said to have been one of the most liberal of Christian ministers. He did not believe very much in creeds and held denominationalism in small respect, and his thinking and teaching was singularly independent. He perhaps did much good in shaping thought along lines of religious statesmanship, teaching men to bear with and love one another, yet on the other hand his liberal critical views of the Bible probably unsettled many people in their faith and left nothing better in its place. He was an avowed evolutionist and contributed not a small part in making evolution popular. On the other hand, he seemed to be a sincere believer in Jesus Christ as God's Son and his Savior. He wrote beautifully of fellowship with Christ.

It is difficult at times properly to estimate men of this kind. On one side they are so liberal as almost to deny any divine inspiration in the writing of the Bible and on the other they avow and uphold Jesus as the world's only Savior. Dr. Abbott was benign in character, sober and moderate, while perfectly frank and fearless in his utterances. The Outlook was a model of terse, powerful English and in its utterances on public questions it was about as authoritative as any journal in the country. He did a great deal for the colored race. He took part in hundreds of conventions and councils of every kind having for their object the bettering of human conditions. He was the author of many books and his Autobiography published a few years ago is a very interesting account of life in America for the past fifty or sixty years.

Good News from California and Ohio

The first reports had it that California and Ohio were most probably wet and there was big hilarity in the booze crowd, but later and more complete results tabulated say that California and Ohio have, by big majorities, voted to stay on the safe and dry side. California voted dry by 60,000 majority. The question at issue there was the Wright Enforcement Law which adopted the Volstead Act as the State statute for California.

Ohio was the only State where a straight-out question of legalizing the liquor traffic was voted on. In this State the antiprohibition forces proposed an amendment to the State constitution declaring it not to be illegal to make and sell liquors containing as much as 2.75 per cent alcohol by weight, nor to possess liquors. Had this amendment been adopted it would have made every State officer almost an ally of the saloon forces, because none of them could do a thing to arrest or bring lawless characters to justice. All prohibition laws would have had to be enforced by Federal officers. Without a doubt the adoption of this amendment would have ushered in a reign of lawlessness in Ohio fearful to contemplate.

But the amendment lost by 175,000 majority and besides, Mr. Crabbe was elected Attorney General of the State and he is the author of the present Ohio enforcement law.

New York elected a wet Democrat as Governor and New Jersey sent Mr. Edwards, the man who said, so it was reported, that he wanted to make New Jersey as wet as the Atlantic Ocean, to the Senate. Mr. Edwards should live where there are none but wets and see how it goes.

The wets won about seven seats in the lower house and lost three in the Senate and there appears little probability of any revision of the Volstead law. Mr. Volstead, himself, was defeated by a minister who declared himself to be drier than Mr. Volstead.

While the country seems safe for the drys there must be eternal vigilance or else the wets will undo all the work of past years. —R. L. B.

The Contrast

BY ELSIE E. EGERMEIER

Today I strolled down a broad thoroughfare "where the world walks." And I observed that the "world" was there. The gay, the proud, the reckless, the youth, and the aged mingled alike in that motley throng. I saw them wandering about like driftwood tossed by the ocean waves. I knew they were in pursuit of that fleeting phantom called pleasure. I saw them turn aside here and there to invest bits of money—trying to buy pleasure, so it seemed. I heard the wild notes of their jazz bands, and the operatic renderings of some of their best singers. I observed the progress which the world has made in educational and agricultural pursuits. But all the while I saw how dust-covered and how restless were the pedestrians on that thoroughfare. Nowhere did the "world" find a place of rest—everywhere was hubbub and confusion. This is the way of the world."

When at last I sought the quiet of my own abode I contrasted in my mind this crowded thoroughfare which I had viewed with the highway of which the prophet Isaiah spoke: "An highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein" (Isa. 35:8). The highway of holiness—how different from the thoroughfare of the world! Not a *broad* way, but a *high* way, so exalted that the impurities of this world's atmosphere can not reach it, for "the unclean shall not pass over it." I thought, too, of the fellow travelers one finds on the highway of holiness—not indifferent, self-centered creatures who jostle one out of their way, but thoughtful, companionable mortals who take a lively interest in another's welfare. And everywhere on this highway are evidences of the fact that the travelers are not merely in pursuit of, but have found the true source of pleasure, for one hears strains of their joyous songs of redemption.

How glad I am that I have found the highway of which Isaiah wrote, and that my feet press upon it with those ransomed ones who have come to Zion! But sadness fills my heart when I think of the countless throngs treading the broad way which leads to destruction. So many of them know of no better way. And all the while they are wandering farther and farther from the possibility of ever finding the exalted plane of righteousness. It was Jesus who said that "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

The Church at Its Best

BY EARL L. MARTIN

We have an example of a church at its best in the early church at Jerusalem. It was a consecrated, Spirit-filled, witnessing, soul-saving, God-glorifying congregation. We speak of the church today having many needs, and perhaps it has, but they might all be comprehended in that one great need—the baptism of the Holy Spirit and fire. We need to learn that we must depend on spiritual power and spiritual forces to do spiritual work. The need is not merely more men, but more consecrated, hence, Spirit-filled, men. The need is not more human machinery, but power to run the machinery we have. It is only this kind of a church that is glorifying to God. We need to go back to the apostolic standard, not only in faith and doctrine, but also in practise. And if we study the Acts of the Apostles, we shall see that the Holy Spirit had a very prominent place. The account has been aptly referred to as "The Acts of the Holy Spirit." In fact, he is the principal actor. And best of all, if we follow their steps, we can become just such a church as they. We notice the order:



Earl L. Martin

A Consecrated, Praying Church Becomes a Spirit-Filled Church

We see them as they gather in the upper room at Jerusalem. They are only a few; it looks to them as though they have almost failed, no doubt. But they do not despair. Their Master has prior to this given them a promise. He has also given them a command. Hopefully they come to the room. Obediently they come. They take on new courage and hope. They consecrate themselves anew to God and his service. They surrender. They are all of one mind. Obediently they wait; hopefully they wait. Earnestly and long they pray. No doubt all Jerusalem is astir because of the events of the past few days, and possibly the zeal and love of the disciples make them want to hasten and tell the story of his death, burial, resurrection, and ascension —the good tidings—but they are not prepared, and they realize it, so they wait on and on, they pray on and on, for this enduement of power, and then they will witness. They are a consecrated group. They are a waiting group. They are a praying group. And after ten days thus spent, "When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost" (Acts 2:1-4). A consecrated, praying church became a Spirit-filled church. Can it be repeated? Read Peter's answer, or rather the Holy Spirit's answer in verse 39.

Another instance of the same kind. This church at Jerusalem is a larger body now, because of the large numbers added to it on and since Pentecost. Two of their leaders have been imprisoned, but are soon released, and come back to their own company. They pray. And please note the effects of their prayer. Things always happen when the church prays, really prays. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost" (Acts 4:31). A consecrated, praying church becomes a Spirit-filled church. Can it be so with the church today? Yes, the Father is more willing to give the Holy Spirit to them that ask him than an earthly parent is to give good things to their children. Why should we not have a Spirit-filled church on such terms as that? But it means, not only to pray, but also to consecrate.

A Spirit-Filled Church Becomes a Witnessing Church

His promise to them was, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). And we have just shown how that on Pentecost they received the Spirit just as promised. Did it make them witnesses? Read the account and see. As a direct result those from many nations gathered there on that occasion heard them tell the wonderful story, every man in the language wherein he was born. Then Peter—yes, Peter—who only a few days before had denied Christ in the presence of the maid—Peter who said he knew Him not—the same Peter, but not the same Peter, because a new power had come into his life, stands there boldly before the great throng and witnesses for Him. And what a powerful, convincing testimony he gives! A Spirit-filled church becames a witnessing church.

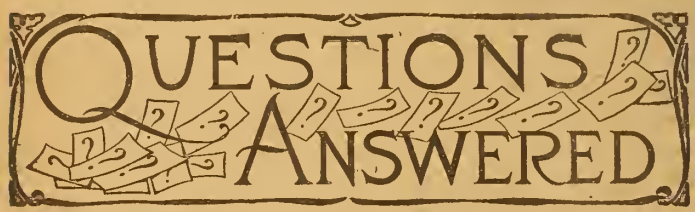
Likewise in the later instance referred to. When they "were all filled with the Holy Ghost" they became a witnessing church. "They spake the word of God with boldness. . . . And with great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:31, 33). And not only the apostles, but all of them were witnesses. Later when persecution scattered the church at Jerusalem, "they that were scattered abroad went everywhere preaching the word" (Acts 8:4). The Lord says we are his witnesses, but first we need the enduement of power. A Spirit-filled church becomes a witnessing church.

A Witnessing Church Becomes a Soul-Winning Church

Peter, the Spirit-filled and empowered witness, preached to the multitude on the day of Pentecost, and three thousand were born into the kingdom of God in a day. And they continued to witness for him and to him, "having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47). Souls were saved daily. A little later we read of their soul-saving activities in consequence of their witnessing. "Many of them which heard the word believed; and the number of the men was about five thousand" (Acts 4:4). And thus the work went on as they continued to witness under the anointing of the Spirit. "And believers were the more added to the Lord, multitudes both of men and women" (Acts 5:14). "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord" (Acts 11:24). A consecrated praying church becomes a Spirit-filled church; a Spirit-filled church becomes a witnessing church; and a witnessing church becomes a soul-saving church.

A Soul-Saving Church Becomes a God-Glorifying Church

"All men glorified God for that which was done" (Acts 4:21). There is nothing that is more glorifying to God than a Spirit-filled, witnessing, soul-saving church. This is one of the objects of the existence of the church—by our life and our service to win lost souls to him. It is not the great efficient organizations, the fine edifices and temples, the big drives, the forward movements, the well-oiled machinery, the well-manned boards, the successful financial drives, nor such like, though these may be necessary and may be contributing to success, that glorifies God half so much as soul-winning. In all our human efforts let us not lose sight of the fact that a consecrated, praying church becomes a Spirit-filled church; a Spirit-filled church becomes a witnessing church; a witnessing church becomes a soul-saving church; a soul-saving church becomes a God-glorifying church. Then it is, and not until then, that a congregation is at its best and working at its best.



Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

What does the "spirit of the beast" mean (Eccl. 3:19-21)?

In his comments on verse 21 Clarke says, "The word *ruach*, which is used in this and the nineteenth verse has two significations, *breath* and *spirit*. It signifies *spirit*, or an *incorporeal* substance, as distinguished from *flesh* or a *corporeal* one. And it signifies the *spirit* or *soul of man*. In this book it is used also to signify the *breath*, *spirit*, or *soul* of a beast. While it was said in verse 19, *they have all one breath*, i. e., the *man* and the *beast* live the same kind of animal life; in this verse, a proper distinction is made between the *ruach*, or *soul* of man, and the *ruach*, or *soul* of the beast: the one *goeth upwards*, the other *goeth downwards*. . . . Solomon most evidently makes an *essential difference* between a human soul and that of brutes. Both have *souls*, but of different natures: the soul of man was made for *God*, and to *God* it shall return: *God is its portion;* and when a holy soul leaves the body, it goes to *paradise*. The soul of the beast was made to *derive its happiness* from the *lower world.*" There is an incorporeal something, an element of some sort, in the beast that is distinct from the merely physical. This, however, is not immortal as is the spirit that is in man. In our present state of knowledge it is not possible to determine exactly what is this spirit of the beast.

Please tell me why some of the writers in the Trumpet talk so much about the sects, and what do they mean by it? Do you not think there are good people in all the churches? What do they mean by Babylon?

By sects they mean the denominations. The meaning is that the people of God should not be divided up into denominations as they are today. We teach, because the Bible teaches, that all God's people ought to be one, not only in Spirit, but outwardly also. They should all be in one body, and all cooperate and work together. We believe a great many of God's people are scattered in the various denominations, but we do not believe they should be in these denominations, and continue to be separated, but that they all should be united together as the Bible teaches. By Babylon we refer to that state of spiritual confusion to be found in the Catholic and Protestant religious world. It is that system of religious man-rule represented in the Book of Revelation by the great city Babylon, and by other symbols. The world is in religious confusion, teaching a multiplicity of doctrines and having a great variety of organizations, called churches. This is confusing the world and God's people as well. The church of God consists of all righteous people in the world. These are born into the church of God. It is no use for them to belong to man-made churches. We believe that it is God's will to restore the church to its primitive condition and to do away with all these various divisions by bringing his people into oneness again.

I notice in the issue of October 5 in the Question Department you speak of grace being used up in the heart. Please explain the meaning of grace. I have been told that grace is the unmerited favor of God toward the sinner. If this is true, how can it be a something in the heart?

The word "grace" not only means unmerited favor, but it means the result of that favor. The word is very frequently used to refer to the attitude of God toward us, both toward sinners and toward saints. But in a great many instances the word has direct reference to the things that come to us or to the state into which we are brought and in which we live as a result of God's favor and to those gifts and endowments of the Spirit of God which abide in us through grace. You will note the use of this term in these senses in 2 Cor. 8:6, 7. In verse 19 the word is applied to the gifts of the churches for the support of the poor saints. See also chapter 12:9; Gal. 2:9; Eph. 4:7; Col. 3:16; Heb. 13:9; Jas. 4:6; 2 Pet. 3:18; and many other similar texts.

Please explain Matt. 24:19.

This text refers to the dangers and hardships through which the Christians should pass during the Roman invasion of Judea and their conquest of Jerusalem, which occurred in A. D. 70.

How should Christians treat people when they do their children a wrong?

That depends upon the circumstances and the nature of the wrong. Often it is best to suffer it. Sometimes it is well to talk the matter over with them. In any case we should not allow hardness to enter our hearts, nor should we act in an unchristian way.

What is wrong when a Christian, saved and sanctified, stays over a year in one place as a consecrated worker, but still no one is really saved?

Such a thing may be caused by a variety of things. The people may be hard-hearted and indifferent so that they can not be awakened, or the worker may not have sufficient ability to meet the needs of the situation, or he may be unwise, or lack zeal, or the methods adopted may not be such as the circumstances demand. The efforts may be misdirected in some way. If the worker works earnestly and faithfully he should not be discouraged, but find out if possible just what is hindering and get the cause removed, and adopt better methods or wiser ones, or whatever may be needed. Sometimes the atti-

tude of the people is not receptive. At other times they are so absorbed in something else that they will not listen. Or they are so prejudiced they will not consider. Many factors may be at work to hinder the truth. —C. W. N.

Some Incidents of Healing

"And These Signs Shall Follow Them That Believe" *(Mark 16:17)*

BY E. E. BYRUM

During the past year it has been my privilege to help pastors and evangelists for a few days in their revivals in a number of States and have witnessed the salvation of many souls and the healing of many who were sick and diseased.



E. E. Byrum

In places where I have been called to pray for the sick I have had an opportunity to present the gospel of healing to many congregations and also in many isolated homes for the encouragement of their faith and deliverance from sickness and disease.

Many pastors are preaching and practising healing with the promised signs following; others are eager for help and instruction in that capacity that their ministry may be more effectual; while there are some who are quite neglectful in both teaching and practise and in such congregations healing faith is at a very low ebb, and there is often much doping with poisonous medicines or being ushered to a hospital to be cut to pieces by unnecessary operations.

I once asked a doctor why so many family physicians advised their patients to have an operation and the physicians themselves do not go to the hospital to assist in the operation. The doctor smiled and said:

"The family physician receives his commission for every case he sends to the hospital. Sometimes he receives fifty-fifty, or in other words, if an operation amounts to $500 he receives $250 and the hospital retains the remainder. But," said he, "the regular commission is from 30 per cent to 33 1/3 per cent. Thus in an operation costing $150 he would receive about $45 or $50."

There are occasionally some necessary operations and other hospital work to be done that need not hinder faith in the least; but people are being sadly imposed upon.

In general there are more healings by faith and prayer than heretofore, and some wonderful miracles are being wrought by the power of God in various congregations.

Recently, I was called to Paden, Okla., to pray for a sister who had tuberculosis. The next morning she arose rejoicing because of the healing touch she had received in answer to prayer. She said, "I have been having my breakfast brought to my bedside, and have had others wait upon me, but this morning I arose feeling fine and waited on myself and helped the others with the work."

Another woman there, who was seventy-seven years of age and almost deaf, was prayed for at the service at night. We met her the next day at the home of one of her neighbors. She said, "Last night one of my ears was opened in answer to prayer. Now, I want you to pray that my left ear may be unstopped." Immediately, while we were yet praying, she threw up her hands and said, "I can hear as well as you can."

Many others, not only there, but also in other places, testified in like manner to the manifestation of the power of God in healing their bodies of sickness and disease.

A few days ago a man brought his wife to my office for healing. She had a severe attack of asthma and bronchial trouble. As prayer was being offered she was instantly healed and began to shout praises to God and said, "I am free! I am healed!" She then turned to her husband who many months before had met with an accident with a circular saw, receiving an injury which left his fingers stiff and crooked, and advised him to have prayer offered for the healing of his hand. "Oh," said he, "I have not been able to close those stiff fingers for nearly two years, and I do not know whether God would heal anything of the kind."

Prayer was offered, however, and he was instructed to keep believing. Before he reached the bottom of the stairway he returned with tears of joy, and repeatedly opened and shut his hand with ease, saying, "Look at that, look at that!" The next day at the church his wife said that he had been showing his hand to almost everybody he met and telling of his healing. He reminded me of one of the ten lepers who returned to acknowledge his healing.

There Will Be a Tomorrow

BY A. T. ROWE

The old man sat down on a large boulder by the side of the road and wept bitterly, until his aged frame shook. "I wouldn't cry, Father," said his son, a sturdy farmer, who was taking his father to the poor-farm. "You are not the first man, nor will you be the last who will have to go to the poor-farm. You will get good food there, and a good bed, and plenty of companions near your own age, with whom you can while away the time. Cheer up, and let us be going." Between sobs the old man spoke: "I am not crying, Son, because you are taking me to the poor-farm. I can endure that, I suppose. Others have gone there, as you say, and I am no better than they. But, Son, the thing that breaks my heart is the thought that it was on this same rock that *my* father sat and wept just thirty years ago as *I* was bringing *him* to the poor-farm," and with this he arose and wearily resumed his journey to the poor-farm. He apparently gave little thought thirty years before to what he was doing in taking his aged father to the poor-farm, but there was to be a "tomorrow" for him, when he should take the same trail.

Judas, despite the friendly warnings of Jesus, went right through with his plans to betray Jesus, having bargained with the high priests to do the work for thirty pieces of silver (about fifteen dollars); but the incident did not end there, for after the work had been done there was a reaction and Judas took the money back and threw it at the feet of the officers, and went out and committed suicide, dying in a horrible manner, all his bowels gushing out. His "tomorrow" did not wait thirty years, but came next morning.

Peter denied his Lord, adding profanity to his falsehood and treachery, but his conscience could not stand the strain, and he "went out and wept bitterly," repent

ing of the crime, and was forgiven. But his "tomorrow" came, and so will yours and mine.

Do not overlook the scripture, "Be not deceived; God is not mocked: for whatsoever a man *soweth*, that shall he also *reap*." This is one of the immutable laws of God and nature, and we should be glad that it is so. None of our acts end with the doing. Paul after nearly two thousand years in the grave, still preaches and influences men and women for good. Judas still lives in the memory, and the influence of his act still lives. Sow good seed, we shall surely reap good. Sow evil seed, we shall surely reap evil. And in every case in nature we expect to reap more than we sow in quantity. If we sow a bushel of wheat we expect it to reproduce itself from 10 to 50 times. If we sow the seeds of righteousness, there is every reason to believe that this seed will reproduce itself sometimes a thousand or thousands of times. If this be true, it must be equally true that if we sow the seed of sin and wrong, it will reproduce itself over and over. It is said that nothing ever stops completely that is once started. A kind word, or act, a helping hand extended to those in need, will bring us a future reward. Likewise, evil words and acts will bring us a reward, but of a different kind. There will be a tomorrow for every today, or in other words, there must be a future reckoning for the present acts of our lives. This being true, how careful and prayerful we should be to order our lives aright! It is always safe to act on the basis of sound principle, and never safe to act on the basis of expediency alone. In whatever we do or say, let us remember that there will be a day of reckoning, a "tomorrow," and may the Lord give us wisdom.

They Came Too

BY LYDIA TROEGER

Two Christian young women were conducting a little Sunday-school in a one-room country schoolhouse a short distance from the large city where they lived. For several months they had worked faithfully until the average attendance increased from ten or twelve to almost forty in number.

They were enjoying this work for the Master, but sometimes when they awakened early on Sunday morning and thought of the long car-ride and tiresome walk of a mile and a half over dusty roads before reaching the place of worship, their courage almost failed them. Especially were they tried on one cloudy day; the rain had already begun to fall and it had been thought best to stay at home for once, because no one would come to Sunday-school anyway on such a dreary day. Said one to the other, "What if some one should come out through this disagreeable weather and be disappointed to find *you* not there?"

This was enough. With umbrellas and rubbers they started out to keep their regular appointment. Perhaps it was a foolish thing to do, but at any rate the enemy would not find them napping. They should be found at their post of duty, rain or shine. With such a firm decision they felt strongly encouraged and happy in the thought of not having yielded to temptation.

The way did not seem so long nor the mud so sticky. And what an agreeable surprize to find a goodly number already assembled there! They had not realized that the people were enough interested to come out in such weather. Soon Mrs. U— came in with her two children. She had not thought to venture out on such a rainy morning, but seeing the two sisters trudging along on the muddy road, she quickly made herself ready and came also. Mrs. R— had decided that there would be no Sunday-school that morning, but upon looking out the window and seeing the superintendent with her assistant bravely walking along through the rain, she hurriedly came along after them. Another mother had sent her little boy on ahead to see if there would be meeting, and as he did not return she came a little later.

How thankful were the two young workers that they had withstood the temptation to stay at home and take it easy. Can you imagine the results if they had not listened to the voice of conscience? Everything we do or say radiates an influence. What kind shall it be?

Jesus Christ Ever the Same

When Christ upon this earth did dwell,
Incarnate here below,
He healed the sick, the halt, the blind,
The Bible tells us so.
He bore our sickness on the cross,
And Satan's power did slay,
Oh! He who lived in olden times
Is just the same today.

The devil's works He did destroy,
We read on every hand;
The demon spirits had to flee
At his divine command.
"Torment us not," the legions cry;
And when He speaks today,
All are set free, have their right mind;
For devils must obey.

Come hearken all who thus may doubt
His power on earth today;
Hear his last words, his parting words,
Just as he went away.
"These signs shall follow them," he said,
"Who on my name believe";
In his dear name the work is done
Through those who him receive.

Ye faithless ones, why longer doubt?
He's just the same today.
But he will have a people pure
Who will his word obey.
Be saved and sep'rate from all sin,
From earth's allurements free,
No compromise with worldly things,
And then God's power you'll see.

The Lord now reigns, let earth rejoice,
And all his works proclaim,
He heals our souls and bodies too,
Oh, yes, he's just the same.
He fits us for his service here,
And loves the help of man.
Dear suffering one, accept his way,
'Tis his redemption plan.

—Mrs. J. P. Hershiser.

Are We on the Lord's Side?

"We trust the Lord is on our side, Mr. Lincoln," said the speaker of a delegation of Christian people to that good man during one of the darkest days of the American Civil War.

"I do not regard that as so essential as something else," replied Mr. Lincoln.

The worthy visitors looked horror-struck, until the President added, "I am most concerned to know that we are on the Lord's side."

The right side is not my side or your side. The Lord's side is the place to which every one of us should rally. His banner has right, truth, love, and holiness written on it. Be sure you stand up for God's banner, even if you stand alone. —*C. H. Spurgeon.*

The Conversion of Father Peterman and the Result

Chapter 2—That Fateful Easter Sunday

BY MABEL HALE

"Father," said the breathless boy as he stood by his father's side in the great living-room. A quick sweep of the child's eyes took in the details of the room and its inmates leaving an indelible stamp on his memory; his father in eager conversation, the open Bible in his hand, the puzzled look on the face of the neighbor. "Father," said the boy again, trying to get the man's attention, "there is fire in the barn." But the father, used all his life to ignoring the questions and remarks of children when it was not convenient to answer, paid not the least heed.

"Father," said the boy again more urgently, "there is fire in the barn." The man turned as he caught the last few words, "fire in the barn." One look at the pale, excited face of the child called him to his senses.



"Fire in the barn! What do you mean?" he exclaimed as he jumped to his feet

"Fire in the barn! What do you mean?" he exclaimed as he jumped to his feet.

"We didn't mean to do it, but the wind blew it in. It is going high. Maybe the barn will burn up." The little fellow was hurrying over his words trying to make himself understood. But his father listened for no more. With a mighty leap he was out of the house and rushing to the barn, from which already the smoke issued through doors and windows. The horses were pawing about in fright, realizing already how fearfully they were trapped in their closed stalls, while the cattle bellowed in terror. He did what he could, but that was little. When the conflagration was over the poorest horse he owned and a very few head of hogs were left, everything else in barn and shed and granary having gone up in smoke.

Only those who have stood by and watched the flames devour that for which they have given their life's best strength can realize the agony of spirit with which the farmer saw his all disappear. But it was while standing there helplessly listening to the roars of pain and terror of his beasts and being blinded by the smoke from his burning storehouses that Father Peterman began really to think. "Who said there was no God? Did he not hear me when I was blaspheming his name? How can I ever say again that he does not exist when upon me he has taken such sudden and just vengeance? There is a God, and as was said to Moses, he is a jealous God who will not have men steal from him his glory. What a fool I have been to sling defiance in his face, when in so small a time he can take from me all that I possess! From this forward I will never be guilty of such a crime." So the old man pondered, his arguments falling down in ashes at his feet, and the glorious fact of God rising out of the flame. Never could he doubt but that it was the hand of his just God who had snatched from him all that he possessed in this world to save him from a doomed man's awful judgment.

At last the day was done. Fortunately the house was saved, and the family had a roof over their heads. Calmly now the little son could tell how it all happened as they sat in hushed weariness about the evening fire.

"We were playing out at the straw-piles, and we had some matches in our pockets. We made just a little fire, a very little one, in some straw out on the north side of the barn. The fire was close to the northwest door, and just in a minute the wind picked up our fire and carried it into the barn. We thought we could stamp it out quickly, it was such a little fire, but it set the straw in the stall in a blaze, and it ran into the manger and up the side of the barn into the hay-mow, and I ran for you. It went so quick that we boys couldn't do a thing with it." On that day a strong northwest wind had blown, so that it was not possible to save one thing.

Father Peterman sat once more and mused, but not on what he possessed. The future was to face, and he was worse than penniless. The mortgage had not burned, and it still stood against him, and he had not one penny to pay. He had a poor old horse, but no plow, nor harness, nor wagon. He had a very few hogs left, for while they had not all burned, those who were loosed from the pens had run themselves to death in their excitement. His milk cows and fatted cattle were gone. Only his two hands were left to make a living for his family. What was he to do, and which way was he to turn? But underneath all his loss he remembered that God lived and ruled on high, and in the affairs of men. He accepted his loss as a direct proof that God is, and that he hears the words of men.

When morning came the old man went to town to the bank that held his mortgage and said, "You have heard of my misfortune. Everything is gone. If you must have your money, come and take the place. But if you will give me time I will pay all yet."

"Go," said the banker kindly, "and put in your

spring crops the best you can. We know it was all misfortune, and we will back you for another year." A week later a letter came from this same business man, containing a check for a hundred dollars with expression of the kindest regards.

The neighbors also came to his aid. One brought in a wagon he could spare, and another a set of harness; this neighbor would find he could spare a plow, and that neighbor something else as necessary. Father Peterman, who had felt himself so strong and self-reliant, needing not even help from God, accepted these kind gifts in the right spirit. With the hundred from the banker a mate to his old horse was bought and other things he needed most, and the spring work was begun. Some of the boys, also, took pity on him and came to his help for the sum mer. The crop was put in and made, and a foothold tak en once more. But it does not concern our story, the figh back to prosperity again. Victory came and before man years the old mortgage was removed, and the home mad free from incumbrance.

Other changes took place in the heart and life of Fath er Peterman that made that fight back to prosperity a season of great joy and happiness. So that when pros perity came again he did not say, "See what my han has got for me," but rather, "Behold the kindness an mercy of God in that he has prospered me as he di Job of old."

[*To be continued*]

THE DEEPER LIFE

Let Us Be More Prayerful

BY J. GRANT ANDERSON

"And on the Sabbath we went out of the city by a riverside, where prayer was wont to be made" (Acts 16:13). The Jews sometimes would go out beside the river and offer up prayers to the God of their fathers. Apparently the apostles were aware of this habit of the Jews, and it being on the Sabbath-day, they took advantage of the occasion and, sure enough, they found some humble people worshiping, and thus by the Spirit and power of God they were enabled to help a woman, Lydia by name, out into the true light of God.

What Prayer Does

Faith and prayer are so closely related to each other that often one gets lost in the other. There can be no prayer without faith, and faith never stands independent of prayer. Prayer is the most eloquent of all languages, being the language of unstained desire—the desire that makes devotion reach beyond the skies. In true prayer no shadow moves between the person and the object; no clouds overcast the sky; no cold winds blow. True devotion and prayer to God will destroy jealousy, hatred, envy, pride, revenge, unkind and uncharitable words, and will allow the milk of human kindness to flow freely from the heart and life. By continued prayer irritability is hushed, darkness dissipated, and gloom dispelled. Prayer clears the spiritual atmosphere, clears the vision, and strengthens the inner man. It drives away timidity, gives boldness, and softens natural inherent harshness. Prayer makes a person become like his Master. It makes homes better, and gives peace to the hungry soul. It gives nerve for endurance, and broadens the mental faculties. Prayer blesses labor with the satisfaction of duty fulfilled and stimulates all one's energies until the task is done. Prayer brings the greatest reward from the smallest investment in all the world.

Prayer Needful

Prayer never thrust the soul downward, nor caused the way of progress to be blocked even for one day. It never crushed a budding effort to become helpful or pure in heart. It is an incubator of noble thoughts and kind deeds. It calms the passions, chastens the emotions, and gives balance and equipoise to the soul. It soothes, reposes, satisfies.

From the days of faithful Abraham men and women have prevailed with God and received answers to their prayers. In fact, in all ages of the world praying men and women have been the strongest, and their name have been written in gold. Praying people are the sal of the earth. By prayer men and women have endured suffering almost beyond human words to express. The have walked on thorns, crimsoned the streets of citie with their blood, clasped the pillory, and at last anchored safely within the gates of that immortal country. In th glowing Orient the scorched feet of noble men an women have not faltered. On the stormy seas, in West ern regions, and in polar snows, praying bands hav adorned the world, and have set in motion influences fo God and right which will never die.

Down through all ages praying men and women hav been the guiding stars of the human family. They hav lighted the pathway to the weary traveler, and led hin toward his eternal home. Oh! the omnipotence of prayer What has it not accomplished? What task is too hard o what road is too long for a praying man or woman Where is the boundary where prayer can not take a hun gry soul?

It has called down fire from heaven, stopped the sun i its course, healed the sick, raised the dead, quenched th raging flames, tamed wild men and ferocious beasts, an changed night into day. The story of redemption coul not have been told without prayer. Let us all be mor prayerful.

Self-Sacrificing Devotion

An extraordinary act of devotion is described in th Spirit of Mission, as it was related by Bishop Boone while on a visit to this country. He said: "I had a very valuable Chinese servant in my employ, upon whom I leaned with implicit confidence, and one day he came t me and said, 'I shall be obliged to ask you to find som one to take my place, as in the course of a few weeks I am to be executed in place of a rich gentleman, who is t pay me very liberally for becoming his substitute'—such a mode of exchange, as the reader may know, being in accordance with the law of the empire. I then inquired what possible inducement there could be for him to for feit his life for any amount of money, when he replied, 'I have an aged father and mother, who are very poor, and unable to work, and the money that I am to receive will make them comfortable as long as they live. I think, therefore, it is my duty to give up my life for the sake of accomplishing this.'" —*Bib. Ill.*

The Faith That Saves

BY ADAM W. MILLER

Repentance, when named alone as the condition of personal salvation, always implies faith on the part of the penitent sinner. On the other hand, faith that brings a personal knowledge of salvation must be preceded by repentance, and this is always implied whenever faith alone is mentioned as the condition of salvation.

Saving faith has been defined by John Wesley as a "sure trust and confidence which a man hath in God, that by the merits of Christ his sins are forgiven, and he is reconciled to the favor of God; whereof doth follow a loving heart to obey his commandments. This faith purifies the heart (by the power of God who dwelleth therein) from pride, anger, desire, from all unrightcousness, from all filthiness of flesh and spirit, and fills it with a love stronger than death, both to God and to all mankind."

A certain writer has said that "we should not waste time in explaining what does not need explanation. A conspicuous instance is the nature of faith. Men frequently complain that they do not understand what it is to believe. But the complaint is in many cases a mere excuse for rejection or delay, and the real difficulty in all such cases is a lack of disposition to believe. Elaborate explanations do not lessen this indisposition, and may even embarrass the anxious inquirer with the notion that there is something very mysterious and difficult about faith, when it is in fact so simple as not to admit of being explained. Our main duty is to tell the people *what* to believe and *why* to believe, not *how* to believe."

Doubtless there is much that is true contained in this statement, and yet it is equally true that many inquiring souls who seem to have difficulty in understanding what saving faith is, are sincere and honest, and many times this vague knowledge is to be attributed to the lack of any explanations whatsoever, rather than to needless and confusing efforts of others to explain. "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). It is not only incumbent upon us to explain what to believe, but also what it is to believe. (See 1 Cor. 1:21; Mark 16:15, 16; John 20:31).

That person who would explain to others this most important theme of the Christian religion, should himself have an intellectual and an experimental knowledge of saving faith. On the other hand, those who would have others explain to them the nature of faith should also understand in the beginning that it is a matter of the heart as well as of the head, and that no mere rational explanation, no matter how clear and complete it may appear to the intellect, can in itself alone lead to an experimental knowledge of salvation. The grounds of saving faith are moral as well as intellectual.

Faith and Reason

It is sometimes charged that the Christian religion demands that one believe without having any grounds or evidence for his belief. To believe without evidence is mere credulity and not faith. The Christian religion does not require one to believe without evidence in order to be saved. In fact, it does not recognize credulity, or that blind faith without evidence, as a worthy or true faith at all. The God of heaven has endowed us with the capacity to exercise not only faith, but reason also, and there can not be any intelligent and saving faith in the gospel unless both of these (faith and reason) are exercised. It is for our reason to judge whether the evidence is sufficient, and it is for faith to believe upon the evidence. However, the kind of evidence required in order properly to exercise faith depends entirely upon the nature of the thing to be believed. Historical truth should be supported by historical evidence, moral truth by moral evidence, intuitive truth by intuitive evidence, spiritual truth by spiritual evidence, supernatural truth by supernatural evidence. Oftentimes it is affirmed that because the Christian religion does not furnish physical demonstration or sensuous evidence to purely moral and spiritual truth, it requires one to believe without evidence. For one to accept a truth upon the accredited testimony of inspired writers, or upon the testimony of the Spirit of God to the spirit of man, is surely not believing without evidence. "A truth may transcend reason without contradicting reason, and many truths taught in the Bible are of this kind. To refuse to believe a spiritual truth because it transcends reason, because we can not understand how it is, is the essence of rationalism; nor do rationalists apply this irrational principle to anything but religious and spiritual truths. On the other hand, to accept in religion things which are entirely without evidence, or perchance even contradicted by reason, is superstitious credulity, and this finds no place in the Christian religion."

Faith and Repentance

There are many passages of Scripture such as, "Believe on the Lord Jesus Christ, and thou shalt be saved," "Whosoever believeth in him shall have remission of sins," which emphasize the necessity of faith in Christ, and may be interpreted as implying that faith is the one and only condition of salvation. On the other hand, other passages, if read alone, might be interpreted as implying that repentance is the only condition of salvation, such as, "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). See also Mark 6:12; Luke 24:47. Yet there are other passages that represent both repentance and faith as together constituting a twofold condition of salvation, as, "Repent ye, and believe the gospel." (See also Acts 19:4.) There is, however, no contradiction in these different statements. Certainly no penitent sinner will ever, or can ever, effectually give up all sin except he have some faith in Jesus Christ. Thus, repentance, when named alone as the condition of personal salvation, always implies faith on the part of the penitent sinner. On the other hand, faith that brings a personal knowledge of salvation must be preceded by repentance, and this is always implied whenever faith alone is mentioned as the condition of salvation. Genuine repentance can be the act of a believing penitent only, and saving faith can be exercised only by a penitent believer.

Faith and Christ

Not all faith is saving faith. There is no moral character involved at all in many forms of faith. To illustrate: It is necessary to believe in God and his fidelity. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." But a mere intellectual belief in God's existence and fidelity is not in itself saving faith. Christ said, "I am the door: *by me if any man enter in,* he shall be saved," and he is "able to save them to the uttermost *that come unto God* by him." Doubtless of all that is said in the New Testament concerning the relation of faith to Christ

(Continued on page 16)



And Ye Fathers

Article III

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). "Fathers, provoke not your children to anger, lest they be discouraged" (Col. 3:21).

Your boy is masculine, too, remember. And many a time the sad difficulty between father and son lies in this very fact. The son has but inherited a strong governmental tendency, peculiar to his sex, which tendency in the boy's premature stage of development manifests itself in direct contradiction of the father's executive instincts, and this misinterpreted antagonism is not productive of harmony, to say the least. Nevertheless, the real cause for the father's hypersensitiveness on this point is the fact that he himself has, in all probability, an overdevelopment, or an untrained and unconquered development, of *the very same* propensity that he sees manifested in this show of authority in his son.

Hitherto you have not seen yourself nor your excess of authority and shortness of sympathy for your boy; you have seen only him, with his superabundance of authoritative feelings, together with his short measure of respect toward you. Now, if you, feeling this from him, can hardly endure him for it, can you expect much more of him than for him merely to endure you, when from you he feels this same sort of thing, which tendency in you is as obnoxious to him, he being masculine, as his is to you for the same reason? Is it any wonder that he ignores you or rebels when your conduct toward him is such as, time and again, to tread on and arouse to indignation in him this propensity, which is the same trait that all these years you have been nurturing in your own disposition instead of gaining control of?

Do you not see by now that the way to conquer your boy is to discipline yourself *first?* You have a strong will and perhaps a superabundance of executive ability, which these years thus far have enabled you to keep everything and everybody (who came under your jurisdiction) in absolute subjection; and you have always been proud of that ability. You did not realize this, perhaps, but, since you have come to think of it, down in your heart was there not just a little feeling—or big feeling— of triumph at your achievement in this particular? Now that *same* tendency in your boy—strong will and a superabundance of executive ability—will manifest itself also in a show of authority and an attempt at subjecting other things and other folks to him, just as you so (unconsciously) delight in doing. Then "stand off and watch yourself go by."

In you, of course, other tendencies have also developed, which, together with your mature judgment and other good qualities that years of time have brought you, serve to offset this until it is not generally so pronounced and on exhibition in you as in him; for he does not yet have this advantage of years and the sound, mature judgment to help balance him up that you have, or ought to have. Nevertheless this is, I repeat, the *same* identical tendency that is so strong in your own make-up, and in all probability it is not on exhibition *a bit worse* in him than it was in you at the same period of your life—unless, indeed, and fortunately, you had a more understanding father to guide you than he has. Just stop and reflect a bit.

So, dear father, do not be too hard on your boy. Learn first to obey the scriptures enjoined upon *you* before being too severe regarding those enjoined upon him. You will accomplish much more for that boy of yours by putting your arm around him betimes (unless you are so far estranged from him that he resents it) and kindly reasoning with him, than you will by merely compelling his obedience when he knows that you are not what you ought to be—not what the Bible demands of you. I reassert that it is not weak nor effeminate for a man to show real affection for his son. One of the most noble fathers I have ever met, whom I had the privilege of hearing preach on the subject of How to Win and Hold Our Young People for God, said, "My boy is a man of his own now, with the responsibility of a home and little ones of his own, yet when I go to see him, even now, I put my arm around him sometimes and call him 'My boy!' and he appreciates it." And does not that sense of fatherly pride and respect for his young man call out in the young man's heart that same feeling of respect and honor for his noble, magnanimous father?

The Five Ages of Childhood

To be remembered when you buy the Christmas toys.

Observation Age—One to Two Years.
- Rattle
- Soft Animal or Doll
- Plain Blocks

Manipulation Age—Two to Four Years.
- Picture-Books
- Shovel and Pail
- Large Blocks and Dolls
- Basket and Cart

Dramatic Age—Four to Six Years.
- Beads, Slate, Cut-outs, Crayons, Doll's Furniture, Trains, Kiddie-Car, Toy Store

Construction Age—Six to Eight Years.
- Paints, Clay, Tool-Chest, Mechanical and Structural Toys, Doll's Clothes to Make, Story-Books, Indian Costume and Tent

Sports and Scientific Age—Eight Years Up.
- Athletic Goods, Electrical Apparatus, Scientific Toys, Intricate Games and Puzzles, Books on Sound Subjects

—*From the Designer.*

Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God.

—*Ambrose.*

To be the true bride of Christ means that we must not be courting anything that his Word condemns. God wants us to be a clean, separate, and distinct people in the earth.

—*L. E. Hall.*

HOME PROBLEMS

J. Grant Anderson,
Franklin, Pa.
Dear Brother and Friend:

I have read your writings for a number of years and have a desire to know more about you personally. I think I can understand you by the mental picture I have gained through your writings, but please tell me how you came to occupy the position you hold, and how you analyze the problems given you from time to time. I shall watch for an answer to this request, and shall consider it a personal letter to me.

J. W. K. (Lecturer and author).

From 1903 to 1907 I had the privilege of traveling with a noted evangelist, H. M. Riggle, now a missionary in Syria, and while all eyes were turned to him as an orator and interpreter of prophecies (which naturally kept him most of the time in study and deep meditation), people with whom we associated came to me with their problems, which were as subtle as they were complex. Hearing so many kinds of trouble related almost every day, and discovering that social and domestic happiness is so indissolvably linked with ethical standards, almost unconsciously I began combining social and moral problems in my sermons, which, of course, opened still greater doors, and seemed to find a response in the hearts of my ministerial brethren, and wherever I went I was asked to preach upon home problems. Some time along the way I began writing upon these questions, but apparently received no notice from the editors of the Gospel Trumpet, until I wrote a series of articles upon "Mr. A's Youngest Child." Letters began arriving from readers of these articles in such quantities that I neglected, for a time, to continue them. One day to my surprize I received a letter from the Managing Editor calling for more articles of that kind. That was my first recognition from the editorial standpoint.

Thus, step by step, my work along this line has steadily increased until my private correspondence averages from fifty to three hundred letters a month. The few questions answered weekly in this department gives no idea whatever of the magnitude of work done, or the stories of sorrows and tragedies too deep for words to express—of infidelity, dishonesty, ungratefulness, lust, intemperance, and downright deviltry—which come to my desk from people in all stations in life and from many countries across the sea.

During these past twenty years I have kept an open door to all who felt disposed to come to me for private advice and counsel upon any line as to their present or future well-being. My methods may not be the best, but I have adopted the following rules: (1) to listen to all cases with patience and real sympathy; (2) to treat every case, oral or written, with respect and absolute confidence; (3) to help the weak to lean as much as possible upon their own resources; (4) to look for an ill physical accompaniment of every mental, moral, or spiritual trouble; and (5) to pray for the ones in these various difficulties as though they were members of my own family.

It has become a part of my logic that real sympathy is a valuable asset for he who ministers to the heavy heart if he himself has, to a lesser or greater degree, passed through some of the deeper experiences of the sorrows and troubles, physical and moral, known to common humanity. It is difficult for one who has a merely intellectual interest in suffering or sorrow to treat it with fair consideration; and also one who has only a morbid interest in the knowledge of the deeper causes of domestic unhappiness should keep entirely away from such matters, for he will make them worse instead of better.

The helper who can not be absolutely trusted with a confidential story will soon fail, for such betrayals will close the door in his face. The ability to hear all patiently, in full sympathy, to keep every related incident as a profound secret from the world, will intuitively be recognized, and will open and keep open doors into the troubled soul, and will obtain secret information the like of which is hidden from the masses who never have an idle care. To the one who is, and can thus be, trusted there opens an entire inner world of thoughts, actions, and feelings, which in turn deepens the capacity to appreciate, compare, and help those yet to ask for helpful advice.

Men must go to God for final substantial help, but there is a human side to life, and there are times when human anchorage is needed; and the very telling of his troubles relieves the troubled one, and, perhaps, is the first step in a positive cure. The one who is thus thrown into contact with the secret ills which gnaw at the heart of mankind, will soon learn to discern the outward signs of despair. Many times we find the one in trouble suffering more from a bad habit of mind and body rather than from actual ailment. Usually, hidden behind the debris of some kind of wrong living or thinking is to be found the substratum of the trouble in hand.

My efforts have been to assist the sufferer, to help him, or her, find some kind of a salvaging method within, and learn to use it, or such a one will finally fall back into the old habits and lie limp and helpless. Those who have studied much upon the causes of spiritual and physical troubles in mankind understand what scientists call "psychophysics" in the mind's relation to the body, and when adults write me I inquire their age, and general condition of health. In order correctly to answer the multiform questions asked me, I studied extensively concerning the organs of the body and their proper functioning, namely: autointoxication; vital organs functioning poorly—heart, liver, kidneys—and the results upon the mind—good or bad; chronic indigestion; prolapsus of some vital part, or serious ill-adjustment of physical life. The results of this research, in order to give substantial help to humanity, finally produced, "Sex Life and Home Problems," which we trust has been of still further help to inquiring troubled souls. The adjuster of souls will be continually called upon to assist disappointed lovers, and to help in matters of incompatibility and threatened divorce in home life, and the complex problems of child-training. Honestly, I consider that God has called me to this particular work as plainly and definitely as he called me to the ministering of the Word, and by his help and grace I expect to be faithful unto the trust committed until he shall say, "It is enough, come home."

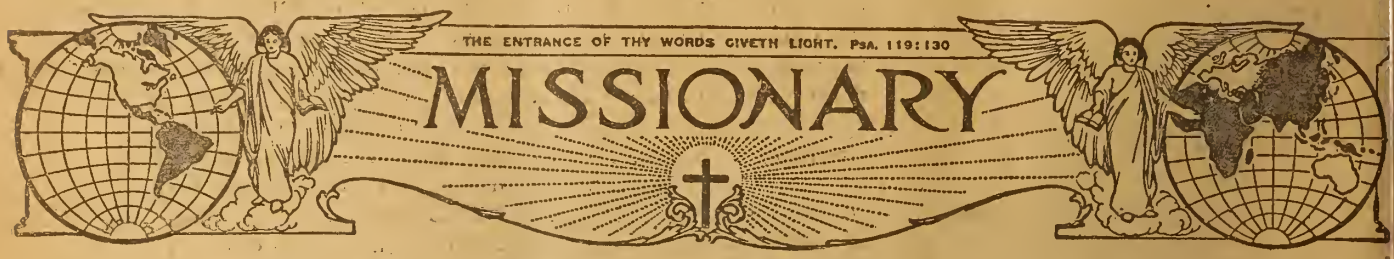
—J. G. A.

Influence of Joyful Emotions

History informs us that, in the time of the great South Sea speculation in England, many, overjoyed by their success, became insane. At the restoration of Charles II, a number of the nobility were so affected by the recovery of their titles and estates that they became diseased, and in a short time died. Leo X, one of the most renowned

occupants of the papal chair, was so rejoiced by a victory somewhat unexpectedly gained over his enemies, that he sank beneath the excitement. The heir of Leibnitz, the celebrated mathematician, on finding that a chest, filled as he supposed with paper, contained a large quantity of gold, became so excited by the discovery that he was seized with a fatal disease of the heart.

If such, then, be the influence of joyful emotions, when arising from temporal subjects, will the effect be diminished by adding the revelation of the unseen and eternal? Can emotions excited by the view of the majesty, holiness, wisdom, and compassion of the eternal Jehovah be less strong than those excited by considering a small portion of the work of his hands? —*M. Simpson.*



Shrink Not

BY ANNA KNUDSEN

Last December an appeal was made through the Gospel Trumpet asking the church for an offering for the heathen on Christmas Day. Ten thousand dollars was the amount proposed to build a new mission station in the darkest part of India. The church responded freely, and several thousand dollars more than the amount proposed was gathered. Today we rejoice that there is a new mission station in India as the result of our special offering last Christmas. I am sure we are happy that God put it into the hearts of some of his workers to launch this plan. We are reminded of the words of William Carey, one of the pioneer missionaries to India, "Attempt great things for God, and expect great things from him."

We thank God for the brave soldiers of the cross who went forth, counting all but loss, to take the gospel light to those in darkness. As we look upon the fields we realize the world's great need. The heathen religions can not satisfy the soul-hunger of the millions in darkness, neither can education, but the gospel of Jesus Christ alone. "The whole world lieth in wickedness." And back of this are the deep sighs, heartaches, tears, and longings, which can not be satisfied in sin. There is work for the church of God. The prophet says, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes" (Isa. 54:2).

The nations that long were closed are now open for the gospel and opportunities await us on every hand. Let us not shrink from bearing burdens and sharing responsibility. We can not expect continually to enjoy God's blessings unless we do. God will turn all to a blessing and we will be surprized to know we are making greater spiritual progress. Our daily prayer should be "Lord, what can I do for thee? How can I further the work at home and in foreign lands?"

God depends on us, let us be true to our trust and expect him to work gloriously.

CONTRIBUTIONS FOR SEPTEMBER BY STATES

Indiana	$1,390.49	Louisiana	96.46
Ohio	1,213.42	Nebraska	83.97
California	953.89	Florida	71.29
Michigan	884.33	Mississippi	69.40
Pennsylvania	712.18	Arkansas	56.30
Illinois	444.93	Tennessee	56.21
New York	393.97	Georgia	54.25
Oklahoma	330.64	Idaho	50.01
Kansas	313.61	South Carolina	44.63
Missouri	299.22	New Mexico	37.90
West Virginia	297.29	Massachusetts	28.10
Maryland	258.52	Vermont	28.00
Canada	222.27	New Jersey	26.75
Minnesota	185.25	Montana	20.11
Colorado	179.81	Wyoming	15.50
Oregon	166.13	Rhode Island	10.00
Wisconsin	172.06	New Hampshire	10.00
Kentucky	167.27	Jamaica	9.00
Texas	148.06	Maine	6.00
Washington	140.25	Delaware	5.00
Alabama	135.32	District of Col.	3.00
Virginia	114.82	Arizona	2.00
Iowa	112.66	Connecticut	2.00
North Carolina	113.51	Utah	——
South Dakota	109.78	Nevada	——
North Dakota	98.05	Total	$10,346.60

How Lime Was Supplied for a Chapel

BY A. E. RATHER

To prepare the mortar for the laying of the stone for the chapel at Baillieston, Jamaica, which is in course of construction, requires a great deal of lime and sand. The sand is very easily obtained from the river about half a mile away, but the lime is harder to get. To buy it costs a great deal. Much lime is required and there is not much cash to buy with. So we have had to seek other ways to provide. One of the sisters of the congregation gave us the privilege of building a lime-kiln on her place and she promised to furnish the wood and stone, for which she would keep a small part of the lime. After this was decided on, a day was set to make the start. The work was to be done by free labor. On the appointed day a goodly number of the brethren took their axes to cut down the trees and then cut the wood in the proper lengths. The kiln was to be about fourteen feet across with a two-foot hole in the center for the funnel. That required that the pieces of wood be six feet in length. After the wood was cut and piled in a circular shape, the stones were broken in small pieces and laid on the heap of wood and at last dry wood was set on fire and dropped down from the top of the funnel to the bottom. This set the heap of wood on fire and soon a great cloud of smoke ascended. In two days the wood was all burnt and the stone lay in a big heap of lime. It takes several weeks for this to cool off so it can be used.

The men and women both turned out freely to give their time and service in this good work. The largest number working on one day was thirty-four. Sometimes the rain would be falling, but unless it fell heavily we would work on. We all enjoyed the work very much and felt happy as we returned home, which was from about two to four miles from the lime-kiln. It is estimated that there will be between one hundred and one hundred and twenty-five barrels of lime. We are very thankful for this, for it will be a great help to the building. The accompanying photograph shows the lime-kiln while in construction, with two of the brethren laying stone.



Lime-kiln in construction, Baillieston, Jamaica

Gospel Work in Jaffa

BY SOPHY MURIE

I was educated at Miss Lovell's School for blind girls in Jerusalem. As I grew older I began to think of my future. There was no one upon whom I had any claim, except God, so I prayed and he has answered by sending me to Jaffa. There is plenty of work to be done here among Jew and Gentile. It is truly a dark age in which we are living.

A most interesting thing happened last month; my guide and I had gone to a back street unknown to us. A woman passing asked, "Are you only for Christians?" We replied, "We are for all, Jews, Christians, and Moslems." "Well, follow me." So we went down a narrow passage and reached a courtyard. There were three women. One was busy washing. I sent up a silent prayer that the right message might be given. I read about the Prodigal Son.

"And not many days after the younger son gathered all together, and took his journey into a far country."

They seemed very eager to hear what was coming next; the washing ceased.

"And there wasted his substance with riotous living."

The washerwoman said, "Listen, it is all about us."

"And he began to be in want."

"Listen, listen, it is all about your son."

"Yes, yes, what comes after?"

"And he sent him into his fields to feed swine."

The woman next to me began to cry.

"I will arise and go to my father."

"Yes, listen — perhaps — go on."

"His father saw him, and had compassion, and ran, . . . and kissed him."

She fairly screamed, "My son, my dear son, God grant it may be so with you."

The washerwoman was exclaiming all the time, "It is all for you, for you."

And we said, "Dear sister, do not cry."

"But it is all about my son, he is in the army and has never returned. I would give him my very best."

Then I said, "We are all sinners and lost in sin."

"It is quite true." Then one of them shouted out, "Sablote, Sablote, come and listen." It was the sick woman we had seen up-stairs.

"Now repeat what you have said."

So we began telling the story. "No, no," said our guide, "only the explanation." So we told them the old, old story of Jesus and his love. Also a man and a boy came in who requested some more reading, so we had the Good Samaritan.

We found afterward that this was a very immoral household, so we had a wonderful opportunity. Whenever I go to any Moslem house I have a feeling which I can not put into words. It is as if an unseen power is fighting against me, and I feel quite relieved when I get out of it. It is well for you to know the need so that you may know what to pray for.

Ancient China

When Moses led the Israelites through the wilderness.



Sunday-school and congregation, Baillieston, Jamaica

Chinese laws and literature and Chinese religious knowledge excelled that of Egypt. A hundred years before the north wind rippled over the harp of David, Wun

Wang, an emperor of China, composed classics which are committed to memory at this day by every advanced scholar of the empire. While Homer was composing and singing the Iliad, China's Blind minstrels were celebrating her ancient heroes, whose tombs had already been with them through nearly thirteen centuries. Her literature was developed before England was invaded by the Norman conquerors. The Chinese invented firearms as early as the reign of England's first Edward, and the art of printing five hundred years before Caxton was born. They made paper, A. D. 150, and gunpowder about the commencement of the Christian era. A thousand years ago the forefathers of the present Chinese sold silks to the Romans, and dressed in these fabrics when the inhabitants of the British Isles wore coats of blue paint and fished in willow canoes. Her great wall was built two hundred and twenty years before Christ was born. —*Selected.*



On the Mediterranean Sea, Near Alexandria, Egypt, October 28—Dear Saints of God in the Homeland: I send happy greetings to you this morning from the peaceful Mediterranean, and pray heaven's blessings upon you all.

I am truly thankful to the dear Lord for the privilege I have had of spending the past fifteen months in America. After having been away from the home church for nearly eight years it has indeed been refreshing to my soul again to mingle with the redeemed who are walking in the light with God. I believe one of the hardest things the missionary has to pass through in his field of labor is the lack of fellowship, and it truly is a feast to the soul again to have the privilege of being in the camp of the saints. And my soul has been much refreshed and strengthened as I have listened to the clean-cut gospel messages from time to time. Praise God for this precious evening light truth, and for a clean ministry! Oh, how I love the beautiful church of God! The unity of God's people is so wonderful! I was much rejoiced on my return home to find that the Holy Spirit, by the aid of the Word of God and our clean literature, had enabled me to keep apace with the reformation and I did not feel the least out of joint with my brethren. May God continue to lead us on, and may we keep our hearts united and labor together fervently for the salvation of the world.

As I think back over the past months many sweet memories flood my mind. I shall never forget the tender love and kindness bestowed on me while in America. May God bless and reward you all.

And now that the farewells are all said, I have turned my face eastward to the field of my choice. I am happy in the thought that I shall soon be back among those whom I, through the call of God, have learned to love better than life itself. I am yet unable to understand why God has called me, but I can truly say I am happy in my little place.

As I go forth this time I feel the responsibility that rests upon me more than ever in my life. I am so thankful for the consecrated sisters who are going with me and as we go we all very keenly feel our unworthiness of being representatives of Christ and his church in dark India. We are spending much time together seeking God for the spiritual qualifications which we shall need if we are to accomplish what Christ intends. We have it settled in our hearts that by his grace we shall not disappoint our Lord, who has called us, or his church, which is back of us.

Brethren, pray for us that we may all be clothed with humility and filled with the power of the Spirit, that our service may be effectual. And now may the grace, love, and power of God rest upon and abide with you all forever. Farewell till we meet again, here, or in the glory world. Yours for the lost of India,

E. Faith Stewart.

We want to add a word of greeting from the Mediterranean Sea to the dear church in the homeland. As we start out for our chosen field of labor in India, our hearts rejoice that we have our lives ahead of us, and we are determined by the help of God that our all shall be given to his service among the needy people for whom Christ died. We praise him that he has saved and sanctified us, and called us to his work. Daily we are earnestly seeking God for further qualifications for our work, and are sincerely trusting in him to fit us for the work before us. We realize India is not an easy field, but we are not looking for an easy service for him; therefore, we are glad to follow where he leads, believing that he will give grace and wisdom sufficient for every need and problem.

We acknowledge the hand of God leading in the past, we seek his leadings for the present, and trust for the future.

As new missionaries in the field, we earnestly ask an interest in the prayers of the church that God will give special help in learning the language, and in adjusting ourselves to new conditions. We realize our success in the field must come wholly as he works through us, and therefore, we acknowledge our dependence on God and on the prayers of his people. We desire to be all that God wants us to be, and to be found faithful in his service at all times. Yours for India,

Mona E. Moors,
Burd R. Barwick.

The Faith That Saves

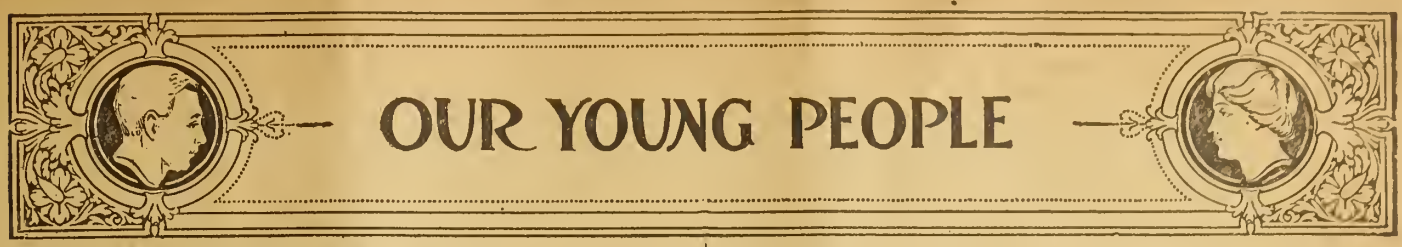
[Continued from page 11]

and personal salvation may be summed up in the words of Paul to the Philippian jailer: "Believe on the Lord Jesus Christ, and thou shalt be saved." There are many things that may or may not be connected with faith, but there is one thing that the New Testament always connects with it, and that is faith in Christ. By saving faith, therefore, we mean that faith in Jesus Christ as the Son of God and that acceptance of him as a personal Savior, and the trusting in the merits of his atonement, which is everywhere in the New Testament represented as the one supreme and indispensable condition of salvation.

The Scriptures generally are the object of Christian faith, but specifically, the object of saving faith is Jesus Christ. And whenever in the New Testament faith in Christ is represented as the condition of salvation, his divinity, atoning death, and resurrection are especially emphasized. Let us notice some essential elements of saving faith:

1. Belief in the divinity of Christ: "These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). "And Philip said, If thou

(Continued on page 19)



Planting Seed for Jesus

You who want to plant a garden,
And would like to make it grow,
You must plant your seeds with kindness,
And must often use a hoe.

So with planting seeds for Jesus,
Do it with the greatest care,
Then you'll win some souls for Jesus,
And that home so bright and fair.

Let the Holy Spirit guide you
As you go from door to door,
If you do it just for Jesus,
You can win so many more.

Do not think of just the labor;
Your reward is coming soon;
Slothfulness won't help you, brother,
But will drag your soul to doom.

So take courage brother, sister,
Work while time permits you to;
Though your work be hard and trying,
Jesus—he will take you through.

Faith is substance of things hoped for,
So have faith in Christ our Lord;
Then a crown of life in heaven
Will he all his saints reward.

—Bessie Stubbs Andrews.

Why It Is Important

BY JOHN A. VANCE

A great responsibility rests upon our youth, for they are to be the leaders of the future. It is very important that they start right, for the coming generation is going to be led and influenced by them. Whatever course they pursue, whatever habits they cultivate, will to a great extent have to do with the moral condition of the coming generation, the nations yet to be born. Character is molded by degrees. That is why it is so important how we start and whom we associate with. Character is what we are; reputation is what people think we are. It is not so important, then, about our reputation as our character, yet both are important. You may cultivate a disposition to deceive folks, to leave a good impression, to build a reputation, but when such is striven for without your having a good character to build upon sooner or later the real character will be detected and it will spoil your reputation. So be careful of your character. Do not allow the enemy to cause you to indulge in lewd or impure thoughts or words. Keep yourself pure in act, in word, and in thought. Be honest, just unqualifiedly what you are. Do not try to fool or deceive, for whatever habits you cultivate now help to mold your future character. We are sowing seeds now that will mold and develop character. Be careful, then, what you sow. The reaping-time will come by and by, "for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

You are a free moral agent. You can just float, so to speak, with the tide downward, let environments and influences control and mold your character, or you can exercise some restraint, will-power, and resistance over self, and choose the right. You are allowed to choose for yourself. "Rejoice, O young man, in thy youth; . . . and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9). These are facts you can not get around. It is God's Word given in love to warn you for your good. You have a nature which, if not controlled, will bring you to disaster. 'We are all by nature the children of wrath' (Eph. 2:3), hence a necessity of being washed and made clean (Psa. 51:1, 2). We can not be made clean if we cover up, but must confess and forsake (Prov. 28:13; 1 John 1:9).

There is danger in putting off salvation. There is a time when Christ may not be found. Isa. 55:6, 7 says, "Seek ye the Lord while he may be found, call ye upon him while he is near." That implies that there may come a time when he may not be found. The time to seek him is in youth. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1). This is good advice. God knows what is for our good for the present as well as the future. "It is good for a man that he bear the yoke in his youth" (Lam. 3:27). The best thing a person can do is to seek God early and cultivate right habits.

But whether you do or do not serve the Lord, be careful of the company you keep. There is an old saying that "birds of a feather flock together." Paul says, "Evil communications corrupt good manners" (1 Cor. 15:33). There is a law of association which causes two to become equal by long and frequent associations. It is unmanly and cowardly to go against your own better judgment in yielding to worldly influences. In seeking to be a friend to the world one becomes an enemy to God (Jas. 4:4), and each one of us is individually responsible to God for his conduct and influence. Know this, that whatever course you pursue, whatever influence you put in motion, whatever you do good or evil, for all this God will bring you into judgment. And "whatsoever a man soweth, that shall he also reap." Then be careful lest you have an eternity in which to regret a misdirected and misspent life.

The Place by God

The guide-books name the time when rainbows may be seen on some of the many waterfalls which abound in Switzerland. One day, when I was at Lauterbrunnen, I went to the famous Staubbach Fall (980 feet), and sat down by the flagstaff, and waited and watched. Others did the same, and we all went away disappointed. The next day one of my friends said he would show us how to find the rainbow. So I went again, and saw a most lovely one, and stood almost in the center of it. Then I found that not only were sunshine and spray necessary to produce a rainbow, but also that those who would see it must stand between it and the sun, i. e., it could be seen only at a given point. Then I perceived that those who would see the glory of God could see it only in the face of Jesus Christ, and that the reason why so many fail in this respect is because they do not take the right standpoint.

—*Gavin Kirkham.*



Entertaining Jesus

Including Sunday-School Lesson for December 17 —Luke 10:38—11:54

BY E. F. ADCOCK

Our Lord was exceptionally busy during his earthly ministry. The accounts of him all agree in portraying a diligent worker. Not once did he lose sight of the fact that he must be about his "Father's business." We think of him as a man without a home, with 'no place to lay his head.' We recognize the importance of his public life and find in it wondrous truths and examples we need to know; but when we happen upon an account of his private life we linger over it, much as does the man who among important documents discovers a little note of endeared friendship—it is of less importance, but more prized. And so it is that Bethany suggests to us a scene for tender reverence.

In Martha's Home

Yes, Jesus really went visiting. He got away from the multitudes who thronged him—away from his ardent admirers, from the needy ones who sought the benefits of his compassion, from his enemies who were ever increasing in number and in hatred; and it seems he was even absent from his chosen Twelve. We wish we knew more about this occasion. It is as if the curtain were suddenly drawn aside and we beheld this one brief interlude. We should like to see more, but, in the sentiment of one writer, such a desire, if too pronounced, would be irreverence. What does it matter whether Martha was the widow of Simon the Leper, or who Lazarus was? We know theirs was a loving home, one where Jesus found pleasure. Perhaps this was Jesus' first visit to this home, though surely the Lord was not a complete stranger to its inmates. Let us suppose he came at Martha's bidding (she no doubt was responsible for the home), as a guest. Upon his arrival of course the one great duty would be properly to entertain him. A suitable meal must be prepared, so Martha bustled about fairly "distracted" in her desire to have everything just so. Meanwhile Jesus was comfortably seated in the leafy booth (it was at the time of the Feast of Tabernacles), which the cool autumn breeze rendered delightsome. Realizing Martha's loving care and relieved from the stress of his work, and the lurking of his foes, well might the Lord feel that he was being entertained; but there was more than this. Mary was entertaining too—or was she? Well, Martha didn't think so. Hurrying back and forth, busied with her "much serving," Martha reproached her sister because she sit quietly to be *entertained by* the Master. Finally the trial became too much for Martha and she impatiently called her Guest's attention to her sister's attitude. It was one of those times when even the best of domestic relationships become strained. But Jesus understood it all; he could see the motives. They both desired to entertain, but their methods were different. How gently he chided Martha for her overanxious care and commended Mary for choosing the "good part," that which recognized him in his real greatness! Jesus was the Great Teacher; Mary recognized him as such by her loving attention to his words.

Guest of the Pharisee

Though in point of time and place this scene is far from the one just related, the two go well together. They both bear on the theme, by way of contrast. After the Feast before mentioned Jesus returned to Perea and it was at this time that he was entertained by the Pharisee. That in his invitation this host had any evil intent we need not infer, but surely Jesus did not feel at home, as he did at Bethany. He was literally among enemies. Nor did this scene turn out so happily as the other. Right at the beginning Jesus broke what might be termed a rule of religious etiquette and brought about a crisis. The host was too good a Pharisee to see one eat with unwashed hands. But why did Jesus refuse to wash his hands? So often he had conformed to Jewish rites that he saw no need for, and why could he not, for the sake of the occasion, do so again? Far be it from us to think that our Lord would rudely cause his host displeasure. Though he was taking a meal at the Pharisee's house, he did not feel entertained. It takes more than a meal to entertain Jesus. So there was a deep-set purpose behind this action of his. The Pharisees as a class were set in their opposition and he would not cater to their senseless demands. He was supremely interested in matters pertaining to the kingdom and desired that they entertain him in their hearts rather than by an outward show of hospitality. Thus the occasion grew into one wherein Christ gave the Pharisees a terrible rebuke. He had rebuked them once before because of their strict adherence to outward rites, but he merely took the attitude then that their traditions were not binding and that they were in opposition to the written law of God. Now he struck at the principle of the thing, showing how these outward ordinances were not in harmony—indeed, tended against—the inner spiritual life. Jesus wanted to see heart-religion. No wonder, then, he did not feel entertained by such a class of bigoted ritualists.

Jesus as Our Guest

So Jesus went to visit two homes; at one he was entertained, at the other he was not. He is coming to visit you, too—if you will let him. But if he does come he wants to be entertained, he has not changed on that point. From appearances, some people like to apply the text that says Jesus is the same yesterday, and today, and forever to their times of need, but not when it comes to honoring and entertaining him in the right manner. That motto, "Christ is the head of this house; the unseen Guest at every meal; etc.," is, if it is really true, a great asset in some homes where it is found, for observation would not reveal the fact. But I admit many have a desire to entertain Jesus and think they are doing so, yet their method is wrong. I have sometimes wondered what Jesus would say to those who stay home from Sunday services to prepare a fine dinner for company, per-

haps the minister. I wonder what he thought of the way I entertained him when I slighted my morning prayer-hour to begin work earlier, even if it was "work for the Lord." Then there are those who would entertain him as did the Pharisee—with an outward show of hospitality but an unsympathetic, cold, and formal heart. It is easy to tell. If one entertains Jesus because of love for him, his life and attitude will tell it. Our methods may not be just alike. Some of Martha's entertainment is good, but may we, like Mary, choose that "good part." We need none of the Pharisee's kind.

The Faith That Saves

(Continued from page 16)

believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God" (Acts 8:37). "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:18).

2. Belief in the atoning death of Christ: The eye of the penitent sinner must look upon a suffering and crucified Savior. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15). "Whom God hath set forth to be a propitiation through faith in his blood" (Rom. 3:25).

3. Belief in the resurrection of Christ: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9). "Jesus, the Son of God," "Jesus, and him crucified," "Jesus, and the resurrection"—these are truths that are especially emphasized in representing Christ as the object of saving faith.

Assent and Trust

These two kinds of faith, assent and trust, need to be distinguished. The faith of assent is with the mind or intellect simply and assents to the truth of the Scriptures generally without personally accepting Jesus Christ as a Savior, or even repenting of and forsaking sin; consequently does not possess any saving quality. The faith of trust is with the heart and the will as well as with the intellect. It is the faith of consent, and not of assent merely. It is a living, vital union with Christ, as of a branch to the vine, that brings forth fruit unto righteousness and salvation. Let us contrast the two:

1. The faith of assent many times assents to the truth of Christianity because it is the prevailing belief of the surrounding multitude, not because of any real personal conviction of the truth. On the other hand, the faith of trust is founded upon personal experience, and instead of believing in Christ and the Scriptures because people generally believe thus, it would believe though all others should deny.

2. Of mere intellectual faith, it is said, "Thou believest that there is one God; thou doest well; the devils also believe, and tremble." Concerning the faith of trust, it is said, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." This is "faith which works by love," and "he that believeth on the Son of God hath the witness in himself."

3. Concerning Simon Magus it is said that he "believed," and yet he had "neither part nor lot in the matter," but was in the gall of bitterness and in the bond of iniquity. However, we read of others that they "believed unto the saving of the soul." A man who thus has simply the faith of assent is still an unbeliever, for his faith has made no change in his life and character. But those who with that faith of trust accept Jesus Christ renounce all sin, and are transformed in character, being justified by faith and regenerated by the power of the Holy Spirit.

From the foregoing we learn that the mind, the heart, and the will are all exercised in the act of saving faith—a belief of the mind, a trust of the heart, and a decision of the will. To illustrate: A certain knowledge of Christ and faith in him are necessary as the intellectual basis of all true faith (Rom. 10:13, 14). This is the belief of the mind. But it is the loving trust of the heart in the promises of Christ, "who loved us and gave himself for us," which alone will enable the sinner to draw nigh to God "with a true heart, in full assurance of faith" (the trust of the heart); and enable him to put forth

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For further information see page 24 of last week's Trumpet, or write to R. R. Byrum, Secretary, Church Extension Board, Anderson, Ind.

that *decision of the will* by which he renounces all other hope of salvation, and takes Jesus Christ and him only as his Savior. In purely intellectual belief there is no moral character at all. It is the fact that the heart and will enter into this saving faith that gives it moral character and involves moral responsibility.

Nothing is more plainly taught in the Scriptures than that man is responsible for his faith or lack of it. Unbelief that is due to insufficient or inadequate evidence is purely intellectual and, of course, can not involve guilt. But unbelief that manifests itself in hatred to Christ and that which he stands for in character, and in a wilful rejection of him and refusal to submit to his authority, involves moral guilt—is sin. Perhaps the exceeding sinfulness of unbelief is intensified by the fact that the Holy Spirit aids man in exercising faith. The divinity of Christ, his vicarious death and resurrection, are things which are open to investigation, and are to be believed on the testimony of worthy witnesses and records (which inspiration has certainly provided). But these and similar fundamental questions being once settled, the acceptance or rejection of Jesus Christ as a personal Savior is a question to be decided by the free moral agent. It is an act and decision of the will and for this act man is responsible. This is why unbelief in the New Testament is regarded as a sin. Christ said, "When he [the Holy Ghost] is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me." The truly awakened and sincerely penitent soul realizes very deeply the sin of that unbelief which has led him hitherto to reject a Savior's love. His prayer is, "Lord, I believe; help thou mine unbelief."

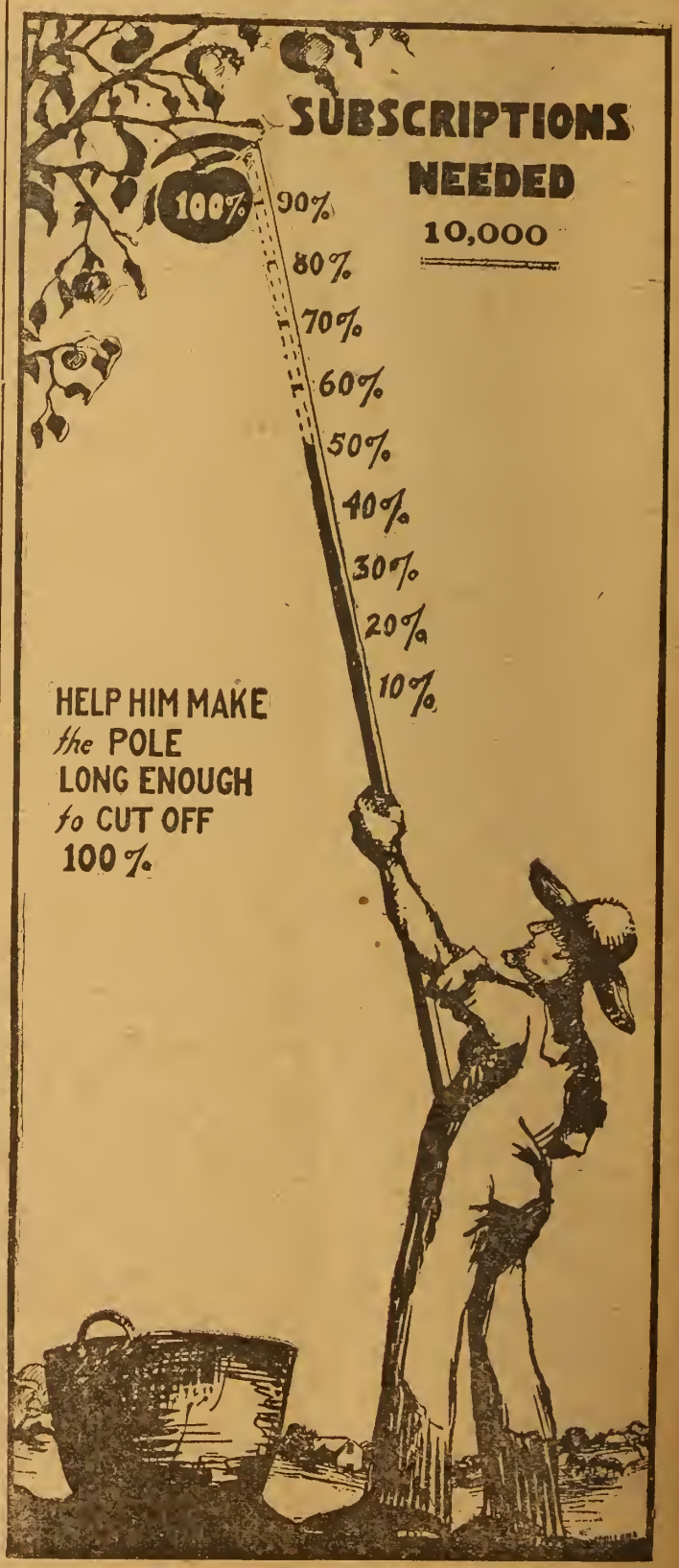
Christ the Object

From the foregoing study of saving faith and its different relations, we learn that it is a faith in a divine Person—Christ—and not faith in a church creed, that is set forth as the condition of salvation. Most church creeds have become dead formula—symbols and substitutes for what one really believes, rather than a true and living expression of one's personal faith. It is calling some other person's faith yours, and means that you do not know what you believe or why you believe. It is said that on a certain occasion a man joined the Roman Catholic Church and assigned as his reason for so doing that "it saved him the trouble of thinking." By assenting to the church creed, the church assumed all responsibility for the correctness and saving power of his faith, and did his thinking for him. It is to be feared that many Protestants are not very much better, making their church creed a substitute for a real, living intelligent faith of their own. Such faith can never bring a personal knowledge of salvation to one's soul. Such is blind faith, and never yet has developed Christian character nor inspired a great and noble life. That which saves the soul and produces character must be an intelligent personal faith in a living Person—Jesus Christ—and in vital truth, not a substitute for faith to save the believer the trouble of thinking for himself.

Winchester, Ky.—Last September I went to my old home community at Casey Creek, Ky., to attend a revival held by Bros. R. T. Vest and W. F. Chappel. The next day after I got to my father-in-law's I was taken with some kind of fever. I had it fully decided that I was going to trust the Lord, let it be what it might be. I was taken sick on Sunday, September 25, and on Monday my fever was very high. So my mother-in-law called Bro. R. T. Vest. He came and anointed me and prayed the prayer of faith and my fever began to leave me the same hour. But still I was tested. My stomach and bowels were in bad condition. They were so sore I could hardly bear my clothes. So one day when I was alone in the house after reading a while in my Bible I knelt by my chair. I said, "Lord, victory is for me today just the same as at other times." Soon I found myself up saying, "Glory, I am healed." Mother soon came in. She said she did not have to be told I was healed, she could see it. Praise the Lord for healing!

This is only one among many things the Lord has healed me of, and only one trial among many he has brought me through. I praise God that I am settled on the rock Christ Jesus, and I aim to go all the way with him, because it is the best way.

Geneva Barr.



CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.



The Bristow (Okla.) meeting was a grand success. "Largest crowds ever," was the general comment.

Bro. J. M. Harrington closed a successful meeting at Trenton, Nebr., recently. Over twenty were saved. December 1 he was scheduled to be in Albion, Neb.

Bro. Leslie Brown has resigned as pastor at Mount Sterling, Ky. He writes that any one desiring his labors may write him at 82 N. Queen St., Mount Sterling, Ky.

A meeting began at Ansonia, Ohio, Sunday, November 19, with good interest and good crowds. Bro. Chas. D. Griffith is the evangelist. Prayer is requested that this will be a profitable meeting. Bro E. A. Ball is the pastor at Ansonia.

Bro. A. T. Rowe writes that he will be with the church at Fort Wayne December 3 for two services, and at Anderson at a meeting of the Board of Directors December 5th; also that the Lake Bethel revival will open December 6 to continue until December 24. He says that everything points to a successful revival at Lake Bethel, and is desirous that all within reach of this meeting attend as much as possible.

The work of the Lord is still going on in Toledo, Ohio, with rapidity. "We are in the third week of our third meeting in this city since September 1," writes Bro. J. D. Ferrill. "Our first meeting was held in a mission in the central part of the city during the month of September. This meeting was a great success. Then through October we held meeting in the church of God chapel where Bro. J. W. Ruehle is pastor. This meeting was also a success for God. We are now back in the mission where we held the first meeting. The Lord is giving us victory. Souls are getting saved, and people are seeing the evils of sectism and are taking their stand for the whole truth. From this mission the truth is being carried to all parts of this city. In fact, the Lord is working in a general way. Brother Ruehle is doing a substantial work in his congregation, and this mission is serving as a feeding-place where the people are getting the truth."

Bro. C. C. Mansfield writes: We are on our way to the sunny West. I start a meeting in Los Angeles December 3. On our way to Los Angeles we shall stop at Fresno for the assembly. When I left Oklahoma City a splendid revival was in progress. I should like to have stayed longer, but my time was limited. I shall be glad, indeed, to see the old familiar faces of my Eastern brethren who have preceded me to the West."

The church at Matoaka, Va., with Brother William Hagar as evangelist, closed a profitable revival October 8. The church was edified, sinners were saved, many justified were sanctified, the sick were healed, and several were delivered from the tobacco-habit. The last night of the meeting the ordinances were observed, in which twenty-eight took part. The church at Matoaka is now beginning the erection of a house of worship.

"The church at Erie, Pa., is on the forward move. Souls are being helped spiritually and the outlook for a revival this winter is good. The ordinances of the Lord's Supper and feet-washing were observed Sunday, November 12. This was a precious day in Zion," writes Wm. A. Schroeder. "There was real rejoicing in the services of this day. There were present some who had never observed the ordinance of feet-washing. Some from other denominations also partook of this ordinance, and after the service said they were glad for the privilege of being with us."

Bro. W. M. Drew sends the following encouraging report from Columbus, Ohio: "We are having a splendid meeting on the north side of this city. Bro. S. S. Plank is pastor. His devotion to the work here is bringing good results and a foundation is laid for a good and prosperous work in this city. There have been a number of consecrations and more are coming. We expect quite a few during the remainder of the meeting. People from the various denominations are attending and some are moving out and taking their stand for the truth. Bro. F. G. Smith's lectures here recently were very helpful to the saints, furnishing much enlightenment to them and also to outsiders. The spirit of conviction is working mightily with quite a few, who we trust will yield shortly."



Several new workers have recently been added to the Bindery force on account of a great demand for mottos.

Some of the cement floor in the Printing-plant became so broken and rough that it has been necessary to break it up and relay it.

One new worker has been added to the Sales Department force on account of the large volume of business which always comes at this time of year.

Bro. W. Hall spent a few days in Anderson visiting the congregation. He gave a history of his checkered career, at the Park Place Church Sunday evening, November 26.

On account of the great amount of printing to be done, it has been necessary to run some of the presses two shifts and still it has been difficult to get the books out on time. The whole Printing-plant is more busy than for a long time.

A break in one of the furnaces at the Office heating-plant compelled the workers to wear their wraps while working during one whole forenoon while the furnace was being repaired. And as it happened, the break came on the coldest day of the season so far.

The two weeks' revival of the S. Anderson church of God closed Sunday night, November 12. Forty-two souls sought pardon or sanctification during this time. A good spirit exists among the brethren of the church in S. Anderson, and Brother Bradshaw, pastor, is

much encouraged with the work there.

In the Sunday-school on Sunday morning, November 26, our missionaries from China, Belle Watson and Daisy Maiden, with some helpers, acted out Chinese homelife, how the missionary obtains entrance into their hearts and homes, how the gospel is presented, and how it is received. It was very instructive and inspiring, and will undoubtedly result in yet greater missionary fervor in the Park Place congregation.

Formerly all of the young people of the Park Place congregation had a meeting of their own every Sunday evening from six to seven o'clock. However, since there are a large number of young people in this congregation, and because the younger young people found little opportunity for exercise or to receive special instructions the young people's meetings were divided. Now the junior young people, up to twenty-two years of age, meet in one of the large basement rooms at the Park Place Church from six to seven Sunday evening. Sister Francis Tallen is their leader and instructor. The senior young people, above twenty-two years of age, meet in the School Chapel at 4 P. M.

SCHOOL NOTES

For the week ending November 18 the total contributions for the Anderson Bible Training School were only $57.58, or just about one fourth of the average of weekly contributions last year. In fact, this is the smallest weekly total for a long time, but we are hoping for better things in the near future. We have heard from several persons recently telling us that they have purposed to give a definite amount each month toward defraying the expenses of the School. This is encouraging and we hope that enough can be raised between now and the first of March, which is the close of our fiscal year, to pay all running-expenses and to cancel every dollar of debt now standing against the School. To do this our contributions should average $400 a week from November 1 till March 1. This amount should not be difficult to raise if all who are interested in the success of the School would pray and give what they can. Money can not be invested in anything which will bring larger returns than will money put into this School. Let us make the contributions larger next week.

The Northwest Ministerial Assembly will be held this year in Seattle, Wash., at 3630 Whitman Ave., December 28—January 4. All ministers in Washington, Oregon, and Idaho are urged to be present. Other ministers in reach of the meeting will be welcome. Important matters relative to the work in the Northwest will be discussed and valuable advice and instruction given. The church in Seattle will furnish board and lodging and the ministers will pool their fares, thus making it possible for those at a distance to attend as easily as those near Seattle. For further information address the pastor, S. S. Johnson, 3906 Woodland Park Ave., Seattle Wash.

A. F. Gray.



Felix Wolff
Our Motto-Maker

If you read these lines in a room whose walls are decorated with one of the beautiful art velvet mottos from the Trumpet Office you will be interested in becoming acquainted with the probable maker of it. Brother Wolff is properly described as motto-maker, not only because he does the greater part of the stamping of mottos, but also because he is the man who stamped the first motto ever made by this Company several years ago.

Brother Wolff is one of our oldest workers, having entered the work when it was at Moundsville, W. Va., twenty-one years ago. He came from Alabama as a young man to help publish the gospel and has been in the work constantly since he first came. After two years spent in the Mailing Department and elsewhere, he entered the Bookbindery, where he has worked ever since. He has had experience in all phases of bookbinding, but is recognized as especially skilled in motto-making. He is not only able through long experience in his line of work to do good work, but he is also careful and steady in it.

These Scripture-text mottos are not only beautiful, but are also useful. They get into places where the Bible is neglected and other religious literature finds no place. There they silently preach the gospel to the unsaved or bring cheer to those who are saved in the dark hours of life. We appreciate Brother Wolff and also the good work he is doing.

CHURCH NOTICES

Our Sunday-school is held at the home of Katie J. Brown, 912 Henry Street, and if any minister should be passing through Atchison, Kans., we should like to have him stop off at the following address: Mrs. E. H. Stewart, 1448—7th S. College. Take car at Union Station, transfer at Fifth and Commercial, take the South Fifth street-car, get off at Sixth and College, go one block west to the store.

Katie J. Brown.

Pastor Wanted

The congregation at Stratton, Colo., is without a pastor. They desire to have a minister locate here at once. Any one feeling led to come will please correspond with me. F. S. Carpenter.

To the Ministers of the State of Pennsylvania

It was the decision of the ministers and workers present at the Emlenton camp-meeting, that a special meeting be held in the house of worship of the church of God at Distant, Pa., for the purpose of considering matters of a business and spiritual nature relative to the general welfare of the work of the church in Pennsylvania.

The meeting will be held at the aforementioned place on December 27, 28, and 29, as per arrangement.

Every minister (pastor or evangelist) and worker responsible for the success of the work in his locality should do his utmost to attend, as this is felt to be a great necessity. The village of Distant is about three miles from New Bethlehem, the nearest railway point, this latter place being on the Low Grade Division of the Pennsylvania Railroad system. Those coming over the Allegheny division, change at Red Bank.

Arrangements have been made to meet all those coming, at New Bethlehem, and care for them during this meeting, provided they notify G. E.

Sample, of Distant, Pa., one week ahead of the time set for the meeting.

W. M. Drew.

554 W. 3rd Ave., Columbus, Ohio.

Pastor Wanted

Having been for a few months acting as pastor of the congregation at this place (St. Paul Park, Minn.), thus filling a vacancy caused by the former pastor's moving away, and having felt for some time that God wanted me to engage in evangelistic work, we desire to have some one come here to take my place as pastor. Any one feeling led of God to come and take up the work please correspond with us. If passing through these parts, call and see us.

L. P. Peterson.

St. Paul Park, Minn.

To the Brethren of the Northwest

There has been a feeling among the saints and ministry for some time that our aged and disabled ministers, and dependents of deceased ministers, were being somewhat neglected along the line of finances. So seeing this very worthy need and cause, we naturally sought some way to meet this need. And in the course of events, at the Woodburn (Oreg.) ministerial assembly in January, 1921, (I say event because when the church arises to the support of those men and women who gave their time, talents, means, and lives for its benefit, they are arising to a privilege; and not only to a privilege, but also to their duty.), it seemed good to the ministry and the Holy Ghost to appoint a committee to bring this matter before the church, and her friends, and collect means sufficient for the needs presented.

Those selected temporarily at this time were the chairman of each of the four missionary boards of the Northwest with the writer, who were later at the North Yakima ministerial assembly, January, 1922, constituted a permanent board of five members to serve from one to three years. Their names are as follows: C. E. Orr, Sec.-Treas., of Everett, Wash., 2807 Cedar St.; James B. Bamford, of Retsel, Wash.; C. Z. Myers, of Centralia, Wash.; Wm. A. Hunnex, of Vancouver, B. C.; and the writer.

We should like to have the different congregations either through the budget system or individually to set aside a certain amount to be given monthly so that we can look after the worthy ones. Some widows and orphans of ministers have been left without support, some ministers have become disabled through sickness or age and have no means of support. Some of the saints are already giving regularly. We hope all may soon be interested in this movement.

All funds should be sent to C. E. Orr, at above address. If you wish for some suggestions for plans, write to Brother Orr or some of the board. If you are making out wills, do not forget the aged ministers. If you are isolated, consider giving to this fund.

May the Lord bless all who have taken part. C. K. Chapman.

Rainier, Oreg.

Indiana Ministers

The annual assembly of the Indiana ministers will be held this year at Anderson, Ind., December 26-28 inclusive, as provided at last year's meeting. There will be four regular sessions daily, with the possibility of night sessions. It is expected that practically every Indiana minister will be present. Matters of vital importance will be discussed, and a good time in the Lord is assured. Every minister of Indiana, and of other States, is invited to join us in this meeting. A. T. Rowe.

To the Isolated Brethren

Those brethren and sisters who live in places remote from congregations of the church of God and seldom have the opportunity of hearing a minister of God preach or of enjoying fellowship with his people are usually very appreciative of God's truth and salvation. They are especially earnest and enthusiastic, because if they were not so they would long since have given up the service of God alone.

You who are thus scattered have often written us of your appreciation of the Trumpet. Its weekly visits help to supply what you fail to get in sermons, and exhortations, and testimonies of God's people. Through the printed page you receive many benefits that help to supply the things you miss by not being in a regular congregation. Some even enjoy the blessedness that Jesus promised to those who give by contributing regularly a definite proportion of their income to the Lord. Isolated saints are naturally less likely to give a definite proportion regularly, because they do not have a constant reminder as do those who as members of a congregation are responsible for the support of a minister, etc. But you need not miss the sure blessing of giving even though isolated. You may give the proportion that others give to their pastor to a minister working in new fields. Your money will be well invested if sent to the Church Extension Board for the support of ministers in new fields.

A recently received letter reads: "Please find enclosed $20 tithing money that I promised the Lord. Please use this for church extension. I know what it is to be without preaching services. We live out in central Oregon and never get to hear one of God's ministers except when we go to camp-meeting.—G. L. C." If all the isolated saints would do as this one, new congregations would be rapidly planted in these neglected places. The Church Extension Board will gladly distribute the funds received to ministers laboring to establish the truth in new fields. Send your offerings to the Church Extension Board, Anderson, Ind.

The Cry of the Prisoners

What Is Your Answer?

Last year we felt impressed to send about 5,000 mottos, with a small calendar-pad attached, to the prisons of various States. In order that you, the readers of the Trumpet, who provided the means by which we were enabled to do this, may enjoy reading the letters of appreciation, we will reproduce a few of them here.

Oh, we wish we were able today to send a good Scripture-text motto to every one of the half-million erring men and women in our prisons. God's Word is the great moralizer, the great power that leads men to repentance and salvation. But if we can send it to only a tenth part of them it will do a world of good.

note how the mottos are appreciated.....

From Leavenworth Prison

March 4, 1922.

The Gospel Trumpet Co.,

Anderson, Ind.

Dear Brethren:

I take pleasure in saying to you that we have received the shipment of Gospel Art Calendars, and they are about all given out. The men have been very much delighted with them, and I wish to express to you, in their behalf, sincere thanks.

These calendars hanging in every office, in many cells, and in places of work, have a most wholesome influence. I know of no mission in any one field greater than this. Surely God will bless the work, and the donors will be greatly rewarded. May God bless you.

Your friend,

Harmon Allen, Chaplain.

From Missouri State Penitentiary

Feb. 8, 1922.

Dear Sir:

Your letter of recent date received and contents noted. In reply will say, on the 22d of December you sent us 1,000 calendars; we received them and distributed them among the inmates; and I am glad to say that we had sufficient to go around to every cell in the prison.

We are very grateful indeed for what we have received and also your kind offer of sending us more, and hope that you will be able to accommodate us with some for next year, for which I shall thank you on the behalf of all our inmates.

Again thanking you for your past favors, I am, yours for the right,

I. P. Langley, Chaplain, M. S. P.

From Ohio Penitentiary

Nov. 23, 1922.

Gospel Trumpet Co.,
Anderson, Ind.

Gentlemen:

Perhaps at some time in your life, the heavens have seemed to open, laying before you a wonderful gift which surpassed your fondest dreams. If they have, you will understand my helplessness today. That wondrous box of your Scriptural Text Calendars has been duly received, and when it comes to thanking you, I just don't know how. Mere words seem so devoid of power in this connection, and anyway, words could never describe our gratitude.

Every cell in the institution is already brightened by your benevolence, and if you could but hear the comments and the thanks of the boys themselves, as I do, you would know that their value in His work is immeasurable from a standpoint of dollars and cents.

Could you but peek behind the scenes with me and see their upbuilding power and note their value through continued association, in the reclamation of souls that have erred, you would understand far more clearly the spirit of profound appreciation which accompanies these few words of acknowledgment.

Thanking you again, on behalf of the inmates as well as myself, believe me, very truly yours,

T. O. Reed, Chaplain.

We are already being asked by chaplains of prisons if they may expect motto calendars this coming year. We are eager to supply this great need and will do so to the extent of funds provided. This need has been supplied hitherto from the Free Literature Fund, but the past year has seen this Fund gradually get less and less, so it will need a substantial replenishment if this call of the prisoners is fulfilled. The answer lies with you.

What Is Your Answer?

What is your answer to the stifled cry of the prisoners? There are, we all know, many calls for money, here, there, and yonder, endlessly and forever. Nevertheless, in the name of Him who loves all, even the men and women in prisons, this appeal is made. Probably the Spirit of God will especially move some to help these who have erred.

"I was in prison, and ye came unto me," said Jesus, and to those who had done this he said, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

To make it more convenient for those who want to contribute to this Fund and to make sure the money will go toward sending the mottos to them, we provide this coupon:

My heart feels moved to help send Mottos and Literature to the Prisons, brethren, and here is $..... for that purpose.

Signed.....

.....

Please act at once in this matter, as the time is here for the mottos to be made up. We send them as a Christmas gift. May God bless every giver.

I have been giving only part of my time to gospel work, but as I have felt for a long time that God would have me give all my time, I have sold out my business and am now ready to give all my time. I should like to locate as pastor. Any one desiring meetings this winter can write me.

I am in a series of meetings now in Summerset Co., Pa.

For reference write to Bro. J. Grant Anderson. Will F. Stotler.

Murrysville, Pa.

PRAYER REQUESTS

Will all the readers please unite in prayer for me that I may be completely healed of chronic appendicitis and other trouble? C. E. Davidson.

I am suffering from extreme nervousness, and have for several years. Please pray for my healing, also that I may get right with God.

Mrs. James Spurgeon.

I want the entire church to pray for me December 10. I have tuberculosis in the last stages.

Mrs. W. A. Matthews.



Out of Hell

BY HAZEL G. NEAL

The Prince of Hell sat in counsel with his cunning emissaries, his bold and brazen emissaries. Oh, how they yearned to hinder the work of the High and Holy One on earth! The caverns of hell trembled and the darkness of that weird place grew more dense and black as they talked hurriedly, wildly on.

"What are you going to do to put to flight the work of the Almighty among the peoples of earth?" thundered Satan as he questioned one of his chief workers.

"I am going to work among the preachers and in the pulpit, the vital spot of the church of Jesus," the evil one answered roaringly and then chuckled to himself. A glad cry rose from the depths of that dark world—a cry that even penetrated the very atmosphere of the earth.

"Ah, good for you," said the Prince of Hell; "go in my name and my presence go with you." Out of hell the evil person bounded with a shriek of delight and with wild anticipations throbbing through his vile mind.

"And you! What are you going to do on this your nine hundred and sixty-seven thousandth trip to earth in the cause of hell?" the devil shouted at another of his main spirits.

"I'll keep on aiming at the preachers too, just as I've always been doing," he exclaimed and out of hell he bounded.

"I'll do the same," sang another, and away he went.

"I too!" Others shouted as they followed gleefully.

How full of delight and courage these workers of evil were to carry on the work of their master! They were eager, hungry, tireless, and busy all the time. "Work! work! work!" was their motto. Oh, how we as the followers and workers of Jesus ought to toil and live for Christ with corresponding joy and willingness!

Let us now follow these evil ones out of the doors of hell to the earth. The first messenger we see winging his way quickly, steadily toward the home of a true, spiritual, and consecrated preacher. He does not rap at the door, but boldly enters in. He finds the godly preacher on a bed of sickness. The shades of night are lowering and this vile spirit makes his way toward the

sick man's bed. He bends to whisper in his ear.

"Preacher," he says, gently, soothingly, "you've been a faithful minister now for many years. You've worn yourself out for the church, and in return they have compensated you but little, you know." The sick man nods approvingly. "And your people, these Christians, haven't appreciated your labors and your sermons as they should. You've made many sacrifices, but—" Another nod. "Why do you continue to throw your life away to such a thing as this? Too, now that you are sick, no one cares. The church will not support you. If you live long enough you'll die in the poorhouse eventually." The bad spirit hesitates.

"'Tis true," replies the sick minister. "I'll not sacrifice any longer." And he didn't. Instead of getting hold of God for his healing and finishing his work with joy he faltered and doubted the promises of God and grieved over how little he had been appreciated. And all this time Satan and his coworkers laughed with delight. Oh, ministers, beware, the wise old imps of darkness will try to get you out of the ministry over just such things as this if they can. This story is true to life. They already have gained some victories.

The next evil emissary went traveling out over hill and vale right into a humble little church in the town of B—. It was Sunday morning, eleven-forty. The minister, who was a real man of God was delivering a heart-searching sermon. It was impregnated with the Spirit of God. But there was little response. In fact, the congregation never did have very many "amens," on their lips. This often made the pastor's heart very sorrowful.

The imp slipped quietly but boldly up the aisle into the pulpit and crept close to this man of God. How dare he? But he did without any compunction of conscience.

"Why continue preaching to irresponsive people?" he queried. "Furthermore, you can't interest the people any more in gospel messages —in the Bible and by good heart-searching sermons. Those days are past. The world today would rather hear good lectures, the intellectual kind, of course with gospel mixed in. Why not conform to the modern needs? Be a lecturer instead of a minister?" And the imp heard the preacher say, "It's all true, so true!"

"Better resign, hadn't you right away," the infernal one suggested.

"I will at once," the minister replied, "next Sunday." And he did. He went to lecturing, and he never led another soul to Christ—never through the lecture method. Oh, ministers, "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." Do the work that is thine to do. Never give up. "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

Hell rejoiced, but the angels above wept long and bitterly at such.

Again we see another devil at work. He is entering the heart of a saint just as Satan entered the heart of Judas upon that memorable night of so long ago. He is taking this method to discourage another minister. It is Wednesday evening, prayer-meeting night. Brother A—, the pastor, whom God had truly sent to this certain congregation is down upon his knees leading in prayer. The imp slips in and whispers in the ears of this brother, who has never just personally liked the present pastor. "You don't exactly like your pastor. Why not work for a man who is more congenial. You don't like his style of preaching. You'd like to have a quieter man, you know. Now Brother P— is a nice quiet man (too quiet for the place, and the devil knew it) and I'm sure you and Brother P— would get along just fine."

The seed was planted, was watered by this brother keeping his mind upon this suggestion, and the evil work was set on foot. O saints of God, beware of the whisperings of Satan. Do not let him plant seeds of evil in your hearts. Dismiss such thoughts from your minds at once.

Soon after, this brother used his influence to oust this true man of God, and he went, but God used him just the same because he was determined to hold out faithful, but this brother never was so spiritual after this and that congregation was made to suffer many things because God did not have his way in the life of that church. Let us never be the tools of Satan. If we will only keep humble and keep our places, God's work will prosper every time. Shame on those who connive with Satan to hinder the work of God. Let us "be workers together with God."

This poor brother did this in all good faith. He thought he was doing God's will, but hell rejoiced.

Now, my dear readers, this is only a supposed story, nevertheless it is true to life. Let us be alive to the fact that Satan with his legions of workers is in the world today doing real work. His delight is in causing confusion and discouragement in the pulpit and in the pew. They are master-workmen. We must use the same weapon they do—cooperation. Let us wield it.

STILL ON THE RIGHT ROAD

Ghio, N. C.—As far back as twenty years ago I would often think to myself, "I wish I were able to put up a church-building and have these letters put up over the front door on the outside, The Church of God. And as I would thread and throw shuttles I would meditate on this thing and wish there were something like that, but at that time I never had heard of such a thing, and did not know that there really was such a thing. I went on that way for some years, but did not say anything to anybody about it. Then one Sunday I was in a Methodist class-meeting in Rockingham, N. C., where I was living at that time. And after nearly all of us were through testifying there arose from a back seat a young man by the name of McLendon, from Wadesboro, N. C., and he began to tell about the church of God, and about oneness and holy living and so on. It made me so glad I did not know what to do to know that there was somebody else of the same mind that I was. As soon as the service was over I went to him and began to ask him about it and he put me on the right road, and thank the Lord, I am on it yet. J. T. Stricklin.

Stites, Idaho.—So often I have been helped by the testimonies I read in the Trumpet that I thought I would add mine. I was brought up by Catholic parents and taught that there is only one church, and when I got saved, and found out that the Catholic Church was not the one church, I began looking for the right one. Each sect I tried fell short of the Bible way. Then a dear brother wanted me to join the Baptist Church. I asked to see their creed-book. He said they did not have any, just the New Testament. I told him that was good enough for anybody, so I joined, and was satisfied for a time. Then I studied God's precious Word on points such as sanctification and feet-washing and saw where Jesus commanded them; yet the minister told me that was just for the apostles. I came home, asked God for something in his Word, and he gave me 2 Corinthians 6.

I had been getting the Trumpet during this time, and received much truth from it. It had come to me although I had not subscribed for it. I wrote to the Trumpet Office and told them about it. The reply came that I should just keep on taking it, until I heard from them again; perhaps some one was sending it to me. Later, however, they wrote that through a mistake they sent it here and it belonged to a Mrs. Patterson at another town. But by that time I could not do without it, so I subscribed for it and have taken it ever since, a period of eight years.

About this same time a meeting was being held here by A. F. Gray. I attended some after being warned not to go, but when I heard them singing the same songs that we sang down at the Baptist meetings, singing them in the Spirit, it sounded good to me. At a meeting of the Baptists I requested that my name be taken off the church book. They asked me what my reason was. I said I did not believe in denominations. When I left I shook hands with the minister, and asked him still to pray for me. He told me yes, but he thought I would find out I was wrong. Well, praise God, dear ones, we have the best thing there is on earth.

Mrs. O. O. Patterson.

Letters and News from the Subscription Workers

DEACONS WERE APPOINTED TO SOLICIT

Canton, Ohio.
Nov. 13, 1922.

Dear Brethren:

In regard to Trumpet subscriptions we as officers and pastor of the congregation here appointed two of the deacons to solicit the congregation for Trumpet subscriptions and thereby have attained a 100 per cent congregation. W. H. Miller is our pastor. . . .

Inclosed find check for $56.

Lester Schrock.

KANSAS CHURCH WORKING FOR THE GOAL

Kansas City, Mo.,
Nov. 9, 1922.

Gentlemen:

Please find enclosed check for $12 for subscriptions for the Gospel Trumpet. We are doing our best to get the Trumpet into every home of the church in Kansas City, Kans., and hope soon to send in our report of 100 per cent. Yours in His service,

Mrs. D. B. Swetman.

ILLINOIS LADY PASTOR WORKING FOR 100 SUBSCRIBERS

Marion, Ill.

Dear Brethren:

I am sending you $42.20 for subscriptions. This makes 100 per cent for the church at Marion. Will send more later, as I want to reach 100 names. Your saved sister,

Mrs. John Massey.

SAYS THE TRUMPET IS THE BEST PAPER

Rich Hill, Mo.
Nov. 13, 1922.

Gospel Trumpet Co.

Dear Workers: I am inclosing another club of subscriptions to the best paper published, the Gospel Trumpet. With this list in it puts Rich Hill, Mo., in the 100 per cent list, as we now have the Trumpet in the homes of all the saints, and some others also. Our pastor is Sarah Kretzinger. . . . We will still do all we can to increase the subscription list.

Mrs. E. C. Rhodes.

THIS PASTOR HAS THE RIGHT IDEA

Clare, Mich.
Nov. 13, 1922.

Gospel Trumpet Co.

Dear Sirs: Inclosed please find $7 to pay for two yearly and five three-months subscriptions to the Trumpet.

This places our congregation on the 100 per cent list. I have the dates when their subscriptions will expire and I am going to do all that I can to keep it on the 100 per cent list. I realize that it is not so much a spurt of energy just now that is needed, but a constantly keeping on the job, if we ever expect to see the Trumpet going into 50,000 homes. Come on, fellow laborer, let us set that for the goal in the next year.

Cooperation will do it. Your brother,

Wm. S. Teeter.

OKLAHOMA CITY, OKLA., HAS ACTIVE SUBSCRIPTION AGENT. WOULD THAT EVERY CHURCH HAD ONE

Oklahoma City, Okla.,
Nov. 6, 1922.

Eight new subscribers to Trumpet.

[Names follow. Sister Dayton does not write long letters, but she has sent in several good lists of subscriptions.]

Please send me some subscription blanks.

Mrs. Florence Dayton.

AIMS TO KEEP 100 PER CENT

Oildale, Cal.
Nov. 6, 1922.

Dear Brethren:

Inclosed please find two more subscriptions to the Gospel Trumpet, which makes the congregation here 100 per cent.

We appreciate this, as we know you will, but if souls are continually being added to our number, as it seems the Lord is giving us open doors and hearts, it will not be long before the percentage of subscriptions will not be at par. However, by His help we will try to keep at the 100 per cent mark and above. Yours for home extension,

Edward G. Sheets.

TEAM CAPTAIN SENDS GOOD LIST FROM INDIANA

One of the first congregations that organized for subscriptions by selecting two team captains was New Castle, Ind. Ida Hurst was one of these. She has sent in several lists.

YOUNG PEOPLE IN THIS OHIO TOWN TAKING RESPONSIBILITY

Newark, Ohio, Nov. 1, 1922.

Gospel Trumpet Co.,
Anderson, Ind.

Brethren: You will find enclosed money-order for $20.60 to cover subscriptions attached.

The young people of the congregation are taking the responsibility of getting all the church, and as many outside as possible, to take the Trumpet. We are determined that our congregation shall be 100 per cent on the subscription list. Yours for the Master,

Mae R. McAlpin.

BIG LIST FROM DENVER, COLO.

Denver, Colo.,
Nov. 9, 1922.

Brethren:

If you haven't marked us 100 per cent you may do so. We have every one of the saints' families that we know of and will try and keep them on the list. Yours for the truth,

Marshall Mercer.

WHY NOT OTHERS DO AS THESE HAVE DONE?

L. R. Abbott, Philadelphia, Pa., sends money-order for $31, and says:

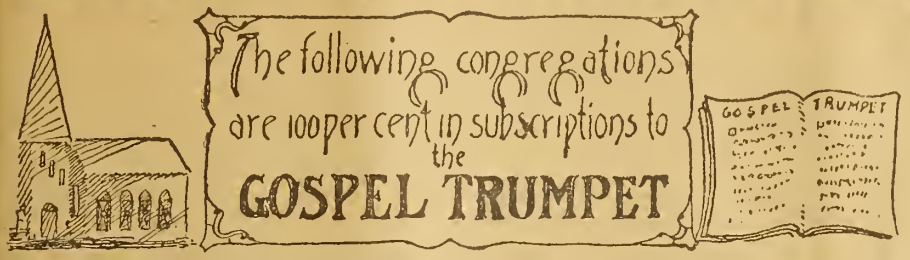
"This represents the efforts of the church in Philadelphia. We hope to send a few more subscriptions in later. The church is almost 100 per cent subscribers.

The money for five subscriptions (to hospitals) was donated by Wm. James Pitman, New Jersey; and for the others (8 yearly and 2 trial), by Albert J. Kempin, Philadelphia. You can count on me to push on to victory."

LARGE LIST FROM CHICAGO

Louis A. Berghouse may not want us to tell about it, but his lists of subscriptions have hardly been surpassed by any, and no wonder, his congregation is 100 per cent and still going. He does not write enough of a letter to quote, so we have to tell it in our own words.

100 Per cent CHURCHES



Sixteen New Churches Added in One Week to the 100 Per Cent List

Brethren, this is encouraging! At first there was only one congregation reporting 100 per cent. It was a long wait before any others reported, then a few, now and then one, or two, filtered in. The list grew slowly, but surely. This past week sixteen churches reported 100 per cent. We praise God and thank all who helped.

Now the days of the year are fast flying to a close. By all making the effort could we not get all our 1,000 congregations 100 per cent? You know the number of congregations is growing and every member of every one of them needs the Gospel Trumpet. May God help us, let us go "over the top." Before the year dies let us be able to report every congregation 100 per cent.

Number of Churches Previously Reported, 31.

Congregation	Pastor
Hanford, Cal.	Lydia E. Drennan
Portland, Oreg.	H. A. Schlatter
Alma, Mich.	E. C. Grice
Fresno, Cal.	J. W. Byers
Oildale, Cal.	Mary A. Sheets
Marion, Ind.	Elva Bragg
Rich Hill, Mo.	Sarah Kretzinger
Salem, Oreg.	J. J. Gillespie
Reger, Mo.	Opal Shoop
Laredo, Mo.	Opal Shoop
Burlington, Mich.	Mrs. Della Fry
Canton, Ohio	W. H. Miller
Clare, Mich.	Wm. S. Teeter
Denver, Colo.	M. Mercer
Marion, Ill.	Mrs. John Massey
Pickard, Ind.	F. L. Tucker

Keep your eye on this list. Others are at work. It is growing. Let us pray with all faith and importunity that God will bless every one who is working for subscriptions and that he will stir every congregation.

NOT TIRED OF THE WAY YET

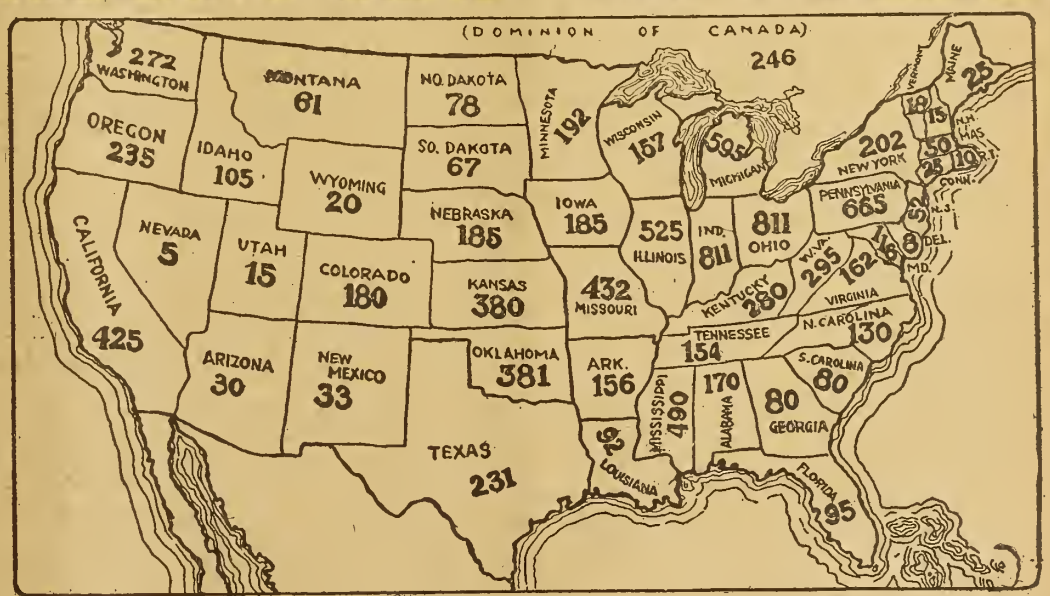
Willamette, Ore.—When I was a girl, I was strictly moral, and thought that was all that was necessary to take me to heaven; but when I was about twenty-four years old I attended a revival in a Cumberland Presbyterian church and one night the preacher pointed his finger straight at me, and said, "Prepare to meet thy God." The Holy Spirit carried the message directly to my heart, and I went home, Oh, so wretched. I tried to pray, but I was proud and did not want any one to know about it. So I struggled on alone for several days, till I became so miserable I could not hide it, but still would not yield. I could not eat, nor sleep, and grew thin and pale and my friends became uneasy about me. But God knew what he was doing, so at last, after three weeks of struggle, when one night I was at home alone with my husband, everything without and within became very dark. I thought I was dying, facing an awful hell, and I cried out in my misery, "O God, save me and I'll serve you as long as I live." In a moment everything was as light as day and I was sitting up shouting at the top of my voice. Oh, how happy I was!

That was when I was about twenty-four years old. Now I am nearly eighty-three, and I am not tired of the way yet. I am still praising him for my salvation. It gets better and the way grows brighter every day. I shall lay down the cross and take up the crown and go to be forever with Jesus.

S. C. Meek.

The Subscription Campaign by States

The figures on the map indicate the new subscriptions needed from each State to make the Campaign a success. How is Your State progressing with the Subscription Campaign?



Alabama	70	Iowa	43	Nevada	2	South Dakota	27
Arizona	19	Kansas	123	New Hampshire	4	Tennessee	72
Arkansas	106	Kentucky	120	New Jersey	17	Texas	76
Canada	59	Louisiana	74	New Mexico	17	Utah	3
California	174	Maine	26	New York	85	Vermont	7
Colorado	88	Maryland	148	North Carolina	54	Virginia	87
Connecticut	8	Massachusetts	24	North Dakota	24	Washington	81
Delaware	7	Michigan	281	Ohio	527	West Virginia	167
Florida	37	Minnesota	52	Oklahoma	191	Wisconsin	64
Georgia	39	Mississippi	51	Oregon	73	Wyoming	2
Idaho	21	Missouri	138	Pennsylvania	257		
Illinois	316	Montana	13	Rhode Island	5		
Indiana	922	Nebraska	56	South Carolina	20		

THE CHURCH AT WORK

Loose Them and Let Them Go

BY J. W. WHITENACK

It has pleased God to call some of his children and send them forth into this world to preach the everlasting gospel that those who are lost in sin might know the way to come to God and be saved. This is a great calling. Since all of God's children are workers together with him (see 2 Cor. 6:1), I wish to speak a few words to the laity.

Every true minister desires to be his best for God and humanity. Any man, to succeed in any business, must, of course, give his time to that business. The man that undertakes to attend to several different lines of business generally never succeeds on any line. The minister, then, must necessarily, to be his best in the ministry, give his whole time to that calling. Every true minister loves the work that God has called him to do, and has a real burden on his heart for the work. No one but the minister can know the great strain he is laboring under when he is working with his hands to support himself and his family and also trying to minister to the many dear souls needing help. Some would say, "Let them trust God for their needs." We would not dare say he should not trust God; and every true minister does trust God. But should he be required to trust God more than does the laity? Does he not need as much time to study God's Word and that he might be a successful minister in feeding the flock and winning souls into God's kingdom as the man in any other business needs to study and plan that he might succeed in his business? Is he not worthy of support from those that he labors among? (See Luke 10:7; 1 Cor. 9:11.) Has not God ordained it so, that they that preach the gospel should live of the gospel? (Read 1 Cor. 9:14.)

We do not mean to complain or find fault. But is it not the duty of the church to do their very best to loose those whom God has called to the ministry that they might give all their time to their calling? No true minister desires an abundance of this world's goods more than his brethren. But is it not right that they and their families should share in the comforts of this life as the laity of the church? Many are sharing with the laity in these things and are giving all their time to the ministry. Thank God for it. But I notice following the names of several of the dear ministers in our Year Book these words, "Time not wholly occupied." I should be glad if when the Year Book for 1923 is published we should see following their names, "Time wholly occupied." Now, dear brethren of the laity, should they not be loosed? I fancy I hear you say, "Yes." Then as God prospers you give more liberally if possible that they may be loosed, and let go to do their very best in the great work God has called them to do. Then when you stand with them in the immediate presence of the Lord of the harvest you will be permitted to rejoice with them over the souls you have by your prayers and means helped them to win. God bless you.

A Model Church

BY J. R. GOOD

"And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." Here was a church of power. The place was shaken when they prayed. They were all filled with the Holy Ghost, which gave them power with God. Oh, that we might have more men and women filled with the Holy Ghost! Being filled with the Holy Ghost enabled them to testify and speak the word of God with boldness. They were of one heart and one soul. This is another fruit of the Holy Ghost.

We see from the description there was no selfishness manifested. Nothing they possessed was their own. What they had was God's. They were stewards over it. They had all things common. Great grace was upon them all; not just upon the ministers, but upon them all. Praise God! Here was a church of power, a church where the Holy Ghost had his way.

Just before this the lame man was healed at the gate of the temple. Here was a congregation which had the signs following as spoken of it Mark 16:17, 18. We find in Acts 4:16-21 that they were threatened and commanded not to teach any more in Jesus' name. "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." And they continued to teach and tell of that Christ who is able to heal and give us power over all the power of the enemy, if we will only be faithful to him. Peter and John were unlearned in the wisdom of this world, but the people took knowledge of them that they had been with Jesus. Being with Jesus gives power. Let us spend more time with Jesus. A church of power is a church filled with the Holy Ghost, a church in unity. A church to be a success must have a purpose in the world and that purpose must be the salvation of the lost. A church of power is not a hospital where it requires one half of the congregation to keep the other half saved and moving forward. But a church of power is a church where every member is able to work for the salvation of the lost; instead of his needing to be encouraged, he is able to encourage others. A church of power is a church where every member has an experience of sanctification, where every member feels his responsibility to God, and every member has a burden for the lost. "Lift up a standard for the people" (Isa. 62:10).

"Strength for today is all we need;
We never shall see tomorrow;
Tomorrow when here will be a today,
With its measure of joy or sorrow."

Stars shine the brightest on the darkest nights, and a diamond sparkles more brilliantly upon a background of black velvet than in any other place; just so will the dark clouds of suffering, adversity, and temptation, reveal in the sainted life the brightest virtues of patience, gentleness, compassion, and sympathy. —*G. H. Pye.*

Meeting Notices

ARKANSAS

Little Rock, Ark.—State assembly, December 11-15. Meeting-place on corner 15th and Jones Streets, No. 1504. For further information write L. C. Cash, 1504 Jones St., Little Rock, Ark. Elmer Hurst.

GEORGIA

Augusta, Ga.—General camp-meeting for this section of the South (colored) will begin December 22. The purpose of this meeting is to harmonize unorganized effort, to bring the ministry together for our mutual good, to pray for more wisdom and power in winning souls, to discuss plans for the upbuilding of the work of the Lord. All the saints have a cordial invitation to attend. Matters of importance will be considered. A special invitation is extended to our white ministerial brethren,

for it is very necessary that some of them should meet with us in these meetings. For further information address R. L. Taylor, 325—3d Ave., Macon, Ga.

R. L. Taylor.

Fresno, Cal., 618 Palm Ave.

IDAHO

Sandpoint, Idaho.—Winter revival will begin December 3, to continue indefinitely. Let all the saints within reach come and help us make the meeting a success. Bro. A. J. Stuart, of Stites, Idaho, will be with us. H. E. Rawie.

MICHIGAN

Decatur, Mich.—Revival beginning January 1 in the church of God chapel, to continue indefinitely. R. O. Marsh, evangelist. Cecil Knight.

St. Louis, Mich.—Revival to begin Jan. 3, 1923, and to continue three weeks. R. A. Walling, of Willshire, Ohio, will be the evangelist. Mrs. M. Luella Ringle.
R. 2.

MISSISSIPPI

Laurel, Miss.—State assembly, beginning December 24. R. L. Erwin.

OHIO

Springfield, Ohio.—State ministers meeting, Dec. 27, 28, 29. All ministers, gospel workers, Sunday-school superintendents, and teachers invited. Lodging and board free. C. E. Byers.
1418 Maiden Lane,
Springfield, Ohio.

OKLAHOMA

Oklahoma City, Okla.—Midwinter assembly, December 15-24. E. G. Masters.
2817 S. Harvey.

OREGON

Portland, Oreg.—Revival, January 7-28. S. H. Eddings will be the evangelist.
H. A. Schlatter.
667 Summer St.

WEST VIRGINIA

Charleston, W. Va.—Ministerial assembly, December 29-31. W. A. Sutherland.
110 Glenwood Ave.,
Charleston, W. Va.

WASHINGTON

Wash.—Young people's convention at the church on corner 56th and Oak Streets, December 26-28. Guy De Vries.
1205 E. 6th Ave.

Seattle, Wash.—Ministerial assembly, December 28—January 4. S. S. Johnson.

FROM THE FIELD

ARKANSAS

Bradford, Ark., November 15.—I had the privilege of attending the State camp-meeting at Hot Springs last summer and saw the power of God manifested in many ways. The meeting has proved to be a blessing to me. I came home and stayed a few days, then went to England, where Sister Katie Barrett lives, and held a twelve days' meeting with good crowds and a good interest. It was a new field. Some sought the Lord and a number saw the light. I went from there to Pinetree, Ark., and assisted Bro. M. D. Lond in a thirteen days' meeting, which had large crowds and good interest. I expect to return to Pinetree next July 10, and hold a tent-meeting. I went from there to Hamlin, Ark., and held another meeting in which a number of souls saw the truth. One was saved and others saw the light on the one church.

I am now at Georgetown, Ark., holding a meeting with good crowds and good interest. Will go from here to Hamlin and do some baptizing. I surely need your prayers as those places are new fields and the people seem to be so hungry for the truth. Oh, brethren, let us put forth every effort we can to get the truth to the people as we find many, many places in Arkansas that the truth as we know it has never been preached. Dear ones, let us take new courage and go on.

I have resigned as pastor at Bradford, Ark., and my work is mostly of an evangelistic nature. I am still living at Bradford and that will be our home for a while. I am still preaching at Bradford when I am home and the saints seem to be encouraged. Any one desiring meetings held or desiring my help write me at Bradford.

I expect to attend Arkansas State Assembly at Little Rock. Let me encourage each minister and gospel worker to attend the assembly. Also let each one of us do our best to enlarge the subscription to the Trumpet. I am doing what I can. Our congregation at Bradford lacks one being 100 per cent. Also let each one that has purposed on the camp-ground at Hot Springs do our best to have it ready by December 1. Your brother in the one church, R. J. Cook.

Hot Springs, Ark., November 18.—The work here is doing well. We just closed a three weeks' meeting a few days ago in which the Lord blessed in a mighty way. Twenty-four claimed to get saved, and eight sanctified. Twelve were baptized; others are to be baptized later. One young man who was saved in the meeting feels his calling to the ministry, and is already doing a good work. He preaches to the young people every Sunday evening. Our revival was held in a new part of the town, and we have now a very good work in that section (the east side). We truly praise the dear Lord for what he has done for the work since we have been here. We are planning to build a new church-building soon, which we think will add much to our work. The church will be located on Fourth Street, two blocks south from the car-line. We need the earnest prayers of all God's people, that we do God's will at all times, and do a clean work for God. Yours in Christ, F. L. Hurst.
R. D. 1.

ILLINOIS

Chicago, Ill., November 15.—We are still on the Lord's side and are encouraged to fight sin and evil until the battle is over. We praise the Lord that the work is moving on nicely, and at the end of the year, we hope to be able to report that a goodly number have been added to the church during the year. The burden of souls rests heavily on the hearts of many of our workers and they are doing what they can to be soul-winners for Christ.

The efforts that the church here have put forth to get us a church-building are being gradually rewarded, as the deacons and trustees and other officials of the church have at last succeeded in buying for us a very suitable lot. We hope, ere long, to rear ourselves a building large enough to seat the congregation and its friends. May God bless those who are working so faithfully to raise the means to do so. On the last Sunday of October a very interesting program was given in the church by all the auxiliaries combined, during the time for young people's meeting; and upon taking up the collection we found that we had $50.00 to turn over to the New Building Fund.

Recently we have had in our assembly three of the pioneers of the reformation some of whom were personally acquainted with Bro. D. S. Warner. These were Sister Jane Williams, of Augusta, Ga.; Sister Fambro, of Atlanta, Ga.; and Bro. I. C. Brown, of Mississippi. All these are still preaching and although they have reached a ripe old age, they are still valiant soldiers of the cross.

Often, the reporter receives letters from different ones asking that some friend or relative be looked up and encouraged or brought to the church, and so, in reply to one and all, we would say that a committee has been appointed to look these dear ones up and do what can be done to gain them. The letters are turned over to the pastor and the pastor sends to find those sought. As this is a recent arrangement, the reporter will send the results of the committee as they are turned in. We are glad to receive these letters and they will always be promptly attended to hereafter.

Although last Sunday morning was very rainy and dismal, a good crowd turned out to hear Bro. F. G. Smith, Editor of our dear Gospel Trumpet, as he preached for our assembly here. Very interesting indeed was his talk upon his travels and the way God has used him both here and over the sea. We thank God for Brother Smith and hope he will pay us another visit when he has more time to spare with us. We have many visiting ministers; some from the west and others from the east and south. Last Tuesday night we were glad to listen to Brother Prescott, the pastor at Boston, Mass.

God truly works where Brother Dunn goes along. He seems to have much power with God. Recently three of our assembly were very sick—Sister Moffett, Sister Dial, and her husband, Brother Dial. All testified to their healing by the power of God. We thank God for these three witnesses to his power to heal.

Brother Dunn is also doing all he can to get the Trumpet into every one of the saints' homes here. It is well to do so, for we believe it to be the most helpful paper that there is. Yours for service,
Lucile E. Pitts, Reporter.
3819 Rhodes Ave.

Rockport, Ill., November 16.—On September 1 I left Kansas City for a few weeks' meeting in western Illinois near the banks of the Mississippi River. I arrived at New Canton, Ill., September 2. On September 3, with the help of the brethren here, we began a revival at Cincinnati Landing which continued for two weeks. At the beginning of the second week Bro. S. E. Dooty, of Kansas City, Mo., was called to assist in the meeting. We were invited back.

Our next revival was at Blackjack Schoolhouse, which is about six miles southwest of New Canton, Ill. This meeting continued for three weeks and was a real success. About twenty were saved, fourteen baptized, and some healed. We next went to Gilgal Church, about six miles on farther south, located near the bank of the Mississippi River, where we did our baptizing. Here we held a five weeks' meeting, which closed Sunday night, November 12. During this meeting about fifteen were saved, some sanctified, and eleven baptized, and some definite cases of healing were wituessed. Others are to be baptized later. This ten-weeks series of meetings was the longest and one of the best I was ever in. We had communion service and feet-washing last Sunday, November 12. All the saints that were present took part. This was the first time, to our knowledge, that all the ordinances were observed at this place. The congregation now numbers about sixty. A few came out of sectism and took their stand for the church of God. During these meetings we made visiting "every family" a strong point, and it seemed to be a success. We entered homes and dined with families which had not had a preacher in their homes for twenty years. These families were happy to entertain us. Quite a number of people here had not been to church for from five to forty years. Some of them are now saved and enjoying salvation. They had been disgusted with religion. Also during these meetings eight men were delivered from the tobacco-habit. This stirred our hearts to do more for God and lost souls than ever before.

The church here held a business-meeting during the last week of the revival. At this meeting deacons and other officers for the church were elected. Also I was chosen for their pastor for the ensuing year. We wish to ask the saints everywhere to pray for us and the work in this part of Illinois.

We are thinking of having an assembly meeting here in January sometime. We invite all the surrounding congregations to be with us. Your brother in the service of God, Edward Yoder.

INDIANA

Gary, Ind.—We are glad to report victory in our souls, over the opposing power of Satan. We are at present engaged in a new work at Gary. The work is only one month old, but is prospering. Bro. H. S. Stephenson is pastor, and God is using him and his wife in building up the work. The Holy Spirit shows forth its power in convicting and saving souls, and the saints are encouraged and established in the truths of the gospel. In our regular meetings souls are saved, and often sinners request prayer for salvation, they show forth a great interest in our God's great work.

We begin a revival Sunday, November 18. Our pastor will conduct it. If you have friends or relatives living here, and will send name and address to our pastor, 2202 W. Tenth St., he will be glad to call and visit them. Brethren, pray for the work here. George Whistler.

KANSAS

Chanute, Kans.—We are praising God for his saving power as manifested in the meetings just closed. The Lord has greatly prospered the work here under the efficient labors of Brother and Sister J. E. Rinebarger the last year. The church has increased in spirituality and interest, and the congregations are increasing in numbers. The power of the gospel is manifested among the people as the precious messages of truth go forth from time to time. Our chapel is too small for our growing Sunday-school.

On October 7 we started a revival and good interest was manifested right from the beginning, but at the end of one week our forward march was broken by the affliction of Brother Rinebarger's daughter, Helen. She took diphtheria, and they were quarantined, thereby causing us to close the meetings; but the church cried mightily unto the Lord that he would put his rebuke on this disease and not let it spread in the family. This he did, and not only that, but he healed Helen insomuch that after one week of quarantine the health officer came and made two tests of Helen's throat and found that she was perfectly clear of any diphtheria germs, for which we give God all the praise. Oh! how it pays to call on God when in trouble! And, praise his holy name, he does not disappoint his children, but hears their cry and fills their hearts with unspeakable joy and glory. The quarantine being lifted, we resumed our meetings again and continued for two weeks in a blessed meeting in which fourteen souls were saved.

Bro. W. A. Lambert, of Neodesha, Kans., and Sister Opal Moyer, of Independence, Kans., assisted Brother Rinebarger part of the time and were used of the Lord in presenting the truth to the people. Sister Moyer is young in the service, but her heart and soul is in the work and any one desiring a music-director or other assistance in revival services will do well to secure her. The outlook at Chanute for the next year is very bright, as the church was never more spiritual and they have a mind to work. We are expecting greater things from the Lord, and are praying and striving to that end. Yours in Christ, W. J. Smith.

KENTUCKY

Morehead, Ky., November 14.—Since I have resigned as pastor of the church at Morehead, I have been laboring among the neglected places. I find the isolated saints that take the Gospel Trumpet are getting along better spiritually and are in better touch with the work than those that neglect to take the Trumpet. This should stir every soul to get the Trumpet in every home, especially among the saints. As I have labored for years in pastoral work, I find when people refuse to take the Trumpet we as pastors at once may look out for independency. I, for one, can not think of doing without the Trumpet in my home.

Bro. R. C. Caudill has taken the oversight of the church of God at Morehead. The work is moving nicely. God bless him and the church at Morehead with the salvation of many souls. At present I am engaged in a revival at Freestone, Ky., with good interest, expecting souls to be saved.

There are many calls to fill, much needs to be done, and the laborers are few in the mountains of Kentucky. Much self-denial and hardships is necessary. Jesus said, "The poor have the gospel preached to them." There are many points where in summer and fall tent work could be done in this section of the country. Another year I am planning to hold tent-meetings in this section of the country. I ask the cooperation of the saints in this great work. I am out for a clean work that will stand the test of judgment. I am your brother all under the blood, T. F. Lyons.

Winchester, Ky., November 18.—Our first revival after our State camp-meeting held in Estill County was a success from start to finish. There were nine baptized. Brother Hunt and his wife and Bro. W. D. More, of Chealsey, Ala., were used in this meeting and all expenses were well met. May God bless and reward all for their liberality to us. After this meeting in company with Brother Hunt we went to Dayton's Chapel, Pleasant Valley. This was the best meeting ever held at this place. A goodly number were saved and nine were baptized, and others will follow.

Then our next revival was in Cynthiana. Bro. C. B. McGuire, of Lexington, was much used of God in this meeting. Also Bro. W. B. Hall gave a good lecture and preached on the streets once. This was the best meeting ever held in this place. A goodly number were saved.

I am now making my rounds preaching on the church at each of these places, as some are in the church and yet do not understand what the church is. I can truly say that as far as my observation goes there have been more souls saved this year in Kentucky than in two years past, so let us keep busy for the Master till he says, "Come up higher." Yours in him, G. M. Byrd.

MICHIGAN

Charlevoix, Mich., November 18.—It has been some time since we have sent in a report of the gospel work in northern Michigan. We can say that while in some respects the progress is slow, in others it is as encouraging as one could ask for.

The Charlevoix camp-meeting, which was held the first of August, was good and very enjoyable to the few who atteuded, but the interest and attendauce must increase considerably to insure a camp-meeting in these parts for very long.

As it was somewhat connected yet with the Burlington camp-meeting, and has not been otherwise reported, I would say that in some respects it was the best I ever attended. While the enemy worked hard to have his way, the Spirit of the Lord raised a standard against him and he was defeated. Much good was done by way of salvation, sanctification, and divine healing. About fifteen ministers were present altogether. The best interest that has ever been known at these meetings was manifested. Also atteudance is increasing, and if accommodations are increased accordingly a large camp-meeting can be built up for Burlington.

After many delays and difficulties the tent work for northern Michigan was started at Cadillac, July 31, by Bro. S. J. Brooks and his wife. This was entirely a new field, there being only five or six out this way who had been holding prayer-meetings, but after seven and one half weeks of faithful effort on the part of the evangelists a church of between fifty and sixty has been raised up, a chapel built, and a pastor secured for the place; which is as it should be, as it is not hard to get converts in any new town, but if left to

themselves they are soon scattered, discouraged, and harder than ever to be won to the truth.

We feel that if the tent and equipment are never used again this one meeting has abundantly repaid for all time, money, and trouble expended for this work. There are, however, a number of new places where they are calling for tent-meetings and we do not see why they could not be as profitably and successfully worked as Cadillac.

Sister Amalia Zielka is now located at E. Jordan and is doing good work in the pastoral line.

We are now building a parsonage at Charlevoix. We expect to begin our winter revival here December 3, with Sister Nina Wheelock, of Kalamazoo, for our evangelist. Wm. Eldridge.

304 May Street.

MINNESOTA

Grand Rapids, Minn., November 20.—I have been very busy for the Lord since coming to Minnesota. The work of the Lord at Grand Rapids is on the forward move. This State is surely a needy field. We have many more calls than we can possibly fill. We are at present in a meeting at Pitt, Minn. This is the home of Bro. William Ayote. He is a young man on whom we feel sure God has his hand for greater work than he is doing at the present time. The devil is opposing every step of the way here. We are in the battle to win by God's grace. We have a great Captain who never lost a battle. Praise his name!

I have with me at present old Brother Smith, who is seventy-seven years old, a gallant old soldier of the cross. He is bearing much fruit in old age. We expect to go to Hines to begin a meeting December 8. From there we shall probably go to Blackberry, Minn.

We are remodeling the chapel at Grand Rapids, and hope to have it completed by Christmas. My wife and Sister Yost are shepherding the flock in my absence. Pray earnestly that God will send more workers into the field. I should also like to get in touch with every saint of God in northern Minnesota. If you live in northern Minnesota let me hear from you at once, as we are planning on a get-together meeting some time in the future. God has some very precious saints in this northern country who are contending for the truth. It means much to stand out boldly against all the deceptions of the enemy in this country. But we expect to be faithful until God says it is enough. Yours for the truth once delivered to the saints, J. R. Good.

MISSOURI

St. James, Mo.—Since the last Vichy camp-meeting, the Lord has wonderfully blessed in his work, in saving souls, and calling his dear children out of sectism. I spent nearly two weeks with the Kenner church, and in that vicinity. We went from there to Newberg, Mo., eight miles northwest, over on Tick Creek, and held a two weeks' meeting, which resulted in three getting saved and eight coming out of sectism. These took their stand firm for the truth of this reformation, making eleven in all. The Lord surely blessed in the preaching of his word to the people. And many more are searching the word to see if these things are so.

We closed our meeting here Friday night, and Saturday morning Brother Williams took us over to the Miller Schoolhouse, eight miles west of Rolla, where we began another meeting Saturday night, which lasted three weeks. Nine were saved, some sanctified, twenty-two came out of sectism. We have at this place a good company of thirty-two saints, who are on fire for God. We started with nothing. We also organized a Sunday-school of about seventy-five the last Sunday of this meeting. The work at this place is very promising. Bro. Howard Hanson, of Knobview, Mo., had charge of the singing. His service was appreciated by all. I baptized seven and there are more to follow.

Then we went back to Newburg the following Sunday for services, and organized a Sunday-school of about forty-five. The Lord willing, we expect to begin another meeting at Comp Creek beginning the first Monday of December. This is twelve miles west of Rolla. Brother Hanson is expected to be with us again. Pray for us that the Lord may have his way with us in preaching the truth to the people. Yours in the Master's service,

H. A. Whitaker.

NEW YORK

Niagara Falls, N. Y., November 16.—Since our last report to the Trumpet readers in the spring, our work has been moving along rather quietly, but we have no reason to be dissatisfied. We were especially edified and strengthened when, about a month ago, Bro. G. S. Cohen, from Jamaica, found it possible to assist Brother Shaw, pastor, in a series of meetings covering about ten days. Not only were the services much enjoyed, but his visits in the homes of the congregation proved a source of pleasure and lasting benefit. His simple faith, broad experience, and spirit of true humility endeared him to us and were an inspiration which will long be remembered.

The young people's work is moving along well. We were encouraged recently by a visit from the young people of the congregation at Buffalo, N. Y. They conducted a very impressive missionary service for us. The main theme was home missionary work and they brought forcefully to our minds some very needy fields of work right at our door, as well as some inspiring thoughts on the needs of the foreign fields.

Work has recently been started among the intermediate and junior young people. The interest and attendance are good. A meeting is held each Sunday evening at 6:15. We are having some very profitable times and hope by them to build a good foundation for Christian character and service.

Tuesday evening, under the guidance of Brother Shaw, we are holding Bible-study classes. At present our studies are in the Gospels. They are of a doctrinal nature. Those who attend feel that through them we are accomplishing some excellent constructive work.

While our work has not grown rapidly in numbers during the past few months, it has in depth, and some good foundation work is being done which will count much for the future. Josephine Ferguson.

OHIO

Cincinnati, Ohio, November 13.—To my brethren and fellow laborers, in the fellowship of the Spirit, and work of the Master, greeting in Jesus' name. I am glad to say that I am on the victory side of life, and doing my best for God's precious cause. I am glad to report that the work here is on the increase for the Lord. We have a good Sunday-school here in the west end of Cincinnati, with about an average attendance of seventy or seventy-five, and good spiritual services three times a week. Also the main congregation on Walnut Hills is getting along splendidly, and I feel that the work is on the forward move here.

I spent about a month with my tent in the southern end during the month of September. The Lord gave some splendid meetings. A few were saved and some were healed. I certainly enjoyed myself among the dear brethren there. May the Lord bless them. I hope to return in the spring. As I expect to start out early in the spring in tent-meetings I should like to hear from all those who wish to engage my services during the coming spring and summer, so I can arrange with them.

I have a good many calls to pray for the sick. The Lord has been blessing and in a number of marvelous cases people have been healed instantly in answer to prayer. Any one desiring my services in healing may feel free to write me at 518 Carr St., Cincinnati, Ohio. Your brother in the faith once delivered to the saints,

T. C. Hughes.

518 Carr St.

OKLAHOMA

Sapulpa, Okla., November 15.—Since my last report written at Deanyville, Ark., I have been busy. Twelve sought the Lord at Deanyville. Five were baptized. Quite a number of happy saints took part in the ordinances of feet-washing and the Lord's Supper. From Deanyville Brother McNeal and I went to Hot Springs. Here I visited a few days with the church. From there I went to Little Rock, where I helped Bro. L. C. Cash for twenty-four days, which was much encouragement to the church. From there I went to Cleveland, where I assisted Brother and Sister Trimbel in a two week's tent-meeting. Three sought the Lord and many friends were won to the truth. Large crowds came and listened with eagerness.

From Cleveland, Ark., I came to Oklahoma City, Okla., where I received a hearty welcome, both by the saints and the ministry. I was with Brother Masters in a few services. I surely enjoyed his messages. I also assisted Brother Selser in a revival at Packingtown in the west part of the city. This meeting was held in the Sunshine Mission that has been used by the "Tongues" people. Since Brother Selser began there quite a number have taken their stand for the church of God. The brother and sister who owned the building are out for the whole truth. The sister has had a wonderful experience in being delivered from the tongues heresy and the false spirit that goes with it. She now stands clear and radical against the deceptive spirit. On Saturday my wife and our three youngest children arrived here after a two week's drive from California and stayed in the city till Monday. Then I came with them to Sapulpa, where we will make our home till the Lord leads elsewhere.

I expect to give my entire time to evangelistic work. It seems good to the Lord to lead us back to Oklahoma and Arkansas, where I began in the ministry. I am now

ready to fill calls anywhere the Lord leads. Any one desiring my help may write me at 112 N. Poplar St., Sapulpa, Okla. I remain your saved brother,

G. W. Johnson.

PENNSYLVANIA

Franklin, Pa., November 13.—The work of the Lord in Franklin is moving along very well, there being a steady increase in interest and attendance. Nine of our young people have recently been saved and there is splendid interest shown by the people in the community. We have in the recent past done considerable work on the meeting-house, the inside being redecorated; also a concrete floor was put in the basement, and three fine Sunday-school rooms made for the increasing classes of young people and juniors. At present a new heating system is being installed, and when completed, we shall have a very attractive and comfortable place of worship.

During the month of October, I held a very successful revival at Nappanee, Ind. A goodly number of souls received help from God. The attendance was excellent, and it seemed to be the opinion of many that this was the best meeting ever held in Nappanee. The honor and praise belongs to Him who is the giver of all true revivals.

Besides the responsibility of the local work, I also have the oversight of the work at Stonesboro, Pa., and make an occasional visit to Sharon, Pa., to assist the Slavish brethren there. I am expecting to attend the ministers' meeting at Oakland, Pa., the latter part of December, after which I will conduct a revival at that place. We are looking forward to a real outpouring of grace and power in that meeting.

My life belongs to God and his cause and all I ask is to know clearly his will concerning me. I am sincerely your brother,

Burgess W. Barcus.

WEST VIRGINIA

Henning, W. Va., November 18.—This morning finds me saved and in a fine meeting at this place. The meeting has been going on only one week, but several have been saved and sanctified and some have come out boldly for the truth, bidding sectism good-by. Bro. I. P. Hamrick has charge of the work here, and it is a clean work. This meeting will continue over another week and we are expecting much good to be accomplished.

Just before coming here I held a five weeks' meeting at Groseclose, Va. This was near my home, but a new place. There were only the two churches at that place, and some of them seemed to be very much displeased with my coming there for a meeting, and wrote me a letter asking me to stay away, saying I would accommodate them by doing so; but I could not accommodate them, as God had opened up the way for a meeting in a place to which I had been led of the Lord to go for a long time. It was wonderful to see how God helped in that meeting. I gave them doctrine from start to finish and the people would often say, "You are making the Bible a new book to us." Eternity only can tell the good that was accomplished in that meeting. A number of those who were in sectism and had been taught to believe there was nothing in the teachings of the church of God were convinced that we had nothing but the truth, and said they would ever stand for it hereafter. Thank God for his everlasting truths. They are death to error. I shall continue to help the people there to contend for the right. Some have come to me since the meeting closed and said they were convinced in the meeting of the truth and meant to stand for it. And they said their ministers had kept all those sacred truths covered to them, such as heart-purity, holiness, sanctification, divine healing, the unity of God's people, and the true church.

Let us thank God for his heaven-born truth and hold it up to all this world in all its purity. If it took all of God's Word to make old-time saints, it will take it all today. Any wisdom we may seem to have obtained that leads us to ease up on the truths of God's Word to the extent that we are afraid to set forth the Bible in its purity for fear some will become offended is earthly, sensual, and devilish. Let us give it to them just like God has given it to us, with much prayer and heaven-born wisdom, and we shall do a work that will last after we are gone. Brethren, let us keep that consecration that will cause us to preach and to live all the commandments. Let us not fear, Christ will stand by us as he has done in the past. He is the same yesterday, today, and forever. I am decided to trust him for soul and body to the end.

I will go from here to Ronceverte, W. Va., and after that meeting I will return to my home in a meeting near there. We are expecting Sister Lottie Charles and a Sister Kent from Baltimore, Md., to start a revival at our home, January 6. Pray for me. Yours in him, A. G. Riddle.

Atkins, Va.

Proctor, W. Va., November 13.—Since last reporting through the columns of the Trumpet, I have been busy in the Master's great harvest-field. In August and September, in company with Bro. Laban Houck, Dale Oldham, and Sister Neva Wilson, we held a tent-meeting near Crown City, Ohio, which was well attended by the people of the community. All seemed to enjoy the preaching of the word, but the greater majority seemed to be unwilling to accept the truth and walk in the light. A few, however, saw the truth on the church and expressed a willingness to walk in the light of it. We must simply leave the results of this meeting in the hands of God, and trust that the seed sown will bring forth fruit to his glory.

I next attended the assembly meeting at Gallipolis, which was a real feast of fat things from the Lord. The presence of the Lord was manifested from the beginning of the meeting. The saints had been praying for several days before the meeting began for a good meeting, and the Lord did truly answer their prayers. The entire meeting from beginning to end was one of encouragement and spiritual uplift to the soul. The church was much strengthened and encouraged by the meeting. The ministers present were: Bros. J. A. Overholt, of Charleston, W. Va.; R. B. Roan, of Huntington, W. Va.; H. E. Stratton, of Albany, Ohio; and the writer, also the local workers. Bro. B. F. Timmons came on Sunday afternoon and conducted the ordinance services.

From the assembly meeting I came to New Lexington, Ohio, stopping over Sunday with the church at Athens and holding two services with them, which was appreciated by the congregation. The New Lexington meeting was much blessed of the Lord. While the attendance was small, and not as great as we really had expected, the Lord was with us and some received the truth. This is a new place and the occasion just described was the first time that a meeting of the church of God has been held there. A few have taken their stand for the whole truth, and regular meetings have been started and a Sunday-school will be in operation soon. Sister Neva Wilson, of Lancaster, will look after the work there, and preach for them every two weeks, as long as the Lord is pleased to direct that way. We have good hopes of the work in that place and expect to see a good congregation raised up some time in the near future.

I have recently assumed the oversight of the work in Lancaster. Brother Fulton having resigned the responsibility of pastor, the congregation desired that I take the general oversight of the congregation, which I have consented to do by the help of the Lord. We expect to push the work there as fast as possible with the means and material at hand, trusting the Lord to work with us and for us.

I am now in a meeting at Proctor, W. Va., a few miles below Moundsville. The interest and attendance, at this writing, are good, and the prospects are good for an old-fashioned revival. I feel encouraged to press forward, and do all that I can for lost souls. The time is short, and there is much to be done. Pray for me and the work. Yours in the one body of Christ, D. T. Koch.

R. F. D. No. 2, Lancaster, Ohio.

Most folks desire the crown, but so very few are willing to bear the cross.

—*F. E. W.*

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The Spirit of the Master

A True Story of Christmas

BY ELSIE E. EGERMEIER

THEY were standing outside the fast-closed gate of the compound—a throng of eager-faced men and women. Beggars they were, all of them, as merely a glance at their ragged garments would reveal.

Although groups of beggars are no unusual sight in the Orient, *this* group was unusual, and passersby turned to gaze on them wonderingly. Some they observed were clutching tightly in their hand a bit of paper. But why should they be crowding like starved cattle outside the gate of this orphanage compound? Why?

It was not a passerby who related this incident to me; some one from inside the fast-closed gate made it known. And as I listened I wished that you, too, might hear this touching story of one Christmas Day in India.

Yes, it was Christmas-Day—the day held sacred by Christian people everywhere. And even in that Oriental city, where heathenism stalked boldly through the streets, the spirit of Christmas found expression in the hearts and lives of those who knew and loved the gospel story.

Inside the towering walls of the compound stood an orphanage sheltering one hundred girls who had been rescued from lives of sin and shame. These girls had been faithfully taught, both by precept and by example about the beautiful life of Christ, and a yearning had entered their hearts to become like him. "What can we do to pattern after him?" they pondered. Then their missionary-teacher patiently explained to them the spirit of giving, which has actuated Christianity from its birth—God gave his only Son; and the Son, Jesus, gave his life. They, too, must give something. But what could *they* give? In what way could they express their purpose of heart really to give themselves to God? Here again the kind missionary-teacher aided them. Gently she had suggested that since they had nothing to call their own they might by self-denial accumulate something. And so it was that a plan had been formulated which occasioned the gathering outside the gate.

This was the plan: Beginning at the first of the year, by the general consent of the girls one day of each week became self-denial day. On that day one article of food was omitted from their usual fare, and the money which would have been spent to purchase that food was laid aside. Each week this fund steadily grew, until at Christmas-time fifty-two self-denial accumulations became a neat little sum. And this money belonged to the girls, every penny of it. Theirs it was to dispose of as should please them best. And they chose to make with it a feast for the poor.

Carefully they counted their money and planned the feast. By consulting their buyers they learned that they had enough to buy food for one hundred hungry people. So they sent out one hundred tickets to as many beggars in the district near by, each ticket to admit the bearer inside the gate of the compound on Christmas evening.

And now Christmas evening had come, and the well-cooked food was ready to be set before the hungry guests. But why the delay? Ah, the gate-keeper was conferring with the missionary about a difficult matter, indeed. "What shall I do?" he asked helplessly, "for there are at least two hundred beggars outside the gate, pushing and crowding like beasts to gain a point of vantage nearest the entrance. Some of them are lepers, and one old crippled woman has crawled on her hands and knees for two miles, and she has no ticket for admission."

Soon the girls heard of the difficulty and they began to

CHRISTMAS BELLS

Christ on earth was born one day;
He in Bethlehem's manger lay;
Round his couch the wise men bowed;
In their hearts were praises loud.
Swiftly grew this lovely child
To true manhood, meek and mild.
Man and God, he came to give
All things needful, heal, forgive,
Save from sin, cause souls to live.

Bells peal forth these tidings rare;
Earth reechoes with the prayer—
Let us worship thee and sing;
Let our hearts with praises ring;
Send thy blessings, Christ, our King!

—Pina Winters.

plan with the missionary how to overcome it. First they would announce that every one outside the gate would be fed. Then they would share with the uninvited guests their own supper. "Just your rice and onions they will deem a feast," the missionary said, "and you can put on the big iron kettle and hurriedly cook more rice to eat with your meat for your own supper afterwards." "Oh, no!" the girls protested, "they must have our meat. We will eat the rice and onions!"

Now meat is a rare dish at the Orphanage, a luxury indulged not oftener than once each week when meat can be had, otherwise not at all. And on this occasion there was meat enough for only two hundred people—for their invited guests and for their own Christmas supper. Still they insisted that the uninvited strangers waiting outside the gate should have their meat. And the missionary gave her consent.

Then the large gate swung open and the beggars crowded their way into the compound. Each one was given a banana-leaf to use for a plate. Onto this leaf the glad-hearted waiters heaped a liberal portion of the food which had been prepared for the occasion. Again and again the leaves were emptied and refilled. Finally the last beggar cleared his banana-leaf plate for the last time and reluctantly took his leave.

"Now," said the missionary to a few of the girls, "light the lanterns and take the meat-kettle down to the spring to wash it while your supper is being spread." But the lighted lanterns revealed a surprizing sight. "The kettle isn't empty yet!" the girls exclaimed, joyfully. "That can not be," replied the missionary, "surely that can not be possible after all those hungry people ate so ravenously of the meat." "Then come and see for yourself," insisted the girls, and a look revealed to the missionary that there *was* meat in the kettle, enough meat for every one of the self-sacrificing girls who had given so cheerfully to the unfortunate poor.

Seeing the look of amazement on the missionary's countenance, one little girl danced gleefully about, shouting, "This is the third time Jesus did it!" And who of us could doubt that the wonder-working Jesus did not bless that gift of food, even as he had blessed and increased the loaves and fishes given by a free-hearted youth many years before?

(This incident occurred two years ago, at the Shelter, in Cuttack, India, where for nine years Sister E. Faith Stewart has been doing a remarkable work for God.)

Where Is He that Is Born King of the Jews?

BY PEARL E. JOHNSON

WHEN Jesus was born in Bethlehem of Judea, wise men came from the east to Jerusalem, saying, "Where is he that is born King of the Jews?" (Matt. 2:1, 2). They knew that Jesus was to be born and they had watched for the star in the east, which was a sign.

They wanted to worship Jesus. As I was thinking about these wise men, how they loved Jesus and adored and worshiped him, I thought, How Few people there are today who love our dear Jesus! They think not even so much of him as to wonder where he is today or what he is doing. Dear ones, is Jesus born in your heart today? Is he reigning in your heart? Do you have him with you? Do you feel his sacred presence? Is he your guide? Is he your example? Will you not ask, "Where is he that is born King of the Jews?"

If he has not been born in your heart do you not think it is time for you to seek him? You do not have to travel as far as did the wise men in order to find Jesus. No, you may find him no matter where you are; and let me tell you that Jesus is waiting for you to let him enter into your heart. He is a very precious companion. You are never alone when you have Jesus in your heart, and you are never without a friend when you have Jesus as your friend. He is a friend that will not betray you, nor forget all about you in two or three days. What a friend we have in Jesus! Do you not think that it will pay to have Jesus in your heart?

The Delightful Messenger

BY RAY E. MARTIN

"THE Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in" (Mal. 3:1). Here we have the words of the prophet foretelling the time when Christ would leave his home in glory and bring to this world the greatest message of all time, but, glory to his name, it was a message that all mankind could delight in. Let us look at some of the reasons why it is such a delightful message.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish" (John 3:16). Oh, the depth of the love of Christ Jesus! Man craves for love, but many times is disappointed by those who should show love. However, he can always find a friend in Jesus, who so loves him that he left his mansion in glory to seek and to save that which was lost. We see man lost somewhere in the wilderness of sin, straying away from God, going down the path that leads to destruction, doom, and eternal damnation, but Jesus so loves that he goes seeking after him to save him. To the man lost in the wilderness it is precious to hear some one calling, but oh, how delightful to the man lost in sin is the voice of Jesus calling, "I am the way, the truth, and the life"; "Come unto me, all ye that labor and are heavy laden, and I will give you rest"; "Cast thy burdens upon the Lord, and he shall sustain thee"; "Casting all your care upon him; for he careth for you." It matters not what the burden or care is, Jesus cares and says, 'Cast it all on me.'

Isaiah, the prophet, says Christ came to preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound [fulfilled literally and spiritually], to comfort all that mourn, to give oil of joy for mourning, the garment of praise for the spirit of heaviness (Isa. 61:1-3). Those with a heavy spirit, and a broken heart, or who are sad and mourning, can find comfort and joy and be filled with praise by taking their trouble to Jesus.

"Surely he hath borne our griefs, and carried our sorrows. . . . He was wounded for our transgressions, he was bruised for our iniquities: . . . and with his stripes we are healed" (Isa. 53:4, 5). Jesus is ever near and ready to bear all grief and sorrow and to heal all manner of sickness, affliction, and disease. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). It may be temporal or physical or spiritual help that man is in need of; he can always obtain help from Jesus. "God is our refuge and strength, a very present help in trouble" (Psa. 46:1). We have friends who would help in time of need or trouble if near, but they may be far away; Jesus, however, is everywhere present to help, whether in the home, the shop, on the street, or in the wilds of Africa.

Surely when we think of our delightful messenger, Jesus, we should feel as David did when he wrote, "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; who satisfieth thy mouth with good things" (Psa. 103: 1-5). O soul, are you enjoying this delightful messenger of the covenant? It is the only source of perfect satisfaction.

"No road of the loving heart is cheaply made."

A Christmas Message

BY ALBERT J. KEMPIN

SAY to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; *he will come and save you*" (Isa. 35: 4).

This prophecy has direct reference to Christ in his first advent to this world. The remarkable thing about Isaiah's prophecy is, that it was given about eight hundred years before Jesus was born.

According to this prediction the people would be fearful, knowing not where to turn, or whom to believe. How true this is. History draws a picture which gives us an insight into

The Condition of the World Prior to the Coming of the Lord

There were philosophers, like Socrates, Plato, and Aristotle, whose philosophical teaching awakened a sense of need within the human breast. But when philosophy had done all that, it failed to answer the desire it had awakened. The people felt the need of some one who could help them.

Wickedness, immorality, infanticide, divorce, and extravagance abounded on every hand. The picture which Paul draws in the first chapter of Romans is not in the least exaggerated, for history bears this out.

There was prevalent a feeling among all classes of men at this time, that something supernatural would take place. And, 'In the fulness of time God sent forth his Son'

The Expectation Among the Shepherds

By the light of the moon on the hills of Judea could be seen the forms of men moving around. With them were large flocks of sheep. As the sheep were huddling together, the men too gathered in a group. We may well imagine a picture like this. The night air being cool, they made a fire, and seated themselves around it. One of their number drew a scroll out of his bosom, and began to read: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." How their hearts burned within them as they listened to these words! They then began to discuss the coming of the Messiah. Centuries had come and gone and yet there was no Savior.

"Oh! how I wish that I could live to see the day when this Anointed One shall be born into the world!" exclaimed one.

"Ah! my friend, you say you long to see that day, but I tell you that a day does not pass in which I do not seek God speedily to send the Redeemer of Israel. What if he should come tonight? Oh! how glad we all should be! Then we could die in peace, having seen the world's Redeemer." With a sad tone in his voice he went on, "Our fathers before us also looked forward to that day, but all of them went down to the grave without seeing the Deliverer. Can it be possible that we too shall die before that day?" He suddenly straightened up and with a new hope in his breast said, "Here we have the law and the prophets and as we read on down through them the prophecies become clearer and clearer, regarding the Messiah. Take Malachi, for example: his prediction is so plain, that it seems the time is propitious for the Messiah's coming. My brethren there springs up a hope within my bosom. Who can tell but that we shall live to see that blessed day?"

While these shepherds were thus conversing, we may well suppose that the angels in heaven were also having a conversation. Perhaps they were discussing man, who was separated from God by sin. The God of heaven and earth was seated on a throne, with a book having seven seals, in his hand. The voice of God rang through heaven as he spoke. He was calling for some one to come and break the seals of the book. "I can not, for I am not worthy," said Michael.

Gabriel, moved with compassion said, "Oh, how I wish that I could break the seals of this book! I long to see man delivered from the bondage of sin. But I am only a created being." The angels in heaven wept. One who was allowed to view this scene wept much, because no one was found worthy. While they wept one like unto the Son of (man) God stepped forward, and said, "Father, I will break the seals. I will leave my home in heaven, my glory, my honor, and go down to the earth and give myself as a ransom for the sins of mankind." As Jesus was stripping himself of his glory, making ready to go down to earth, there went up songs of praise and adoration, for he was worthy to take the book and break the seals thereof.

An angel was told to announce Christ's coming to the people of the earth. He suddenly came upon the shepherds and "they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord." As he was still speaking there appeared a "multitude of the heavenly host praising God, and saying, Glory to God in the highest and on earth peace, good will toward men."

The shepherds found the Christ-child and believed on him.

Just think of the wondrous love, wisdom, and power of God. Many of the prophecies were made centuries before their actual fulfilment. He did not have to send his Son, but he loved us so, "that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Through Jesus Christ the lives of men and women can be transformed from sin to righteousness.

We should, therefore, in this glad Christmas season, praise him, extol and magnify his matchless name.

OBSERVATIONS OF OUR TIMES

How Catholics Fare in Italy

As much as it may be wondered at, there has been accomplished a revolution in Italy without bloodshed. The Fascisti, who are ardent Italian nationalists, opposed to Bolshevism, socialism, communism, and radicalism of all kinds, clad in black shirts, marched on Rome and took it without a drop of blood being shed. On being apprised of what Mussolini, the leader of the Fascisti was doing, the King sent him word that he should be made Premier and hence the city put on gala attire and the revolution was accomplished with the marching of hosts and the music of bands.

The Catholics hold a minor place, it appears, in Italian governmental circles. Perhaps the most of our readers do not know that in 1870 when the patriotic Italians took the papal territory from the Pope that this august gentleman pouted about it and shut himself up in the Vatican. At that time the temporal rule of the papacy ceased—we shall hope forever—and the Catholic party was practically kicked out. People in Italy know enough about the Catholic party to keep them in the rear.

Here is the make-up of the new Cabinet: there are 7 Fascisti, 5 Nationalists, 1 Democrat, and 1 Catholic.

Dr. Goucher's Vision

About forty-five years ago a Methodist minister, Dr. Goucher, who was a man of wealth, had a vision of what could be done by Christian education in heathen lands. It was a notable experiment in Christian eugenics.

He proposed and did establish a system of schools on this plan: Two primary schools, one for boys, one for girls, were established in the native villages. The three R's and the Bible were taught. The best pupils from these elementary schools were sent on to high schools, these to be in pairs, for boys and girls. In due course the best were sent on, both boys and girls, to normal school, college, and theological seminary. The main idea was keeping the boys and girls close enough together all along so that contact could be had and the home-making instinct could find its outlet in Christian marriages. He had as many as 120 primary schools at one time.

For twenty years the experiment was kept up. Then it was relinquished because the raw material he had to work with exhibited such tendencies to reversion to type that it disappointed the founder. He had been eager to make before all the world an exact demonstration of the possibilities of Christian education in social transformation. (By the way, he tried to do what the modern religious educators think they can do, take the child and make him into whatever they want him to be. We will say, also in passing, that it "can't be did," that souls are not subject to law in any such way.)

Yet it is said that Dr. Goucher's experiment was not a failure, that while there were many disappointing things about it, there were many encouraging features and that many of the third generation are now winning honors in colleges.

This points to one fact in missionary work: not all the work succeeds; there are losses and relapses into heathendom, but on the whole the cause of Christ goes forward. In this it is much like home work. All we can do is sow our seeds with tears and by and by we, or they who follow, will reap in joy.

What Kind of Religion Do Young People Want?

All the preachers try to attract young people. They know the pull of the world is strong and that literally millions are leaving the churches to go the way of pleasure and they look on and ask themselves what they can do to win more of them. A variety of expedients are being tried.

Preacher Number 1 decides that the way to win the young people is to liberalize his preaching. He accepts evolution and all the new psychology, and every intellectual fad going, and gets very up-to-date, he thinks, and preaches very sensationally. Besides this, he allows dances and frolics of all sorts. He thinks the way to win young people is to come down to their level and cater to their desires. (Result: he gets a large crowd of worldly young people.)

Preacher Number 2 is perplexed. He sees Preacher Number 1 getting many young people and yet he does not believe his methods are right. He debates in his own mind whether he should adopt the same measures or at least let down the bars somewhat in order to get more young people to come to his church. "After they come," he reasons, "maybe I can make a higher appeal and get them to accept Christ and live unworldly lives." Finally, after many misgivings he does so. (Result: he gets more young people than he had, but when he makes his appeal to them on the ground of Christ's demands many of them leave.)

Preacher Number 3 sees the world getting the young people and regrets it. He knows that if he lowers the standard as Preachers 1 and 2 did he will get the crowds, but he also sees that if the appeal that persuades them to start is lower than Christ's appeal they will drop out when the higher appeal is made. So he drops on his knees and prays fervently for divine anointing to make the gospel full of appeal and so to speak that the Holy Spirit will work conviction on the heart and save the young people. (Result: he has a large number of real devoted Christian young people who are ready for service.)

Preachers must know that they can never compete with the world in regard to amusements. They can never make fun as well as the world can. A church with any conscience at all can not go the lengths that the world can and if the appeal is made to young people on low grounds it has to be kept low to keep the young people. By and by the young people do much as they please and the conscientious preacher mourns but hardly knows what to do.

Another bait to catch the young people, or rather, another method to get them to come in, consists of the use of modern psychological methods in church work. Every

age of young people has been analyzed scientifically until one can learn, so they say, the exact "line of approach" to all ages, sizes, and dispositions of people. So a modern force of psychologists as teachers is given charge and the process begun. A young man writes in the Sunday School Times as follows in regard to this plan:

We young people feel we have been overanalyzed. The psychologists have taken us into the laboratory, have put us on the table like so many worms, and have scientifically decided the type of appeal which should be made to each age. I don't know how worms feel about it, but I do know that normal young people resent it when a leader or a teacher of a lesson begins to measuredly approach them from the "correct psychological angle." Maybe the angle is correct enough, and we are all wrong, but any way it "doesn't go." We want to be considered not as the subjects of experiment, but as real humans with desires and choices all our own.

Episodes of Vanity Town

Mr. Boozley and his old friend, Mr. Lovedrink, of moist bygone days met on the streets of Vanity Town the day after the election.

"How did the election go?" inquired Mr. Lovedrink.

"We won, we won, all along the line," replied Mr. Boozley with a broad smile that wrinkled his old flabby face from ear to ear.

"Is that so?" said Mr. Lovedrink with astonishment. "I have not looked into the paper yet, but I have small hopes of winning, and I can't see yet how it will do us any good. The Prohibition Amendment is written in the Constitution. How can a vote help us?"

"Oh, yes, that's true, but my! don't you know that we can slip around that. In Illinois, and New Jersey, our friends the beer men won out they said, and why can't our dear wet Congressmen repeal the Volstead Law and enact a new law carrying with it a higher alcoholic content than Volstead's?" said Mr. Boozley.

"Well, I hope so," said Mr. Lovedrink. "It is awful expensive to get prescriptions from Dr. Pullmoney. He charges so much for them and the druggist charges so much for the liquor. And my health demands beer three times a day and whisky in the morning."

"Another thing I want to tell you, too, Friend Lovedrink," continued Mr. Boozley, "and that is this: You know our soldiers went across the wide dangerous sea, fought a terrible fight with the Germans, bled and died, and many came back wounded. And they ought to have a bonus. And we should have had one now, but how to get the money, that was the knotty question, apparently unsolvable. But listen, Lovedrink, Congressman Hill, of Maryland, says, according to the paper, that he will introduce a bill in Congress, a 'beverage bonus bill.' Hurray for Hill! He is the kind! Hill says he will kill two birds with one stone. [He will kill a good many 'birds' with his 'stone' if his bill goes through.] He will have a higher alcoholic content in beer and put a tax on it and pay the soldier's bonus from the beer tax. This, Friend Lovedrink, is what I call patriotic legislation. Patriotic! It will help us poor fellows who must have beer and help the soldiers who want the bonus. And just think, what a change this will make in the whole business of making and selling liquor. The breweries will be patriotic institutions turning out beer for the soldier's bonus, the saloons will be patriotic institutions selling beer for the soldier's bonus, and you and I, and Paddy Soak, Bill Rednose, and old man Toper, we will be intensely patriotic and drink beer and more beer to pay the soldier's bonus."

"I see it, Mr. Boozley, I see it!" exclaimed Mr. Lovedrink." I will be patriotic. I want to be patriotic. I want to help the soldiers and if I get the chance I'll buy beer to the limit so the soldier's bonus can be paid. The more beer I drink the more patriotic I'll be. The more the saloon sells the more patriotic it will be. The more the brewery makes the more patriotic it will be. Hurrah for Hill!

And Mr. Lovedrink, Mr. Boozley, Bill Rednose, Paddy Soak, old man Toper, the brewery men, saloon-keepers, corrupt politicians, dance-hall keepers, prostitutes, and all the crowd that drag down and ruin the good and pure will rejoice if such legislation should go through—and ye men of Ameriea, what will tomorrow be if it does? (But the latest news is that Mr. Boozley and Mr. Lovedrink only had a pleasant dream and that America will stay dry.) —R. L. B.

Sentence Sermons

BY IDA W. MC NEAL

We need a better foundation than reports to build our accusations upon.

If we let him that is without faults and him that is without mistakes cast the first stone, there will not be many stones flying.

God never trims his law down to fit us, but he trims us to fit his law.

Would you rather be "first" now or on that great day when the first shall be last and the last first, the least greatest and the greatest least?

An experience of salvation that will stand every day is the kind that will stand at the judgment.

There is a saying that strong drink has caused more misery in the world than, war, famine, and pestilence all put together; but observation tells us that ugly temper has caused more misery, separated more husbands and wives, scattered more families, broken more friendships, and caused more unhappiness than strong drink, war, famine, and pestilence all put together. Where is there a family whose peace and harmony is not broken by it? Just one ugly temper in a home is disastrous to its peace and brings sadness of heart to its inmates. And saddest of all too often the trouble-makers call themselves Christian.

Education without God but sharpens the wits for the devil's service if at his disposal, while education with God makes instruments in his hands for greatest good.

God's ideal church is a sanctified church. Are you sanctified?

"The tongue is the only edged tool that grows sharper with use."

Is your life such that it hinders people from seeing Zion (the church), the perfection of beauty?

You are what you are when the test comes.

When the test comes, before you speak or act get quiet before God, for in quietness and assurance shall be your strength.

To go to God for more love helps amazingly when others are a trial to us.

When we stop being trials to others we can expect others to stop being trials to us.

It takes real grit to do the right thing and as doing the right thing builds character, it takes real grit to build character.

Are Christians Under the Law?

BY A. F. GRAY

"FOR sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14). This statement by Paul would seem forever to settle the question, "Are Christians under the law?" No further consideration would be needed were it not for the reasonings of some who "desire to be under the law." Of the principal objections offered against this conclusion, one holds that there were two laws—one being still in force, while the other has been done away. It is the latter that we are not under. Another objection holds that the law is still in force, but that to be "under the law" is to be condemned by it. This applies to those who break the law: not those who obey it. As these explanations disagree, they are not both correct. We will proceed to consider the first.

This argument claims that there were two laws in force in the old dispensation—one the moral law, called the law of God, and consisting of the Ten Commandments; the other the ceremonial law, called the law of Moses, consisting of the other commandments. This distinction is based on the fact that the Ten Commandments were spoken by the voice of God, written on tables of stone, and placed in the ark; while the other commandments were given through Moses and written in a book. This seems to give a preference to the Ten Commandments, but it does not furnish sufficient ground for assuming two separate laws.

It is unnecessary to conjecture as to why God ceased speaking to the people after having given the Ten Commandments. Both accounts state plainly that at the request of the people, who promised to hear what God should say through Moses, God spoke no more. This explanation removes the seeming great gulf between the spoken commandments and those given through Moses. The voice of God was intended to produce reverence in the people and to prove the genuineness of the law. The fact that God spoke a part of the law attests the authorship of the whole law. It was not necessary that God should speak it all, and the spoken part is of no more authority than the part given through Moses.

The spoken words soon died away, but the same words, written on tables of stone, were preserved as an evidence until lost at the destruction of Jerusalem. The golden pot of manna served much the same purpose. It was preserved as an evidence of the manna given in the Wilderness. Yet the manna in the pot was only a part of the manna given each day and differed in no particular from it. That part of the law preserved in the ark was not essentially different from the whole law of which it was a part. The placing of the two tables in the ark does not constitute a sufficient reason for calling the Ten Commandments a separate law.

The distinction between "the law of God" and "the law of Moses" is unscriptural. These two terms are used as synonyms. An example of this is in the 8th chapter of Nehemiah where such terms as "the law," "the book of the law," "the book of the law of God," and "the book of the law of Moses, which the Lord commanded" are all used with reference to the same law. In Luke 2:22-24 the terms "law of the Lord" and "law of Moses" are used interchangeably, referring to a ceremonial offering. These terms are applied to various commandments, both within and without the Decalog: but we fail to find one instance where "the law of God" or "the law" is applied to the Ten Commandments in their entirety, exclusive of all other commands, thus seeming to give them the status of a separate law. We must insist that such a distinction between "the law of God" and "the law of Moses" is unwarranted by Scripture.

There is an inherent distinction between moral law and ceremonial law. The law of Moses contained both classes. But these two classes of laws are not codified in the Bible. To call a certain group of laws found in a certain chapter the "moral law," and the rest the "ceremonial law," is making a distinction not warranted by Scripture. In fact, such terms as "moral law" and "ceremonial law" are not to be found in the Bible. Such distinctions must be based on the nature of the laws so classed.

To call the Ten Commandments the "moral law" and the rest the "ceremonial law" is as arbitrary as it is unscriptural. A number of commands may be found in the ceremonial law (?) that are as truly moral as any contained in the Ten. As an evidence of this, when Christ was asked for the greatest commandment he replied with one outside of the Ten. Likewise the second greatest command is not found in the Decalog. "On these two commandments [taken from the ceremonial law (?)] hang all the law and the prophets."

While the Decalog does not contain all the moral law, it is not free from ceremonial law. The fourth commandment is as distinctly ceremonial in its nature as any of the commands of the "ceremonial law." This is clearly shown in the old dispensation. Surely a moral law must not give way to a ceremony, yet the Sabbath law had to give way to the rite of circumcision. The child must be circumcised on the eighth day, whether that day be the Sabbath or not. Also the sacrifices were more vital than the Sabbath, for on that day the regular sacrifices were offered and extra ones beside. Once each week—on the Sabbath—the fresh shewbread was placed on the table in the sanctuary. This gave the priests extra work on that day. Evidently they were not subject to the Sabbath law. "The priests in the temple profane the Sabbath, and are blameless" (Matt. 12:5). Inasmuch as the Sabbath had to give way to these ceremonies, while they were in force, there is no rational ground for supposing that it would survive them because of its moral nature. There is no reason why the Ten Commandments as a whole should survive the other laws that have been repealed. The Bible knows only one law in the old dispensation, and that is the law that Christians are not under.

The entire Mosaic system is "abolished." Christians are not "under the law," but are "dead to the law." This fact can not affect laws that are moral in their nature, for such laws were in force before the Decalog was given and are not removed by its repeal. Such laws are included in the "law of Christ" which we are commanded to fulfil. This law, as proclaimed by Christ and his apostles, lifts a high standard of righteousness which includes all that is essential in the old system. It is sufficiently complete and perfect that we lose nothing by the abolition of the law. "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17). "We are not under the law, but under grace" (Rom. 6:15).

Could I Have Been in Bethlehem

Could I have been in Bethlehem
That night so long ago,
When angels came to earth and sang
The sweetest song that mortals know—
What happiness, and what deep joy
Mine surely would have been
Just to have seen Him face to face!—
The Christ-child, Savior to all men!

Could I have been in Bethlehem
When wise men from the East,
Gave to the Christ their precious gifts,
I would have given one at least
To Him—the Babe of Bethlehem!
My heart today is all forlorn,
For, oh! I wish that I had lived
In Bethlehem when Christ was born.

But soul of mine—why wish that thou
Hadst been in Bethlehem
Upon that night of long ago?
Lift up thy heart, do not condemn
The hour, the day that thou dost live.
Great joy can fill thy life alway,
If thou wilt but to Christ above
Give now thy gift this Christmas day.

—Hazel G. Neal.

Our Christmas Message

When angels appeared o'er the Bethlehem plain
From glory a message to bring,
Their tidings of love to a sin-laden world
Had come from the throne of their King.
The song that was sung to the shepherds that night
Should sound unto mankind again;
Then let us remember that message is ours;
'Tis "Peace on earth, good-will to men."

The purpose of Christ to bring peace on the earth
Remained, although great was the cost;
For often He testified, saying He came
'To seek and to save what is lost.'
Those tender, compassionate words Jesus spoke
Are sweetest from lips or from pen;
And many were comforted, healed, and redeemed
Through "Peace on earth, good-will to men."



This message, though centuries old, is for us;
It carries the secret of peace;
The gospel of Christ will bring joy to the heart,
And the comfort that never shall cease.
The millions around us and over the sea
Today need the message as then;
So let us proclaim it to all whom we meet,
Glad "Peace on earth, good-will to men."

—Karl Kreutz.

The Christ Child

The dear Christ Child, one wintry morn,
Was, long ago, in a stable born,
And his beautiful mother made his bed
In the soft hay there for the cattle spread;
The lowing kine looked down at him,
Through midnight shadows cold and dim;
And in the deep skies, blue and far,
Hung out its lamp, a great white star.

By that star's beam, the wise men came
Kneeling and praising the Christ Child's name;
By that sweet star the shepherds found
The manger, which was holy ground.
Frankincense from the mystic East,
And gold and myrrh brought king and priest;
But the shepherds, watching with the sheep,
Heard angels waking the world asleep,
Telling the story of that Love,
Which brooded the careless world above;
The shepherds had no gifts to bring,
But they had heard the angels sing,
And love itself knelt down with them,
When they worshiped the Babe of Bethlehem.

The dear Christ Child, for you and me,
Was clothed in our humility;
He wore for us the robe of flesh,
Our sorrows pierced its very mesh,
Our burden of sin on him was laid,
And so we journey, undismayed.
For us he lay in the manger bed,
For us he breaks life's heavenly bread;
The angels sing in the midnight clear,
And the star above us sheds its cheer,
And who will listen, and who shall see,
May ever be taught their mystery—
Since 'twas to save our ruined race,
The God of glory veiled his face,
And once, a little child, came down,
To a mother's arms, in Bethlehem town.

—Margaret E. Sangster.

Say It

BY AGNES E. TUTTLE

NOTWITHSTANDING the many joys that come our way in life we are living, at the very best, in a dark world of care and sorrow and trouble. Many are wondering if life is really worth living after all, and even many Christians find their pathway more often strewn with thorns than with roses. And how can we expect it to be otherwise since our Savior trod the thorny way and we are following in his footsteps? Notwithstanding the comforts we receive directly from God, the blessing of an optimistic nature, etc., the Christian today has need of all the encouragement he can get. (Not that we should be seeking encouragement, God forbid. We should seek rather to encourage others.) There are some good conscientious people who desire to be a blessing in the world, but who think that if they speak a word of praise or encouragement to a person that one will get puffed up or exalted. Away with such a notion! I detest flattery, but that is not what I am writing about. If there is any "puff" in a person the sooner it is manifested the better it will be. More people today are giving up their experience through discouragement than are losing their experience through exaltation.

How many pillows are wet with tears—tears that might have been unshed had we spoken the encouraging word! How many hours and days are dark and gloomy that might have been bright had we given the word of praise at the right time! How much more good many sincere Christian men and women could do in this world if they would only come out of their "shell" and look around for some soul to encourage. Just a word, just a smile, just a warm handshake, just a pleasant look of confidence and appreciation—little things, but oh, how much they mean! I am not seeking sympathy, encouragement, or praise, I am endeavoring rather to get these to others; but the words that you may speak when you stand around my lifeless form, in that hour when the raptures of heaven will be mine and I shall no longer need your cheer in this dark world—oh, speak them now! The battles then will all be fought, sickness and pain will be no more, trials and troubles will be all in the past, no need then for your encouragement.

Do you see that noble young person in your community? Yes, you have often admired his life; you have been amazed to see the fortitude with which he has withstood persecution, poverty, and afflictions. One of these days you may stand around his casket and say, "Here was a wonderful life. How I have admired it!" But those eyes will not open to show their look of appreciation, those ears can not hear your loving words, that heart which once needed your love and cheer throbs no longer. Ah, how empty and useless are the words of appreciation spoken around the body from which the once troubled, needy soul has forever departed! Perhaps you did not know how that young person needed those words in life! You did not know the struggles, the disappointments, the heartaches. Through the grace of God he bore up bravely in life, but many, many times he needed, yea, longed for, your tender words when the life blood was flowing through his veins. You did not know the battles he had to fight; had you known you might have more often cheered than reproved. But we *should* know. Around you are souls fighting their own battles. Will they lose courage and give up because we failed in doing our part? Perhaps they will fight bravely through, but will lack the encouragement we might have given. Oh, say it now! nor wait until he has given up in despair. When Jesus lived on earth he spoke words of praise. He commended those who had faith, those who importuned, those who gave liberally. Do not be afraid you will puff some one up. Say it now.

As time goes on and the church of God marches onward the powers of darkness are going to be more thickly arrayed against God's people, persecution will be greater, and we shall need to stand together in fervent love and unity as never before. We shall need to have more of a care for one another, to pray more for one another, and manifest that true brotherly feeling that will cause joy and hope to spring up where all was dark. If you feel a love and appreciation for your brother tell him so. Do not wait until his eyes are closed in death.

Some who read this may say, "Yes, that is true, I wish folks would encourage me more." But my object is to try to get *you* to do *your* part. By seeking to be a blessing our own souls are blessed. If you have a smile to give, give it. If you have a kind word to say, say it. Be on the watch for weary, care-worn souls, for there are many all around you.

Be Not Ashamed

BY JOHN R. GOOD

Let us never be ashamed to stand for the right. God has promised that he will never forsake us if we stand true and faithful to his Son and his precious Word. If we are ashamed of him he will be ashamed of us. A great many people are ashamed of the words "Holy Ghost" or "sanctification." They are ashamed to get sanctified because of what people would say or the reproach they would have to bear from their associates. The Bible speaks of sanctification over one hundred times. Jesus, Paul, John, and Jude all wrote of the experience. You should never be ashamed to testify of the experience if you have it. If you stop testifying of the experience you will soon lose boldness and in a little while will become faint-hearted. If Jesus heals you, testify to it. Tell others. This will be good for you and it will inspire faith in others. The same is true of sanctification. Tell others what it has done for you, and they will be seeking the experience.

We need more holy boldness, such as Peter and John had (Acts 4:13). Boldness means courage. The command was given Joshua, "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee." Are you ashamed to testify for your Savior, and to his great saving, sanctifying, and healing power? "Ye are my witnesses, saith the Lord" (Isa. 43:10). Jesus said, "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). Oh, let us have the love of God shed abroad in our hearts that we may be able to stand. "Hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. 5:5).

He who feels little need of God has a low sense of personal responsibility. But he who faces all responsibility and tries to see this life as he will see it when the end of all things has come, has great need of God.

—*W. G. Sperry.*

Shutting Up the Kingdom

BY C. W. NAYLOR

JESUS charged the scribes and Pharisees with shutting up the kingdom of heaven against men. To be sure the kingdom does not have a literal door or gate that can be shut. Nevertheless, people can be hindered from entering into that open door which Christ has set before every man. There are numerous ways in which men can be prevented from entering it. The scribes and Pharisees were shutting the door or shutting up the way to it for others, first, by not entering in themselves. They were the leaders of the people. They were the ones who were expected to know the truth. They were the ones to whom the people looked for teaching as to what they should do.

Since these men did not enter into the kingdom themselves their example had a strong influence to deter others from entering. When the leaders of the people hold back from action the people in general are influenced to hold back. And just as the leaders of the Jews held back from accepting Christ and entering into the kingdom so many of the leaders of today to whom men look for guidance, themselves fail to enter the narrow way. Jesus said, "He that is not for me is against me." So where the leaders of thought in any line neglect Christianity, or set themselves in open hostility to it, they shut up the door of the kingdom to the people who are influenced by them.

The course that is now being adopted by a great many of the educational leaders of our country is destructive to a multitude of souls. They stand off as unbelieving as the scribes and Pharisees. When they do profess to be religious it is often a sort of religion very different in nature and kind from the religion of Christ. It is either a perversion of that religion or a parody on it. The result is that the majority of the students of our colleges go to college with faith and come away without any. Their teachers have shut up the kingdom before them. We are threatened with becoming an infidel nation as the result of the influence of our educational institutions. This is not because Christianity is not the same as it always was, but because the leaders of men will not enter the kingdom themselves, nor will they permit others to do so because they rob them of their faith by their vain philosophies and speculations. Many of our college professors of today are astonishingly ignorant of the simple truths of the gospel.

The political, industrial, and social leaders of the people are likewise shutting up the door of the kingdom. Their influence, their teaching, their misrepresentation of Christianity, their sneers at it, all unite to shut the door of the kingdom. And so, though our nation is coming to be more a nation of church-members, it is also becoming less a nation of believers. To be a church-member does not necessarily mean to be in the kingdom, when the term is used in its popular sense.

But it is not alone the classes of leaders referred to that are shutting people out of the kingdom. Preachers are doing the same. The leaders of the religious world are often guilty, knowingly or ignorantly, of shutting people out from the grace of God. This is being done in a variety of ways. One way is by extreme preaching. This is the day of wild ideas in religion. Men are not content to take the simple, saving gospel of Christ and preach it as it is. They add their notions and ideas, their speculations and theories to it. They require men to accept the whole thing, their own ideas as well as the gospel. Many thinking people can not do this; therefore, they are kept from accepting what is really true by the things that are mixed with it.

There are other preachers who raise up such a high standard of Christianity that no one can live to it, or they have fanatical ideas that they are introducing on every possible occasion, or they are going to the other extreme, and making the gospel so liberal that people who really believe the Bible can not accept what they preach. By all these various methods preachers are shutting the door of the kingdom. We need to distinguish between the gospel and those things that are added to it, or those interpretations of it that are not correct interpretations. And as preachers, we need to be very careful that we set before the people the true standard, that we do not add to God's Word nor subtract from it. We need to take heed that we are not extreme and that the standard we lift up to the people is a practical standard, one that appeals to their good sense and sound judgment, and is the actual truth of God.

Then preachers, by their unwise conduct, prejudice people many times, or drive them away from the truth. Levity or unseemly conduct in the pulpit or out of it, harsh and uncharitable judgment of others, doing things to attract attention to themselves, or any conduct unbecoming to Christian character is destructive to the influence of a minister; and not alone to a minister, but to any professed Christian. All such things tend to shut up the door of the kingdom before men and bar them out from the grace of God.

Another thing that often shuts people out is that churches do not live up to what the preachers preach. I once asked a man why he did not give his heart to God. His answer was, "Oh, I don't believe there is much in it." Being pressed for his reason, he said, "Well, the preachers preach it all right, but the people do not live like they preach." Ah, in how many communities is this true! The preacher preaches a holy life, he preaches honesty, uprightness, reliability, trustworthiness, kindness, gentleness, meekness, faithfulness, and the qualities that go to make up a real Christian, but many times the members do not exemplify these things in their lives. Perhaps the people see them selfish and untrustworthy; they hear them gossip about each other, find fault with each other; they see them break their promises and act untrue in business, or perhaps use sharp practises more or less; or they see them light and frivolous in their conduct and flippant in their conversation.

All this disgusts the outsider. It puts a barrier in his road to the kingdom. It causes him to doubt the reality of Christianity. It takes away the keen, penetrating power of the gospel when he hears it preached. How often those who do not make a profession say of those who profess, "I live as good a life as they do." To be sure this is sometimes said in mere egotism or pride, but sometimes it is true, and sometimes good outsiders do live even better lives than some who make a profession of Christianity. This, of course, shames the professing Christian. It shuts up the door of the kingdom to others. To be sure real Christians do not come short thus, but even they sometimes hinder others by their faults, their careless manner of speaking, their taking part in gossip,

(Continued on page 18)

A Trip to Bethlehem

BY H. M. RIGGLE

Of all the places on earth that are held sacred in the Christian's memory, I think Bethlehem holds first rank. Here Rachel died, and was buried. At this place Ruth gleaned in the harvest-field of Boaz and became a resident of the place; and here David was born. This was David's home town, hence is called "the City of David." Joab, Asahel, and Abishai lived here. But above all, Bethlehem was the birthplace of Christ. Here the shepherds heard the announcement from the angel of the Lord, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the City of David a Savior, which is Christ the Lord" (Luke 2:10, 11). Here they heard the heavenly host sing that blessed paean, "Glory to God in the highest, and on earth peace, good-will toward men."

On April 11, 1921, we passed out of Jaffa Gate, Jerusalem, on the Bethlehem road, for the little city of sacred story. When we reached the hill to the southwest of Jerusalem, here was a great camp of British soldiers. A small army of Indian horsemen were maneuvering in an open field. Looking backwards, we had a splendid view of Mount Zion. We were told that extensive plans are under way to extend the present city of Jerusalem several miles along this road and almost to Bethlehem. At the present time there is considerable building in this direction, mostly by wealthy Jews. About ten thousand of these have arrived from different parts of the world in the last year.

The first place of interest was the traditional well of the Magi. It is said that Mary rested here on her way to Bethlehem. Further along we stopped at a well where the Holy Family are supposed to have drunk. We were also shown a tree under which Elijah is said to have rested. Of course, these things must be received with considerable doubt. The whole trip from Jerusalem to Bethlehem was very interesting, and the country is picturesque. The hills are mostly covered with olive groves. The farms are surrounded with well-built stone fences. Bethlehem is about six miles south of Jerusalem.

In about half an hour after leaving Jerusalem, we came to a place of eminence, and here we had a splendid view that shall never be forgotten. To our right lay the town of Betjata, where Saul found his father's asses. Directly before us about one mile distant we had a splendid view of Bethlehem and all the picturesque hills with which it is surrounded. To our left the guide pointed out the fields of Boaz where Ruth gleaned after the reapers. Also the place (at present an orchard) where the angel announced to the Shepherds that a Savior was born. Oh, how our eyes feasted on these historical places! Yes, these are the very hills where David used to roam, and watch his father's sheep. Here he played his harp and sang many of the Psalms that made up the Old Testament hymn-book. I thought, "Oh, is it possible that this is the City of David, the place where my Savior was born; the place that seers of old spoke about, and poets have written about? Yes, this is Bethlehem."

We ascended a limestone road and soon our carriage stopped at the tomb of Rachel. "And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave: that is the pillar of Rachel's grave unto this day" (Gen. 35:19, 20). I took some very good photographs at this place, both of the tomb and the surrounding hills and valleys. We then passed on to Bethlehem. The town itself with its very narrow streets is not very attractive. It is said at present to contain about five thousand people. The surroundings are very attractive. The country is quite hilly. The hills and valleys are covered with olive groves, fruit-trees (which at the time we were there were covered with blossoms), wheat-fields, and the most beautiful rocks we have seen anywhere. This makes the country around Bethlehem very scenic.

The leading place in Bethlehem, which attracted our attention most, was the Church of the Nativity, which is erected over the traditional site of the birthplace of Christ. In 327 A. D. the Empress Helena erected the Church of the Nativity. It is a very plain structure. Some of its marble columns contain stones which they claim were once a part of the temple at Jerusalem. By descending two flights of steps we were admitted into the Chapel of Nativity. Here was pointed out to us the supposed place where Christ was born of the Virgin. A silver star marks the spot. A number of silver lamps are kept burning continually. We were next shown the manger in which Christ was supposed to have lain. Everything about the place would indicate that it was once a sort of cave.

In this same under-structure we were also shown the tomb of Saint Jerome, the great Latin church father, who died in Bethlehem 420 A. D. We also saw the Chapel of Saint Jerome. Here the great father is said to have lived and written his works. In this same room is a large painting of Jerome with a Bible in his hand.

We were loath to leave Bethlehem, so fraught with sacred memories. We hope some time during our stay in Syria to return and spend more time climbing the hills around Bethlehem, and filling our minds with sweet meditations of the past. I find that time spent in this way is very elevating to the soul. It gives us new visions of the past and also of the future. There is more to this than the mere historical facts. When Jesus becomes our personal Savior, "the fairest among ten thousand" to our souls, "the one altogether lovely," then we can appreciate these things and allow our spirits to be wafted heavenward on the wings of the morning. I long for the day when I can cast my crown at the feet of him who was once born in Bethlehem of Judea.

Let us pity the wicked man; for it is very sad to seek happiness where it does not exist. Let our compassion express itself in efforts to bring him gently back to sacred principles, and if he persists, let us pity him the more for a blindness so fatal to himself. —*De Charnage.*

Why We Should Not Be Discouraged

BY W. F. HUNT

Discouragement unfits us for service, or at least we can not give to the Lord and to eternity-bound souls the best there is in us if we are in a discouraged state of mind and spirit. In the first place, discouragement takes all the joy out of service so that we will not do our very best, there is nothing that will draw out of men his greatest efforts like real joy and pleasure in the thing in which he is engaged. "For the kingdom of God is not meat and

drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men" (Rom. 14:17, 18). Hence joy is one of the attributes of acceptable service to the Master, and if we serve him with joy we must not allow ourselves to be discouraged, but do as David did as recorded in 1 Sam. 30:6: "David encouraged himself in the Lord his God." Though there was none to encourage him he asked the Lord to know if he was right, and then encouraged himself. Knowing we are right we should always be encouraged.

In the second place, discouragement takes the assurance out of service, and no man will do his best at any work without some assurance of success or reward. A man who works without assurance works reluctantly. "And we desire that every one of you do show the same diligence to the *full assurance* of hope unto the end: that ye be not slothful, but followers of them who through faith and patience inherit the promises" (Heb. 6:11, 12). When discouraged the human heart is filled with doubts and where doubts are there can not be full assurance. Let us be encouraged and like David say, "When I cry unto thee, then shall mine enemies turn back: this I know; for God is for me" (Psa. 56:9).



Where Christ was born

In the third place, discouragement enlarges the task to be done. Remember the spies who went over to see if the Children of Israel could take the Land of Canaan. The discouraged ones said, 'We can never do it; why there are giants there and we are as grasshoppers in their sight.'

My Christian brethren, the world is filled with giants today. There are intellectual giants, and false religious giants. But let us not be discouraged; we, like the faithful two of the spies, 'Are fully able to cross over and possess the land.' And again using David as an example, let us earnestly keep inquiring of the Lord and let us press the battle of spreading this glorious truth that has set us free. Though some may stop by the way or even go back as two hundred of David's soldiers did at the brook Besor, let us be encouraged, for "God is our refuge and strength." "If God be for us, who can be against us?" "Thou hast been a shelter for me, and a strong tower from the enemy." "We may boldly say, the Lord is my helper." My brethren, "be encouraged in the law of the Lord" (2 Chron. 31:4).

The Doctrine of Mediation

How vain, then, are the objections of the infidel against the doctrine of mediation, whose actions are observable everywhere around us, as well as forming one of the very foundations of the Christian revelation. The principle follows us into the minutest details of private life. What is he, who, in the hour of danger, interposes with his strong arm for the protection of the weak, or, with his maturer wisdom, for the rescue of the thoughtless and inexperienced, but a mediator between them and peril? What is she, who, with noiseless step, paces the sick-room where the once stalwart man is laid prostrate with weakness, watching his eyes to catch their language, that he may be saved the necessity of speaking, anticipating his every want and desire, soothing his pillow so softly that his aching head is eased, and his heart is reconciled to affliction by the thought of the loving attention it awakens—what is she but a mediator between him and the fell disease with which he is grappling? What is that mother, who, with simple and eloquent words, and tears more eloquent, pleads with a sterner father for the hopeless boy whose early sins have nearly caused his expulsion from under the parent roof—what but a mediator between him and the unknown evils that impended? What is she, who, by uncomplaining sighs and tears, and far more by patient, and therefore eloquent and silent, endurance, has weaned a degraded and besotted husband from the poison cup of intoxication or the maddening influence of the gaming-house to a love of his own hearth and home, and the society of those who are bone of his bone, and flesh of his flesh—what is she but a mediator between him and ruin?

—*Ragg.*

Dear Brethren: Enclosed is check for Missionary Budget Fund, as it takes $1 a month to help make up the required amount. This is for June, July, and August, and an extra $2 for some one who can not afford to send his.

Pennsylvania.

The Conversion of Father Peterman and the Result

Chapter 3—The Changed Man

BY MABEL HALE

A FEW months before the burning of Father Peterman's barn a family had moved into the neighborhood from another State. They were earnest Christians, members of the church of God, and filled with a most earnest missionary spirit. At once they began distributing copies of the Gospel Trumpet in the neighborhood, and before the summer was over they had invited in, at their own expense, a preacher to speak to the people of the living word of God.

The Peterman boys attended this meeting and coming home each night, they told their father, who was already much chastened since he had been so mightily convinced of the being of God, of what they saw and heard. The old man would not consent to attend the services, saying that he did not believe in the sincerity of church-members, because of the many hypocrites among them.

"But this man preaches from the Bible, and against hypocrites as hard as you do," urged the sons.

At last the old man decided to go down and hear the man for once anyway. His boys in after years laughed when they said that it was not necessary for them to turn their heads to recognize the presence of their father in the little schoolhouse, for as soon as he entered the door they smelled his peculiar brand of tobacco with which his clothes were always strongly scented.

The old man was captivated with the preaching, and before the first service was over he began to feel the convicting power of the Holy Spirit. In only a short while he was convinced of his need of the saving grace of God, and with other humble penitents he went forward to the altar of prayer. And God saved him. No one who had ever known him before doubted for one moment that the miracle that was performed in him was by the hand of God.

One thing that came vividly to Father Peterman's mind was a certain grave out on the prairie. In this grave lay the bones of a certain horse which had been shot by his hand. The range was open and every man was free to turn his stock out to find themselves a living when he desired to do so. Sometimes horses would travel over the prairie for many miles. One spring a bunch of horses bearing a brand strange to the neighborhood, bothered about the Peterman fields very much. They were driven off time after time, only to come back and break into the young and growing crops. At last Father Peterman decided to give them a lesson, so he had taken out the old shot-gun and fired at them, intending only to wound them in the legs and make them afraid to come back. But one horse dropped, shot fatally. A hole had been dug and the carcass thrown in and covered up, and nothing said about it. But now he knew he must find the owner of that horse and make it right. He had an idea where he lived, but since a few years had passed it took the old man more than a week to find him.

With the horse settled for the burden seemed much lighter. But the parting with his tobacco was another struggle. He did not understand how to come to God for help, and the craving was so very strong that Father Peterman was found chewing peach-leaves and other things in his efforts to satisfy his appetite without returning to his tobacco. Sometimes he was overcome, but at last in deep humility he came to God and his people for help, and God gave him the victory.

But it was in his homelife that the great change had come. He was now as eager to serve his God in everything as he had been at one time to revile his name. Three times a day he knelt with his family in prayer, morning, noon, and night. He was a regular attendant at every service if he could possibly be there. He was quick to speak among his neighbors of the wonderful goodness of God, and his testimonies were always respected, for they saw the change that Christ had wrought in his life.

Letters were sent from his hand to the boys in other States, boys who had been driven from home by his harshness. And those letters coupled with the reports that came to them through others of their father's change, found responsive chords in the hearts of his sons, and all the past was forgotten, and their father held the place in their affections that he should hold.

Also the warm missionary spirit filled the old man's heart, and to the boys went rolls of Gospel Trumpets and packages of tracts, besides every letter contained messages of entreaty that they turn and serve the Lord. And the seed bore fruit, the boys coming to their father's God with the same sincerity that had touched his life. God laid his hand upon two or three of them for the work of the ministry, and they went forth to do his bidding, upheld and strengthened by the prayers and hearty interest of their father.

Years went by and God laid his hand upon one of these sons to carry forward the work in Kansas City, and upon his heart fell the burden for young workers and their development. That was the seed from which sprang the Bible training school there.

"What if," mused one of the sons in later years, "in all the chain of circumstances that brought our father to God and the results of his godly life, one person had failed to do God's bidding. Suppose he had not taken the lesson God gave in the loss of his possessions, or that neighbor who moved in had not been filled with a missionary spirit and had failed to bring the truth to his neighbors, or our father had been careless and had not got the literature before his sons, or my brother had not been willing to do God's bidding. How much has depended upon each one of them doing according to the directions of the Holy Spirit!"

Musing again upon the effect of his father's life, he said, "When I came to get saved after I had reached manhood's years, I knew the way because of my father's experience and godly life. Till the day of his death he was a consistent, godly man. Truly God saved him."

[End]

When I behold the passion for ornamentation and the corresponding power, I feel as if women had so far shown what they are bad for rather than what they are good for.

—*Julia W. Howe.*

Man is by nature weak; he is born in and to a state of dependence. He therefore naturally seeks and looks about for help; and where he observes the greatest power, it is there that he applies and prays for protection.

—*H. Brooke.*

The strongest minds are often those of whom the noisy world hears least.

—*Wordsworth.*

THE DEEPER LIFE

The Worshiper of God

BY G. Q. COPLIN

To be a child of God means to be a worshiper of him. God desires to be worshiped, and there is that within our natures when we are saved which responds to the yearnings of our heavenly Father. He seeketh such to worship him as worship in Spirit and truth. Our worship must be from the heart. Outward forms of worship without the Spirit are superficial and insincere. Nothing can delight God so much as the true worship of a soul which has been cleansed in the blood of his Son. How ungrateful must that heart be which is void of the spirit of worship!

But worship not only pleases God, it also elevates the worshiper. As we come into his presence with gratitude, praise, and adoration our spirits drink in of his very nature.

The man who makes the worship of God his daily practise becomes more and more like God. His nature yields to the influence of the Master's spirit until unconsciously he becomes transformed into the heavenly image. The roughness of his nature gives place to the meekness and gentleness of Christ. His heart yearns for the salvation of the lost. He is willing, yes, more than willing; he is eager to sacrifice and deny himself that others may find Christ. The service of God to such a one is indeed a service of love. He can say with Jesus, "I delight to do thy will, O my God: yea, thy law is within my heart" (Psa. 40:8). The kindness and tenderness of Christ can often be seen in the very expression and countenance of the true worshiper of God.

But in worshiping God we not only partake of his image, we are also fitting ourselves for the enjoyment of heaven. Heaven is a place where God is worshiped, and the redeemed shall continue to celebrate his praise through all eternity. He is as worthy of our worship now as he will be in future ages. Why not worship him now?

While public worship is essential, the *best* place in which to worship the Father is in secret prayer.

Uplifting Troubles

BY ANNIE REID

The other evening I picked up a magazine and read the following words, "God's people are like birds; they sing best in cages; they sing best when in deepest trouble." Master Brooks said, 'The deeper the flood was, the higher the ark went to heaven.' So it is with the child of God; the deeper his troubles, the nearer to heaven he goes, if he lives close to his Master.

"Troubles are called 'weights,' and a weight, you know, generally clogs and keeps down to the earth; but there are ways, by the use of the laws of mechanics, by which you can make a weight lift you; and so it is possible to make your troubles lift you nearer heaven instead of making them sink you."

Many times we have sung that well-known verse: "Nearer, my God, to thee, Nearer to thee, E'en though it be a cross that raiseth me." Yet when the cross comes—trials and troubles on every hand—we can not realize how *they* will be the means of raising us and bringing us into closer touch with God. But it is even so, for "God moves in a mysterious way his wonders to perform." He is the God of all wisdom and knows what is best for each of his children. He may lead one into the sunlight, another into the shade, but it is our duty to keep trusting our Father, and not question the "why" and "wherefore" of these ways of his.

"Have faith in God, the sun will shine,
Though dark the cloud may be today
His heart hath planned your path and mine;
Have faith in God, have faith alway."

Are We Doing Our Best?

BY CECILE I. DAVIS

When God, in his infinite love and mercy toward mankind, sent his only begotten Son into this world to suffer and die, that we might live, he sacrificed *his best* for us. Before Christ came to save, people who were living under the law, they chose the best from their flocks to sacrifice unto God. So today we, as Christians, should always give *our best*. Let us stop a moment and ask ourselves the questions: Am I doing my best to further the cause of Christ? Am I doing my best to rise above every environment and condition that would seemingly be a hindrance in my Christian life? Am I doing all I can to help lift the load of some discouraged, or afflicted one? Is what I am saying and doing, helping in the cause of Christ? Is my every conversation uplifting to myself and those around me? Are souls being helped into the kingdom by the way I live? And more than this, do I do all I can to encourage my pastor, and other spiritual workers, whom God has set to watch and care for our souls? Do I tell them I love them, have confidence in them, and appreciate their efforts to help me be a success for God? (It will not hurt them to tell them so.) When the pastor grows weary, and his heart sad and burdened (for though he may be strong he has his struggles, and the devil to fight), do I pray for him? Am I standing by his side helping to hold up his hands that Israel might prevail? Am I individually doing all I can to keep love and unity in the church?

Dear ones, though we may be weak, God is strong. Though we may lack ability to do what others do, and it may seem our best is as nothing (and indeed, it would be without God), though we have failed many times in the past, God has promised to give "power to the faint; and to them that have no might he increaseth strength" (Isa. 40:29). "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint" (Isa. 40:31). Oh! the precious promises of God, there are so many of them! Surely every child of God should be inspired by them to press on. May we put on the whole armor of God, and with our faces set like a flint against all that is evil, may we let go of all but God. Let us keep our eyes upon him, and by his grace we can each do our best.

"A holy life has a voice: it speaks when the tongue is silent, and is either a constant attraction, or a perpetual reproof."



And Ye Fathers

In Four Articles—Article IV

BY MARY J. HELPHINGSTINE

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). "Fathers, provoke not your children to anger, lest they be discouraged" (Col. 3:21).

If you want your boy to come near to you in respect and esteem, you must draw near to him in the same terms. And if unhappily this hearty and confidential relationship has not been maintained hitherto, you are the one who will have to take the first step towards making it. You can get nowhere with your boy by cold or offish criticism of him nor by a show of impatience—remember that. You are the one who killed the love that existed between you—for in early years a boy naturally loves "daddy"; you are, therefore, the only one who can re-create it. It may take effort, and much effort, but it is your only way out. Do not be so weak and unmanly as to expect your child to build a bridge sufficient to span that awful chasm—you do it.

"But he has literally crucified my affections for him; I can't," do I hear a father say? You crucified his first. You can build it; if you are a man, you can! Take as much off your boy as you do off your girls; make as much allowance for him as you do for them, and admire his good qualities as much as you do theirs. He is just as good as they are.

That your task is both difficult and complicated, no one will deny; for your own very attitude hitherto has, no doubt, developed in him a tendency to live "with his bristles up" so to speak, in his attitude toward you; and it is going to take much time and patience on your part to offset that and to disarm him. But the only way to induce the boy to lay down his arms is by actually laying down yours. As long as you remain armed for the fray, be assured that he will use his masculine energy, that ought to be directed in more worthy channels than out-arming and out-generaling you.

Another thing that you need to take into consideration is that your boy is no longer a *child*. There is quite an extended period in a boy's life when he is neither a child nor a man, yet a combination of both. There comes a time when you can not behave toward him as if he were but an irresponsible child; and when you continue such an attitude toward him after he has crossed the threshold of mere childhood and entered upon this period of transition, you simply disgust him with yourself and undermine your own influence with him.

At one time I heard a father testify, "This last week I have been passing through one of the hardest trials of my life." I wondered what it might be; for I knew that he had been through many really hard things because of persecution and such like. But a little later I learned the secret of his trial. His older children (all girls) had readily obeyed him, but at last his boy was coming into manhood—a big, handsome, broad-shouldered fellow. And he was not of the puppet type either, but a real coming man! Hence his will and the father's had clashed in some affair; and the father, as hitherto, of course, had arbitrarily commanded the young man thus and so, expecting the latter to take it and submit. But it did not work that way; and naturally the more the father tried to coerce and compel, the more the boy rebelled.

Now, if, in the first place, this father had, during these years, been studying God's Word with regard to his own conduct toward his children, he would by this time have had more grace and good judgment than to be so arbitrary with his son. But since he had not thus done, what was the best way out of the difficulty now? The best way I know of would have been kindly to call the boy to him in a room or some other place alone, ask his forgiveness for having brought so much unnecessary pressure to bear upon him, trying thus to look at it first from the boy's viewpoint, and make the boy feel that he [the father] wants to do the fair, square, and right thing by him. He might be able by that time to reason with the boy, and perhaps even get him to see some things from the father's point of view. Boys *can* be reasoned with, in the proper spirit of candor and good faith, free from thrust or sting.

"But," says one father, "my boy has the swell-head so bad that I can not reach him by any means whatsoever."

Did you ever know that there is a certain other affliction of the head that is quite as bad as swell-head, and sometimes worse, because of its so often becoming chronic—and that is "sore-head"? Moreover, this sore-head malady has a peculiar way of attacking fathers in particular.

Now, father, candidly, just please examine your own head a bit. You may have some strong symptoms of this disease but have not known it hitherto. Be sure that it is all healed up—every bit of it—before you attempt to put a hoop of "parental authority" around that so-called swelled head of your boy's.

And another thing, be patient.

What! a man patient? Have you never read, "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience" (Tit. 2:3)? Yes, *in patience.* Men can have and should have and must have, and are not where it is their duty to be if they do not have—patience. And if anybody on earth, father, needs patience, it is *you* in dealing with *your* boy. You will also find that as you yourself submit to God and seriously and candidly try to do your part of measuring up to God's Word, he will help you with your boy. God can do what you can not, you know. When, therefore, you have humbly and sincerely done your very best, that which is beyond you you can safely commit to Heaven and for it hold God responsible.

Prayer is intended to increase the devotion of the individual, but if the individual himself prays he requires no formula, and scarcely requires words.

—*W. Von Humboldt.*

HOME PROBLEMS

Mr. Anderson:

What is your honest opinion concerning the custom so prevalent among us women folks of using cosmetics, and of artificial make-up? Do you consider it is a crime or a sin? Please write frankly what, in your opinion, is the common sentiment held for or against such a custom.

—One Who Wants to Know.

The antecedent of the pronoun "us" in your letter is the only clue I have to your identity, and I trust your motive was not to call down upon my head a volume of wrath. My honest opinion is that masquerading as it is carried on today is a mistake. I am not a fanatic, but I am a firm believer in the laws of common sense and common modesty. As you admit, this is an age of cosmetics, and I shall not attempt to prophesy what the future has in store for us to look at. Girls now begin "making up" at the age of twelve or thirteen. They plaster their faces with foundation cream, powder, rouge, etc. Arriving home late, ofttimes they neglect to remove their make-up before retiring, and in the morning sometimes they lay on a fresh coat of cosmetics on top of the old one, mixing it in the accumulated dust, dirt, and germs. They do not dare work much, or walk fast, for fear of spoiling their make-up, hence, do not perspire much. You ask if so doing is wrong, or a sin.

I do not say that such action is a primary transgression of a moral law, but it savors of a deeply grounded pride, and is a sin against hundreds of little choked-up pores that are crying for air and room to breathe. Nature also has a method of throwing off waste material through the pores, and thus to clog the sewer system can not but be dangerous and hence wrong. I once read of a little girl who was painted in gold and silver leaf to represent an angel, thus completely covering her little body. It was late when the play was over and she went to bed without the paint being cleaned off, and she died. Doctors claimed that death was caused by the paint shutting in the foul waste material and shutting out the air. To lend a deaf ear to the cry of nature for air, cleanliness, food, water, etc., is a transgression against her laws. I have been a keen observer of cause and effects for over twenty years, and I know positively that this present-day art in artificial make-up is ruining the real complexion of those who practise it. Ask any doctor—outside of a beauty doctor—and he will corroborate this statement. I wonder what kind of a complexion those girls will have in ten years from now.

This kind of masquerading must have nearly reached a climax in the art of pretense. The men would rather see you as you are. That circus-clown, fantastic attire, may attract the eyes of some men, and arouse a momentary interest, but please remember such things do not find an echo in their hearts. A man may look you in the face, but he may not have in mind what you think he has, for he may be trying to penetrate the drugstore veneering to see what is really within. Do not forget that when a real man goes about to select a companion for life he will pass by the face-daubed, giggling girl whom he flattered perhaps, and will choose the one with the natural wildrose bloom upon her cheeks, with natural lines in body, eyes sparkling with energy laid up by early retiring, and who has learned to economize, and cook digestible food. I have never condemned a moderate use of talcum, and necessary cosmetics for hygienic reasons, but for women to powder their noses on the public square, pencil or pull out their eyebrows, or color their lips until they dare not take a drink of water, is unbecoming to saints, a general laughing-stock to men, and more or less a disgrace to womankind. —J. G. A.

The Price of Sanctification

BY A. G. AHRENDT

THE price of salvation is forsaking all that is wrong, and the price of sanctification is to consecrate our all to God's service. It is unreasonable to think that it is possible for one to be sanctified unless one has consecrated his all. Our bodies rightly belong to God: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:19, 20).

We should consecrate all our talents to him; our talents are God-given and therefore belong to God. We should consecrate our strength to him. We must be willing to work for him; there are many things we can do for him if we will. We must be consecrated to suffer reproach for Christ's sake. We must also consecrate to suffer wrongfully. "But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (1 Pet. 2:20). We must consecrate our organs of sense to the service of God. We should use our eyes to please God, and carefully avoid looking at forbidden and degrading objects. Our organs of hearing must be used to the glory of God. Let us be on guard that our souls may not be defiled by listening to depraved, foolish, and idle conversation. Our tongue must be consecrated to God to be used only to his glory. Let us avoid all vain or idle conversation. We must never be guilty of carelessly wounding the hearts of people with our tongue. On the other hand, let us not hold back words of cheer and comfort to all we meet in life. Our mental powers must be consecrated to God. Our thoughts must be brought in subjection to Christ. Thoughts of evil may come to us, but we must resist them, otherwise they will become evil thoughts. The old saying that we can not prevent birds flying over our heads is true, but it is also true that we can keep frightening them so they will fly farther and farther away.

Some well-meaning people are always thinking of the dark and discouraging things. They always think of the failures of God's people. We should never do that. "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8). "Charity thinketh no evil."

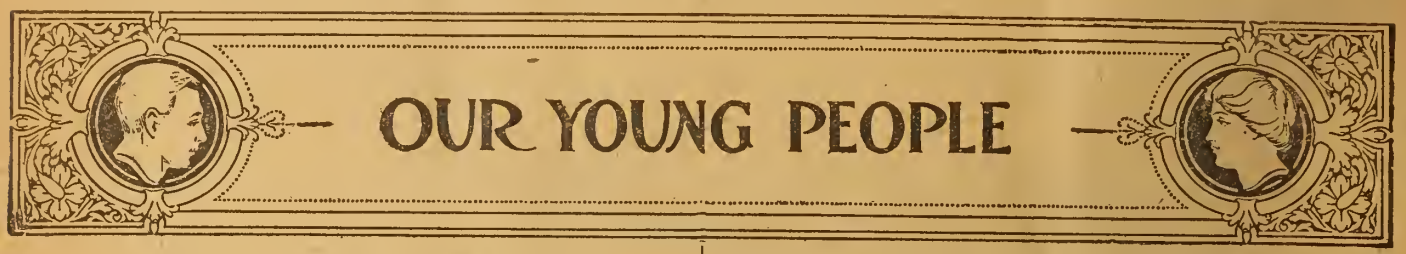
Our affections should be on God and things above.

Our substance belongs to God. None of us have obtained our possessions through our own wisdom or strength. If God had failed to bless our labors they all would have been in vain. "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. 8:18).

If our substance rightly belongs to God, we should give freely to his cause. None of us should be satisfied to give less than one tenth. I fear we are not fully consecrated if we are unwilling to give as much under the gospel as the children of Israel gave under the law. We enjoy

much better things than they did. How can we be so ungrateful as not even to give one tenth! While we are not compelled to tithe, nevertheless it is a fact that God blesses those who do so. I have closely observed and have found in nearly every case, instead of it causing poverty, it has brought prosperity. Dear child of God, if you have once given it a fair trial I feel you will never go back to the haphazard way of giving. Of course there are those who are able to give much more than the tenth part, and they can not feel clear in giving only the tenth. Oh, for deeper consecration on the line of giving. I am glad we can freely give of our means, and thus become rich toward God. We can live a good moral life without much sacrifice, *but we can not enjoy the deep spiritual life,* and fellowship his suffering, unless we are *fully consecrated.*

It is sweet and precious to launch out in the *deep* things of God.



"Show Yourselves Men"

BY A. T. ROWE

You will find the quotation, "Show yourselves men," in Isa. 46:8 and as I think of our young people preparing and training for service, it seems to me that this is one of the fundamental requisites. No one can be altogether successful nor have sustained success without first reaching a decision to face the whole of life with a holy purpose and determination to cope with its problems, discouragements, and difficulties and win. It is the purpose of your Creator that you should be men and women, not merely male and female, but men and women in the largest, truest sense. You must be men physically, mentally, spiritually. There is a familiar saying, "You can't keep a *good* man down," and how true it is. Therefore, be a *good* man or woman, and to be such a one, you must

Have a Purpose in Life.—Are you like the old song, "I don't know where I am going, but I'm on my way"? Are you like the door on its hinges, moving but getting nowhere? Are you like the debris cast out on the current—only floating, being carried with the tide, expecting that someway somehow you will lodge *somewhere,* and be able to do *something?* You must have a purpose, and that purpose must include a determination and a will to be the most and do the most that you can under God's guidance.

You Must Be a Student.—I mean by this that you must have sufficient inquisitiveness about you to pry into things. There is a saying, "Errors like straws upon the surface flow. He who would seek for pearls must dive below." You can not get very far toward success without being willing and eager to learn. What we do not know would fill a much larger volume than what we know, and truth will never injure us. Therefore, let us seek after more and more knowledge and understanding and wisdom and judgment and experience. The individual who has ceased to be a student has ceased to grow and will ultimately lose much of that which he once was supposed to have known. Only by cultivating and developing and continuing our activities as a student, as a seeker after knowledge, can we hope to succeed completely.

You Must Laugh at Difficulties.—There is a way for you to succeed in life. Others have succeeded, and you can. It is hardly possible that *your* life is the most difficult one that has ever been lived, and if you will you may make life's difficulties stepping-stones to success.

Be a Servant.—True greatness is measured by the service you render. There is need of service. Sin, sickness, sorrow, all are pressing heavily upon humanity, and you young men and women have a wonderful opportunity today to serve. Let your heart go out in sympathy for all in need. Practise serving, and it will develop in you qualities that you can acquire in no other way. And in this connection be broad-minded and unselfish. One of the most difficult things we have to contend with is narrowness, ignorance.

Make Friends.—You will need them, and you can not have too many. Be appreciative of every kindness shown you, try to reciprocate, and in every way possible within the bonds of reason and propriety make friends. A sunny disposition, a friendly smile, careful consideration of the feelings of others, a study of human nature around you, and an application of the Christian graces to your every-day life will help you in the battles of life. We need you in the harvest-field. The church is calling loudly for your service. We want to help you in preparing for service. Do not lose a moment of time. There is not a soul in sin that can afford to live there a day longer; therefore, prepare for service and rush to the rescue of the lost, and our prayers are with you.

Diligence in Spiritual Things

BY ESTHER KNEPPER

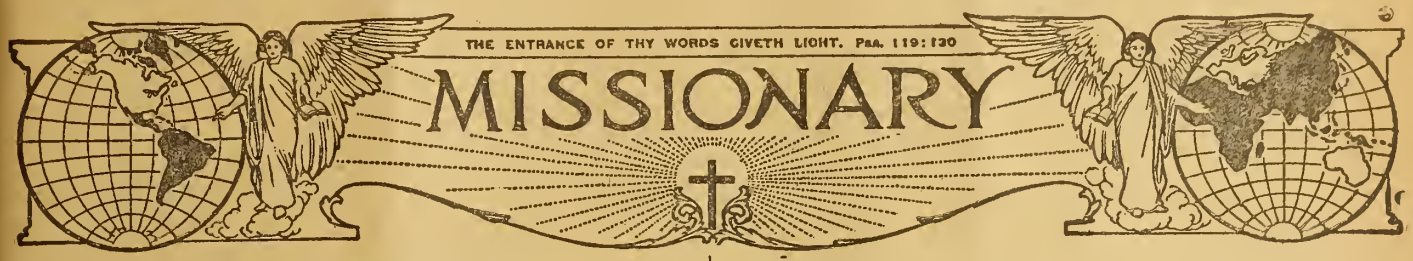
By diligence we mean a careful attention given to whatever we are doing, not neglecting any part of it. To apply this principle to spiritual things, we will say that to be diligent we must give careful attention to all things which tend toward a greater spirituality.

There is a great need of diligence in spiritual things, because a person can gain spirituality only in being very careful to fulfil the commandments of God; otherwise, he will lose the grace of God out of his heart instead of gaining more. In Mark 12:30 we read, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment," and also the greatest one.

To become a Christian we must be diligent in seeking after God. There must be such conviction that we will not neglect it for anything else until we find salvation in the blood of the Lord Jesus Christ, which washes away our sins. After we are saved we must be diligent in searching the Scriptures, for they are called the "Bread of Life," where our souls may find food. In prayer we must be diligent also, because prayer has been

called, the "breath of the soul." The physical body would soon die without breathing, just so will the soul die if it loses its connection with God, the source of our spiritual life. In 1 Thess. 5:17 we are commanded to "pray without ceasing." We must be diligent in the right kind of thoughts, for if they are not pure the lack will soon show in our lives. We must be diligent in keeping our desires within the bounds of God's law.

In helping others we must be very diligent; first of all, in teaching God's Word to them, and also in impressing upon their minds the fact that they must be diligent in applying it to their lives.



Christmas Meditations

BY MATTIE C. FORBUSH

As Christmas approaches, with all its cheer and good will, the Christian feels a sacredness and thankfulness stealing over his soul, and his thoughts naturally turn again to the little town of Bethlehem, and to the Babe in the manger. What holy memories cluster around the manger! This babe, the world's Redeemer, is God's Gift to a lost world—a token of his love for his creatures—and yet how many while bestowing gifts upon their friends at Christmas-time, seemingly never think of the great Gift from heaven. Oh, what if Jesus had never come to this world! We shudder to think of what might have been! He has come, but so many are rejecting him, the Way and the Life. He has come to save *from* sin, that all might live with him in the "mansions prepared in glory." As we look out upon the world today, it seems that the majority have forgotten all about the Gift from God. They are rushing madly onward and downward after the very things that Jesus came to save them from. They seemingly stop their ears and rush madly on, crying, "No room, no room for Jesus; no room for the Gift from heaven!"

But how precious is Jesus to the heart of the Christian! The Christian's actions cry out, "No room for sin: Jesus fills my heart and I need nothing else." Ah, the Gift was not given in vain!

Christmas is a time of sweet meditation for the Christian. He loves to think of the night when the angels sang praises to God over the hills of Judea, of the Wise Men bringing gifts to the Babe; and he longs to do more for the One who has redeemed him from sin. He thinks of the star guiding the Wise Men to the manger where lay the world's Redeemer, and he lifts his heart to God in thanks for the blessed Holy Spirit that led him to Jesus. He thinks of how his heart rejoiced as he accepted the Savior. He thinks of the shepherds hastening to the little town, in search of the Savior—leaving the sheep in God's care—and he thanks God that he left all to find the Lord.

It matters not what our environments or our circumstances may be, if we have accepted Christ and are lifting him up to the world by our lives, we can have a real Christmas. We may be in deep poverty, or seemingly forgotten by our loved ones, and those we love, or we may be sadly afflicted in body, or in deep sorrow, trouble, or passing through trial, yet if we have accepted Jesus—the real Gift—we can have a real Christmas spirit abiding in our hearts.

As we write, our minds go out to our dear missionaries who are far away from the homeland at this time. Their minds, no doubt, will wander back home; there they imagine they can see the gifts—the tables well laden with good things, the church bells pealing out their chimes—and they may have a little touch of homesickness. But we imagine that we can see them stop abruptly in their meditation and wipe away a tear, for did not Christ—the greatest of all gifts—come to the world to redeem them, and are they not sacrificing home ties that others might receive the great Gift also? We see them turn bravely about to minister to the needs of others. Then comes the thought uppermost in our minds: Can we not at this time make a special offering to the work of foreign and home missions? If we have the real Christmas spirit we will gladly sacrifice in order to make a special individual offering to missions at this glad season. While we are planning gifts for our loved ones and friends, let each child of God ask himself or herself this question, "Lord, how much wouldst thou have me to give?" Let us plan a substantial gift for our best Friend—he who came to this

CONTRIBUTIONS FOR OCTOBER BY STATES

Ohio	$1,091.88	Iowa	80.20
Indiana	848.63	Idaho	75.03
Pennsylvania	755.52	Mississippi	64.11
California	658.36	Florida	60.44
Michigan	629.43	North Dakota	59.50
Illinois	505.74	South Dakota	48.26
West Virginia	333.45	Tennessee	44.33
Missouri	295.34	North Carolina	33.61
Kansas	287.11	New Mexico	29.90
Oklahoma	272.50	Georgia	26.50
New York	261.69	Arizona	19.51
Washington	251.97	South Carolina	18.15
Canada	230.12	Montana	17.20
Oregon	208.01	Louisiana	17.00
Kentucky	194.60	New Hampshire	15.50
Maryland	180.24	Nevada	12.00
Minnesota	175.02	Unknown	11.00
Texas	149.30	Rhode Island	8.00
Wisconsin	135.20	Wyoming	5.50
Virginia	120.00	Dist. of Columbia	5.00
Alabama	118.60	Maine	3.00
New Jersey	117.00	Delaware	3.00
Arkansas	106.85	Jamaica	2.00
Colorado	88.75	Vermont	——
Nebraska	86.90	Utah	——
Connecticut	81.00		
		Total	$8,840.35

cold world that we might have the glorious privileges of walking and talking with God, and of winning souls for heaven. 'As ye do it unto the *least of these my brethren,* ye do it unto me,' said the Lord. Let us send our offerings at once to the Missionary Board of the church of God, Anderson, Ind.

MISSIONARY NEWS

Chinkiang, China, October 25.—On the 12th of November it will be a year since our return to China and we truly praise the Lord for his goodness to us during this time. Various have been the duties that have confronted us, but the Lord has been our stay and we have no fault to find with his dealings.

Since our last writing, a typhoon swept Chinkiang on September 12, causing considerable damage. Boats were either sunk or destroyed, Chinese dwellings were damaged, trees were uprooted, a coal company's hulk foundered, etc. And, too, there is the death toll among the Chinese. Various mission compounds suffered considerable damage, such as walls blown down, etc. Part of the roof of our veranda on the east side of the house was blown off and in other ways we experienced the force of the storm. This is about the worst storm that has ever visited the port. There has been an unusually large number of typhoons this year. Terrific havoc was wrought at such places as Swatow, Wenchow, etc.

Politically China continues to be an uncertain factor. Only recently there has been some more factional fighting, this time in east China, in the province of Fukien, the governor of that province being defeated and losing control of the large city of Foochow.

A band of armed men broke into a house on the Methodist compound near our place one night. Since then there are military patrols out every night on the hills and there is no cause for anxiety.

The English Bible-class on Sunday afternoon at our home is quite well attended. There were seventeen present last Sunday, mostly students. We are studying Matthew's gospel and are using Weymouth's New Testament in Modern Speech; that is, we have Matthew only, bound in a separate volume. These young men come from different cities in Kiangsu province, the majority of them being students of the normal school. While their main desire is to become more proficient in the English language, yet we trust that the seed thus sown will not all be in vain.

Last week, a meeting was conducted every evening in our main place of worship. The attendance was generally quite good and several came forward for help. Brother Lee, from Shanghai, was with us part of the time and preached four times. He is a good preacher and his sermons were appreciated. He has since gone to visit his home town in the province of Anhui. Brother Dong was ordained to the ministry by the laying-on of hands and prayer. This week special meetings are being held every evening in the street chapel for the special benefit of raw heathens, and the hall is quite well filled at times.

The financial phase of the work here has been more thoroughly organized and Brother Wang has charge of all native contributions. We are using the purpose-card system. Little bags are provided for each one to put his contributions in every Sunday. The monthly amount of means promised by each one is duly recorded in a book, also the amount he actually gives every Sunday; thus it is possible to know whether each one is contributing the amount he obligated himself to give. A similar system has also been adopted at Shanghai.

A small Sunday-school has been started at the latter place. It is difficult to conduct a Sunday-school without a day-school. About all the children—forty or so—who attend Sunday-school here are pupils of the day-school. Were it not for this school our Sunday-school would be very much smaller. We have besides two children's meetings a week, one in the street chapel and one in a private school. These meetings are attended by a different lot of children from that of the Sunday-school.

One of the Sisters here—Sister Yang—was sick with fever to the extent of being unconscious. She had a dream in which she saw the brethren at her door praying for her. She also saw some one who told her to be of good courage and that he had heard their prayers and would heal her. She recovered in time to be able to attend most of the special meetings last week.

C. E. and Annabel Hunnex.

Shutting Up the Kingdom

(Continued from page 9)

their criticising others. Oh, how careful we ought to be that our lives shall win people to Christ instead of barring their way!

Unity is one of the strong points of our teaching. Are our local congregations exemplifying the doctrine we teach? Or do we find in some cases strife and division, brother against brother, with all the attending evils? How is it in your local congregation, dear reader? Are you exemplifying what the preachers preach in holy living? In the unity of your congregation? In the peaceful, quiet, orderly deportment of the congregation? Are your lives commendable to those without? Do they inspire them with real faith in you and in the truth you teach? Be thou an example." To criticise and condemn denominationalism or its divisions, to teach unity and then to have strife, division, and contentions among those who thus teach is to be thoroughly hypocritical. If a church is divided, if within itself there is division and strife, it ought to take its place in the category where it belongs. It is a part of Babylon, for in it is confusion and strife. Only those churches truly represent Christ who manifest the real spirit of the gospel within their own boundary and exemplify the pure truth of Christ.

Another way people are shut out of the kingdom is by those who profess offending consciences by something the latter do. As an instance of this I might mention a letter I received recently. The writer said there was no work established in that community, but that there were a few believers in this way. He said they worked on Sunday just the same as any other day. By so doing they trampled upon the consciences of their neighbors who had been taught Sabbatarianism. My answer to the person writing was that probably the work never would be built up there with those persons trespassing against the consciences of their neighbors. If we do not regard the consciences of our neighbors as we should, if we trespass against their consciences, we are told that we sin against Christ. Take this to heart. It means a great deal to you.

There are others who by intemperate criticism of other religious people, by their fanaticism, their intolerance and radicalism, are continually prejudicing people against the truth, turning them away, barring the king-

dom of God to them, and who at last may be the ruin of their souls. Oh, let us beware lest we shut up the kingdom of heaven against a single soul. Sad, indeed, will be our reaping if we do it. Let us deal with souls with the greatest carefulness and tenderness. Let us live up to what we profess. Let us exemplify the truth. We had better make no profession at all, than to make one and not live up to it, and not have the confidence of our neighbors and friends. Let us be sure that we place no obstacles in the way of souls who need Christ.



Jesus on Preparedness

Including Sunday-School Lesson for December 24—Luke 12

BY E. F. ADCOCK

Previous to America's entrance into the World War the question of military preparedness stood in the front ranks of public opinion. And even yet the matter of armament is by no means a dead issue. There are those who argue that full readiness for fighting is the surest means of maintaining peace and safety, while, on the other hand, others are strong in denying such a premise on the ground that military preparedness fosters the very spirit of war and tends away from peace. We could quote noted exponents of each side, but still the argument would be unsettled. Then for sure authority let us turn to the "Great Statesman," founder and ruling prince of the heavenly kingdom. From the depth of his divine statecraft he delivered a matchless discourse on preparedness. In it is no allusion to battleships, artillery, war planes, etc., but what he says applies to that which concerns individual every-day citizenship—the higher principles of the most practical sort of living.

He Denounced It

What the world considers preparedness Jesus denounced. He was against it because it was the preparedness of the world. Of course, men everywhere are seeking happiness and eternal good, but they make selfishness and worldliness their means of attaining such. It was this kind of preparedness that Jesus argued against. He knew that to seek happiness and eternal life in such a way could but be disappointing and disastrous and he sought to substitute therefore a better philosophy of life.

There are those whose program of preparedness consists of putting on a pious exterior. Oh, they have such a wonderful profession! Why, when it comes to forms and outward manifestations of religion they are wonderful Christians. Such were the scribes and Pharisees. But Jesus did not give them much support for their false hopes. He called them hypocrites and warned his disciples against them and their ways.

Another class would trust in worldly power. Sickness, imprisonment, and such things as destroy the body cause them much anxiety. But Jesus had a different view: he said not to fear any such thing, but rather to fear that which will destroy the soul.

And notice particularly the rebuke he gives that other class, those who trust in worldly riches. And I suppose somebody in the audience to whom he then spoke got "hit"—unless the world has changed much since. It seems that one of the fundamentals of this kind of trust, as it is exercised by some people at least, is worry. Jesus showed how unnecessary worry is. I wonder, too, if there was not just a little irony in what he said about increasing the stature by taking thought: "Now just feel that you are too short and by worry add a cubit to your height." Worry is ridiculous. Not only that, it is expensive; it devitalizes our entire being, physical, mental, and moral. Also it is wrong; Jesus made it a command that we should not be "overanxious." Why did he say these things? "A man's life consisteth not in the abundance of the things which he possesseth."

He Favored It

Jesus denounced preparedness, yet he favored it. This is a logical contradiction. He denounced the wrong kind and stood for the right kind. Or perhaps it would be more logical to say he stood for preparedness and then to define what true preparedness is. The wrong kind is not really preparedness. When Jesus warned against overanxiousness, he did not mean that we should have no concern for the future. How can an idle, careless, life be glorifying to God? Putting a ban on the wrong kind of preparedness does not mean that all preparedness is wrong. When mother said, "Johnnie, you must not eat green apples," did Johnnie infer that he must never eat any apples? The Christian life is a positive life. "Seek not ye what ye shall eat," etc., said Jesus. "For all these things do the Gentiles seek after." Do Christians show this fundamental difference enough? And now notice, "But *rather seek* ye the kingdom of God; and [of course] all these things shall be added unto you." We are told to seek, but seek the right thing. How are we to seek? "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither rust corrupteth. . . . Let your loins be girded about, and your lights burning." Does that sound like idleness and sloth? Jesus makes this the true preparedness. As to its results, let us hear his words: "*Blessed* are those servants, whom the Lord when he cometh shall find watching." Read the rest of the verse and the next one. Why, of course Jesus believes in preparedness, for he said he was going to "prepare" mansions for us.

Preparation for the Unexpected

There is a preparedness that results from watchfulness. Now if the goodman of the house would keep his house from being broken in he must watch for the thief. Life is a precarious existence and we need to watch—but not worry and fear. We are safe only in trust. Some temptations that come are especially dangerous. The dangerous ones may not be the big ones always, but the ones that catch us off our guard. Sometimes we may get to the place where the every-day temptations do not especially bother us, and we begin to feel somewhat immune from temptation. That is poor preparedness. I rather like the attitude of the pious old farmer who prayed

for strength to overcome a "five-thousand-dollar temptation." It is good to anticipate trouble, just enough to be on guard against it. Look ahead so you will see the bridge, but never cross it till you get there. Rely, serve, watch, and thus be truly prepared.

Church Extension Correspondence

Enclosed please find one dollar, my pledge for August. I read in the Gospel Trumpet of the urgent needs of the home extension work, so will send this to that department. For a long time I have been hoping and praying for the evangelization of this part of the Northwest. I want to do all in my power to help. —*South Dakota.*

Enclosed find check for $10 to use in Church Extension work. —*Oklahoma.*

Enclosed you will find $2 for Church Extension and Home Missions. I can not very often give, as we have a large family to support, but I ask God to give me strength to do an extra washing each week so I can have a little to give. —*Michigan.*

Knowing the need of home missions and of establishing new congregations in this country, we are sending $5 to aid the cause. We also offer our prayers for the work. We should like to give more if we could. —*Ohio.*

I am enclosing $1 for the Church Extension Board. Sorry it can't be more. It is the best I can do just now, but if possible I will send more later. I trust that God may get some glory and some one may be benefited from it. —*Kansas.*

Enclosed find check for $2, $1 for my wife and $1 for myself. I only wish we were able to do more. I have been contributing for the past two months to this work. Pray for us, for we are isolated and never hear the truth preached. —*Texas.*

I enclose one dollar for the Church Extension Budget and will give just as regularly as I can, as the Lord gives me to give. You can count on me too. —*Ohio.*

Do We Bear Fruit?

BY PAUL BENGSTON

In the 15th chapter of John we read the parable of the Vine. Jesus says, in the fifth verse, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." We see here that if we are going to bear fruit for him we must abide in him.

A branch alone can not bear any fruit. It must be attached to a vine from which it receives life. So it is with us as Christians, we can not bear any fruit for Christ unless we have connection with him, from whom we also receive our life. A husbandman takes very good care of his vineyard; he goes about and takes away all the dead branches, and the ones that do not bear any fruit, and casts them into the fire. So it is with us; if we are not bearing any fruit, we are cut off, or we do not belong any more to God's church, but if we are bearing fruit he purgeth us, or gives us more, so that we may bear more fruit for him.

Let us be careful that we are not like some branches, green and beautiful but with no fruit on them, just to look upon. We as Christians do not want to be looked upon, but want to live such a life that we may bear such fruit that will be of some good to some one. In Galatians 5, we find what the fruits of a Christian are—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. But the fruits of the ungodly are adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, and revellings. What a contrast between the two! Let us all try and bear the fruits of a Christian by living so before the world that they might say of us that we are really the children of God.

I do not see how any one can be a child of God and not be a missionary in spirit. —*Florida.*

INVEST YOUR MONEY!

Where it will help God's cause and at the same time yield you a good income for life, by buying

Life Annuity Bonds

of the

BOARD OF CHURCH EXTENSION AND HOME MISSIONS
OF THE CHURCH OF GOD

which pay from 4 to 8 per cent interest depending on the age of the investor.

Often a loan from our Church Erection Fund is all that is needed to enable some congregations to procure a much-needed place of worship so the work can grow more rapidly.

It is not only a safe and profitable investment for the donor, but it will do good by being loaned for church-erection and when repaid to the Board will again be loaned and will continue thus to work for God long after your death by becoming at that time a part of the Board's Permanent Revolving Church Erection Fund.

Those interested should write to R. R. Byrum, Secretary, Church Extension Board, Anderson, Ind.

TESTIMONIES TO DIVINE HEALING

The Promises Were Verified

Killdeer, N. Dak.—I do praise God for his wonderful power to lift precious souls like me out of sin and give them power to live above sin. I am so thankful for his blessings upon me day by day.

Last Saturday night I was much burdened and troubled in spirit, and as I labored in prayer about twelve o'clock my twin boys were taken sick and also my little girl. In time of trial like this I always search myself before God, asking him to help me get the lessons he has for me. As the next day was Sunday and I and five children desired to go to meeting which was twenty miles away I realized the Lord must undertake or we should be deprived of this glorious privilege of meeting with God's dear children and of hearing his precious word. So I earnestly called on God for help, as he promises to be a present help in every trouble. I also claimed the promises, "Delight thyself also in the Lord; and he shall give thee the desires of thine heart," "Ask, and ye shall receive," and others. Thank God for his precious promises to his children! Again he assured me that he is more willing to give good gifts to his children than we are to our children. The Lord wonderfully touched their bodies, relieved them of sore throats, headaches, and high fevers, and I took them and drove the twenty miles with a team, and the children showed no signs of fatigue or sickness.

What a wonderful God we serve, who forgiveth all our sins and healeth all our diseases! Your unworthy sister,

Mrs. S. J. Reems.

Healed of Diphtheria

Portland, Oreg.—On the 19th of last March I was taken sick with a sore throat and was so weak I could hardly get to bed. The next day we sent for the doctor and he pronounced it tonsilitis. I did not think that was very serious so did not do anything except gargle with salt water. In a couple of days I had grown so much worse that my husband became excited and sent for another doctor, and about the same time telephoned to the church at Portland for prayer (for we were at this time at The Dalls, Oreg.). My sister-in-law also telephoned to the pastor at Portland to pray for me. Neither my husband nor my sister-in-law was saved, but they saw my need was great. The church fasted and prayed for me.

When the doctor came he examined my throat and said it was the worst case of diphtheria that had ever been in that town and gave my people no hope for my recovery. He gave me the antitoxin, but I gradually grew worse. The next day he came again and gave me more antitoxin, which had no better effect than the first. That night death seemed to come for me. My suffering was all gone. A wonderful stillness came over me. I asked God if I might live, promising him my very best service. Immediately a refreshing breeze began to blow on me from the wall. I went to sleep and slept like a little child.

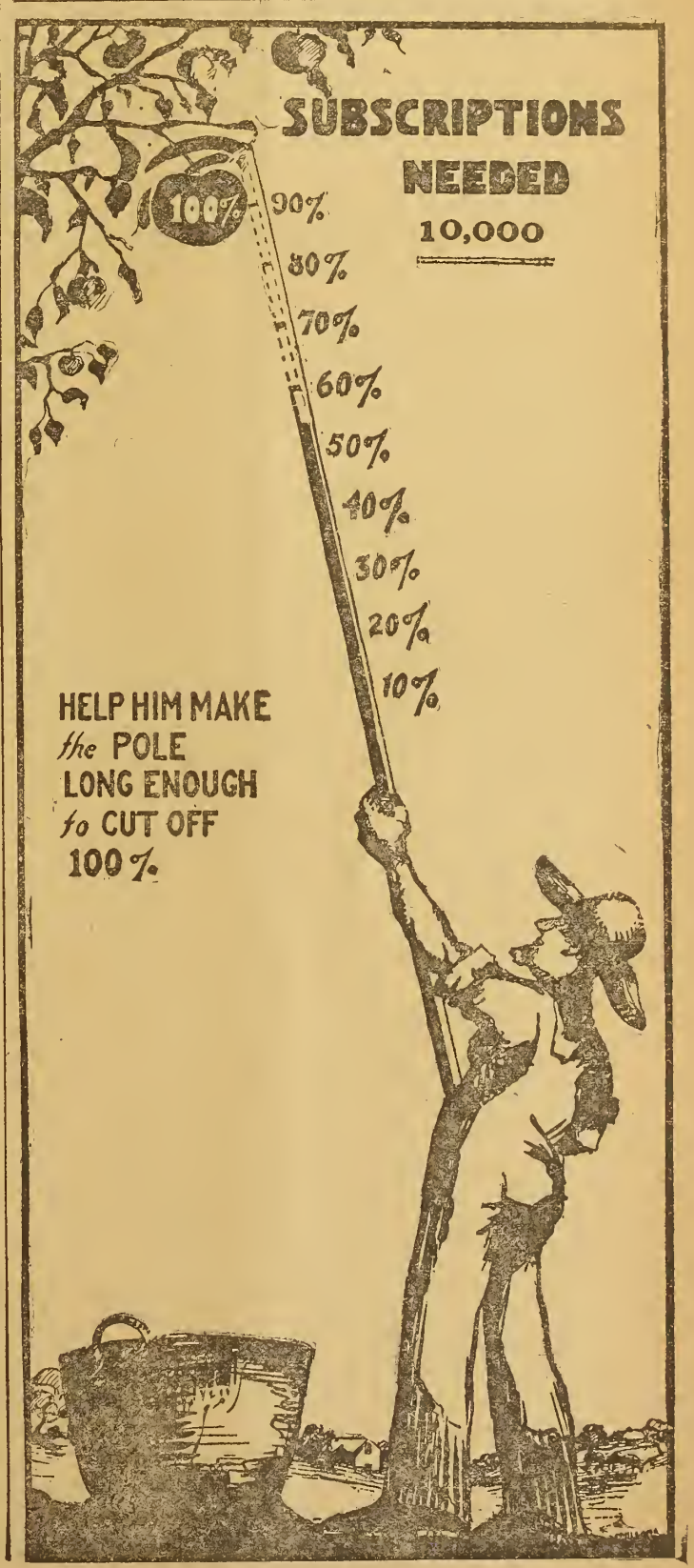
The next morning when the doctor came he looked into my throat and stepped back amazed at the condition he found my throat in. He said it was marvelous. I said, "Yes, Doctor, God does marvelous things." He said the antitoxin did it, but we knew God answered prayer. Your sister in Christ,

Mrs. C. W. Plummer.

The Eye Was Restored

Hamletsburg, Ill.—I wish to tell a little of my experience in healing. I had been entirely blind in my right eye about seven years, though it did not look affected. Some time ago I took a very severe pain in this eye and requested prayer. I did not think about the eye being restored, however. It was. Is not this wonderful? Help me to praise the dear Lord for this great blessing. Every one that is afflicted, take courage. Jesus is still healing all who come to him. Your sister in Christ,

Louella Mattison.



CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.



Brother and Sister J. E. Rinebarger, of Chanute, Kans., began a meeting for the church at Amorita, Okla., December 6.

November 26 Bro. J. D. Ferrill began a meeting at Elmore, Ohio. He also expects to be at the assembly at Springfield.

Bro. I. S. McCoy is conducting a revival in the Lyceum Theater, Kittanning, Pa. He reports that these meetings are largely attended and are resulting in much good.

Bro. G. K. Rowlison began a revival at Allegan, Mich., Sunday, November 26. The prayers of the saints are solicited for the success of the meeting. Brother Rowlison writes that he has an open date for January.

Bro. Lessie Brown is engaged in a revival at Fixer, Ky., where Bro. Grant Shoemaker is pastor. He writes that Brother Shoemaker is doing a commendable work there in the oil-field. Eight were baptized recently.

Brother and Sister J. S. Ludwig and family are comfortably settled in Omaha, Nebr., where they have taken up work in connection with the Church Extension Board. They have rented a hall for meetings, painted it inside and out, installed a piano, put up a sign and are entering upon the work with energy. Undoubtedly they will soon report definite results.

"I have a loyal little congregation that is caring for their pastor," writes Bro. E. A. Austin, of Greenville, Mich. "Besides keeping up their weekly support, recently they gathered in on the evening of November 28 for a real surprize, a special gift, the 29th being my birthday. The evening was spent in singing hymns and offering prayers and praises. They left us several gifts and I received $17.75 in money and my wife received $6.25. I am sure if more of the congregations only knew that the pastor and his wife appreciate it, and what zeal it gives them to press on and be true to God, they would try it out."

Bro. R. C. Caudill, of Kentucky, is conducting a revival in the new chapel at Bloomington, Ill. One night recently there were fourteen at the altar. A number of them prayed through to victory. These were fathers and mothers. The work in Bloomington is encouraging. Bro. C. H. Featherston writes that he is determined to do his best as a pastor to feed the flock.

The congregation at Sturgis, Mich., is purchasing a lot, on which they hope to build a church in the comparatively near future. They recently adopted the envelop system, which is proving to be an incentive to giving. Bro. S. F. Bathauer, of Topeka, Ind., preaches there every other Sunday afternoon. His coming has been an inspiration and is of valuable help to the work.



Notice to Our Customers

We ordered a special edition of the Christian Life Calendars for our trade. They sold out so rapidly that we were compelled to reorder on short notice. The Calendars sent on the second order contained Christian Endeavor Topics, with Scripture-reading. While our own edition does not have these Topics, yet since many will get Calendars with them we speak a word as to their usability. The Christian Endeavor is a non-sectarian society of young people and these topics are given to guide their services. Some of them may prove of value in getting subjects to speak on in young people's meetings.

The superintendent of the Park Place Sunday-school, Bessie L. Byrum, has begun a teacher-training class for the teachers of the school and for prospective teachers. This class will probably be one of the largest held this winter. A standard teacher-training textbook is being used and the course promises to be very profitable and interesting. Preparation for Teaching and Training for Service are the two textbooks carried regularly in stock on our shelves.

SCHOOL NOTES

Gertrude Stephens, of New York City, recently returned to the School.

Several students who live in Indiana and neighboring States spent Thanksgiving recess visiting home folks.

Frank Dietrick, a Junior, has been compelled to give up study temporarily, on account of ill health. He is visiting relatives in Illinois at present.

Contributions for the A. B. T. S. last week amounted to $136.30 which amount is nearly two and one half times what was received the week before. A considerable part of this money was contributed by former students who are now actively engaged in the Master's service. One young brother sent $25 and in his letter made a statement about as follows: "I never before received so much benefit at so small a cost as I did during the time I was in attendance at the A. B. T. S." In fact, we do not know of any former student who is not a loyal supporter of the Training School, at least to the extent of his ability. Look for the report next week.



I wish to inform the saints through the Trumpet that we have resigned the work at St. Petersburg, Fla., as pastor. We are expecting to do evangelistic work. Any one desiring my service may write me at St. Petersburg, Fla. I will remain here until spring. We desire your prayers that the Lord will be glorified in our work.

A. J. Simmons and
Lilla M. Simmons.

Christmas Offer on Evangeliums Posaune

Until December 25 the publishers of the Evangeliums Posaune, the German Gospel Trumpet, will send that magazine to any new address one year for 75 cents. This is just half the regular subscriptio price. The Evangeliums Posaune is a sixteen page weekly and

holds forth the same doctrinal teachings as its ally, the American Gospel Trumpet. If you have friends or neighbors who read German now is the time to get their subscription or subscribe for them. Send your subscription not later than the 25th to Christian Unity Press, Anderson, Ind.

To Southern Illinois Ministers

The regular meeting of ministers will be at Mount Vernon, Ill., this quarter and will convene December 12, 13, 14, at the Chapel, 1116 So. 15th St. Meals and lodging free to ministers and gospel workers. Three public services daily. Come and let us have a feast that we may be more able to feed others. P. O. Purcell, Pastor.

2017 Cherry St.,
Mt. Vernon, Ill.

America's Unreached Millions

If the fifty millions in America who are not members of any church and the twenty-seven millions of children of Protestants under twenty-five years of age who do not attend any Sunday-school should form a double column standing three feet apart they would more than encircle the globe at the equator. If they should march in review before the President of the United States moving double column at the rate of twenty-five miles a day it would take them three years to pass the President!

America is not yet evangelized. What are you doing for church extension?

Send donations to Church Extension Board, Anderson, Ind.

New Location of Church in Los Angeles

Our new place of worship is located at the corner of West 43d and South Grand Ave., at which place we are planning on erecting a new auditorium the first of the year and shall convert the present building into class and anterooms. To reach the church from the city take the "M" or Moneta Avenue Car going south on Spring St., and get off at W. 43d, then walk two blocks west to the church. Or take the Vernon Avenue, cross-town car and get off at South Grand Avenue, and walk one block north to the church.

L. W. Guilford, Pastor.

329 E. 6 St.

Young People's Convention

The first Western Washington Young People's Convention of the church of God will be held in Tacoma at the church of God chapel, corner 56th and Oak Streets, December 26, 27, and 28. A cordial invitation is extended to all young people who are interested in deeper spiritual things and the advancement of God's cause. Leaders of young people's work in the local congregations are urged to have as large a representation as possible at the convention. Board and lodging will be free.

This meeting was by mistake announced to take place in Olympia. Tacoma, Wash., is the place. For information write to Guy De Vries, 1205 E. 6th Ave., Olympia, Wash.

Please Remember

That the annual assembly of the ministers of Indiana will meet at Anderson, Ind., December 26-28 inclusive, and that every minister and gospel worker is invited to attend and participate in the meeting. This meeting is of the greatest importance. Here we hear live subjects discussed, meet our fellow laborers in God's vineyard, hear how they carry on their work, and all may receive a benefit. It is expected that we shall be mutually helpful. The meeting will open at 8 A. M. December 26. Let us try to be present at the first session and for all following.

A. T. Rowe.

A Word to the Saints in Kentucky

The past spring, summer, and fall has been one of the busiest and one of the most successful periods in the history of the church of God in our State, for which we ought to thank God. There have been more successful meetings reported than have ever been reported from our State for so short a time. There have been more souls saved than at any other time of the same duration. There were greater efforts put forth than had ever been. There were more pastors doing an effectual, substantial work. There were greater evangelistic efforts put forth. And there seemed to be, and was, a greater interest on the part of all the dear saints to give of their means and to assist the ministry in every way possible than ever before. And therefore, God blessed our efforts to the salvation of souls, to the better establishing of the churches, and to the extension of the blessed cause for which Christ suffered and which is so dear to the heart of each of us.

But now the summer has ended and we are face to face with the cold winter months. The time of camp-meetings and tent-meetings is over until God brings to us again the warm summer months. With the coming of that time what opportunities will present themselves of again entering the evangelistic efforts of our State! With the ministers somewhat rested and with new zeal to preach the everlasting and soul-saving gospel of our Lord and Savior, and with the dear saints so hungry again to be engaged in those soul-refreshing revival-meetings which we all enjoy so much, what an opportunity that will be! But now listen, if we do more next season toward the evangelization of our State we must have a greater fund from which to draw. And what an opportunity is now ours to lay by that fund! With just our running-expense and possibly a winter revival to finance we surely ought to have something to put into our State Evangelistic Fund.

Now the ordinary way of doing is to lay by all we can in the bank or some trusty old pocket-book, thinking all along that when the time comes for the evangelistic meetings to begin we shall have a good sum with which to refresh the Evangelistic Fund. But as the beautiful spring months begin to come we think we are in need of some new furniture, some more up-to-date dresses, more stylish rugs, some more up-to-date farming machinery, a more modern car, a few extra cows, etc. And so we begin to draw upon our savings, never thinking but what we shall have plenty to do this, and supply the need of the call of the Lord. But too often we hear the cry, "We have no money; we had to use it all."

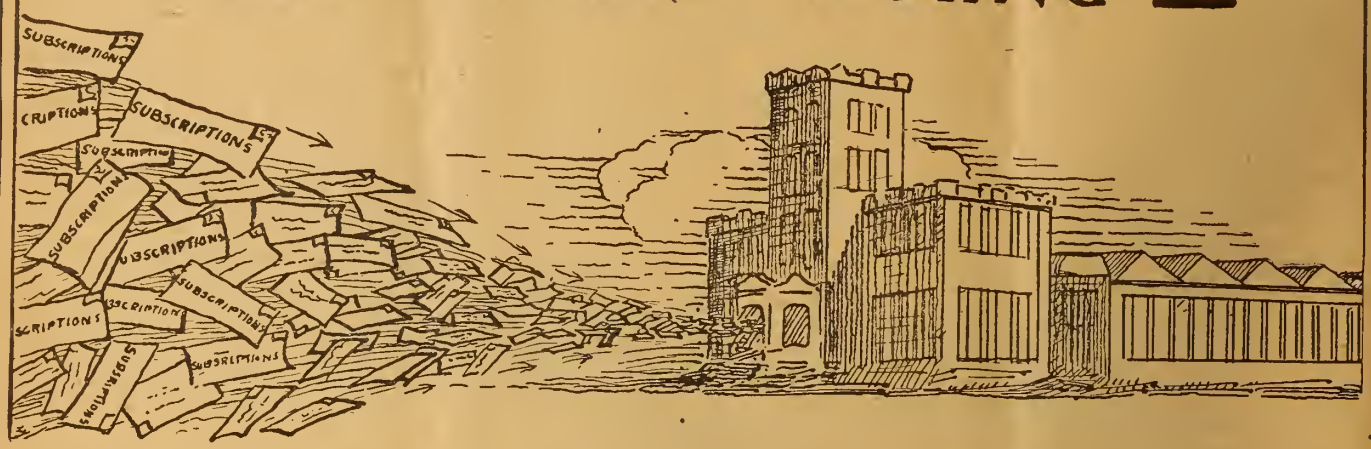
Now why not do it the wiser and easier way, which is to lay by a small amount regularly for this very Fund, by sending to our secretary-treasurer each week or month? Then as soon as the tenting season is here we shall be able to start some good godly minister with our new tent in the field to work for God and souls.

I have just now been interrupted by a dear brother of another State coming in. He has been on a few days' trip through some of our mountain section of Kentucky. He made a statement that touched my heart. He said, "The spiritual conditions in those parts are deplorable." Brethren if some of these people hear the gospel we must send it to them. Let us work and give for God and souls, by sending to our secretary-treasurer, a liberal offering each month, to help send the gospel to those who are not so fortunate as we. Send all donations to Bro. C. S. Mark, Morehead, Ky. W. H. Hunt.

PRAYER REQUEST

I have bronchitis, and my nerves are bad. Will you all please pray for me? I should like to be healed for the glory of God. I am 76 years old, but should like to do all I can to bring souls to Jesus. Mrs. David H. Mayer.

KEEP - THEM - COMING -



AN APPEAL

A steady flow of subscriptions has started toward the Trumpet Office. We feel greatly encouraged and if all will just put forth a little extra effort, we shall reach the goal before the old year is gone.

WHEN THE CAMPAIGN WILL END

Somebody asked us when this Campaign was going to end. It should end at the end, viz., 25,000 subscriptions and the churches 100 per cent.

Brethren, be encouraged! From estimates made here it seems perfectly feasible to reach the goal. There will be no question about it, if all the congregations do as well as many have done—the congregations that are 100 per cent.

We all want to end the Campaign by January 1, 1923, and it can be done. May we not urge you to organize your teams at once? and will you allow us to suggest that the ministers preach on the subject of literature and set aside a week to convass every member of the congregation, and if possible get them to subscribe?

GOD'S BLESSINGS ARE UPON US

We feel the blessings of the Lord resting upon us in pushing the circulation of the Gospel Trumpet. Those who help will also be blessed of God. So now let us push the Campaign for the few weeks remaining and reach our goal.

DO SOMETHING YOURSELF

If any one reads this who is a member of any congregation where the pastor has not said or done anything about the Trumpet Campaign, will you call his attention to it and if he feels so disposed get his permission to plan to do something yourself? You with a few determined saints can bring the congregation up to the goal, by the help of the Lord.

Let us not stop now that every one is stirred, but press right on till the goal is reached.

100 Per cent CHURCHES



The following congregations are 100 per cent in subscriptions to the GOSPEL TRUMPET



[Continued List]

Congregation	Pastor
Indianapolis, Ind. (North Side)	N. S. Duncan
Mt. Carmel, Ill.	H. A. and Edna DeLay
Palmyra, N. Y.	Fay C. Martin
Chatham Hill, Va.	Miss Ethel Oakes
Madrid, Iowa	Emil Kreutz
"Hill Top," Columbus, O.	Katrina B. Neff
Tulare, Cal.	Harry Tyler
Palco, Kans.	J. G. Gordon
Melvern, Kans.	Mrs. Effie Rice
Los Angeles, Cal.	L. W. Guilford

Why Refuse to Eat?

BY A. Q. BRIDWELL

I have observed in some little children that sometimes one who had become accustomed to sitting in a certain chair or having a certain plate or spoon, and a certain one to place the food upon his plate, would eat heartily. But if some one else put the food on his plate, or he did not get the right spoon, although the one he got was just as good as the other one, and the food came out of the same dish that the other person would have taken his food from, yet he would not eat; he would begin pouting or crying and looking ugly until the one he desired to do so took his plate and put the food back in the dish, and when this person placed the same food on his plate he would begin to eat. Surely it looks very ugly for a child to be trained that way. Now the Lord has a large family, and sometimes when a preacher gets up to preach, or to feed the flock, some of the children, because it is not their preacher, will begin to turn the leaves of the songbook, or read the Sunday-school lesson, or look around over the house and play with a baby, or hang the head and go to sleep and refuse to eat; and the poor preacher will do his best to feed them, but they will not eat. When their preacher gets up they will straighten up in their seat and not miss a word. The latter preacher may have taken the food out of the same dish (the Bible) that the other preacher took his from and may have been no cleaner as a man, but they were so babyish they would not eat from any other.

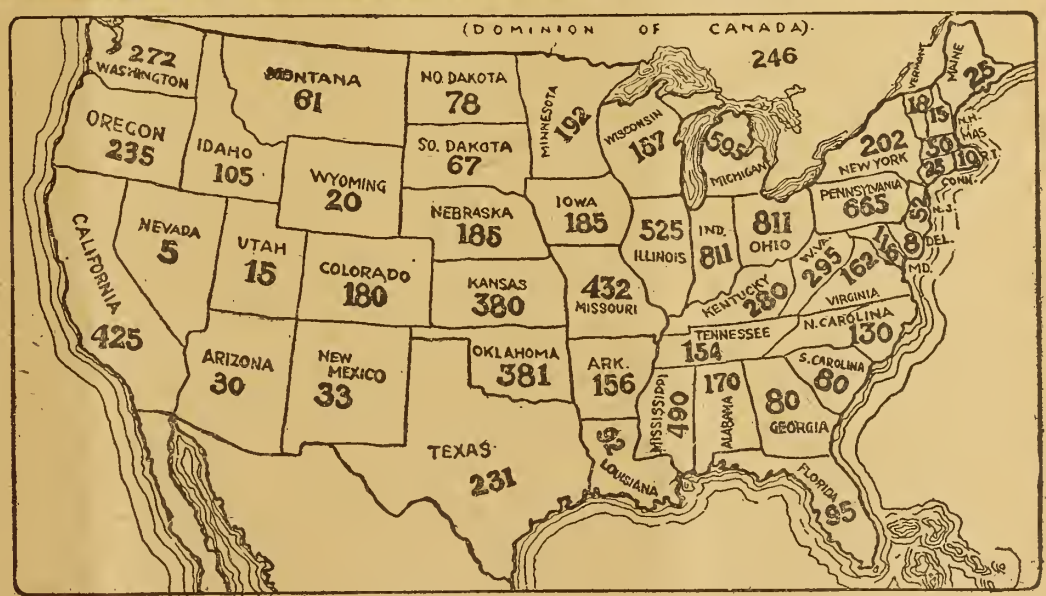
Dear saints of God, when we know a preacher is clean and is giving us food out of God's Bible, let us eat. It will encourage him to feed us again, and it will do us good. Of course, I want my spoon and plate clean, and we as ministers ought to see that we live clean lives; then let the saints eat the food we give them.

Only the breath in your nostrils, and the feeble beating of your heart is between you and death. How slender the thread of life, and how thin the veil between this world and the next. Better get prepared while preparation can be made. There is eternal salvation in Jesus Christ for all who will come.

—*G. H. Pye.*

The Subscription Campaign by States

The figures on the map indicate the new subscriptions needed from each State to make the Campaign a success. How is Your State progressing with the Subscription Campaign?



Alabama	75	Iowa	79	Nevada	2	South Dakota	32
Arizona	20	Kansas	141	New Hampshire	4	Tennessee	77
Arkansas	115	Kentucky	132	New Jersey	17	Texas	80
Canada	64	Louisiana	84	New Mexico	17	Utah	3
California	193	Maine	26	New York	99	Vermont	7
Colorado	97	Maryland	183	North Carolina	56	Virginia	97
Connecticut	8	Massachusetts	24	North Dakota	24	Washington	108
Delaware	7	Michigan	326	Ohio	560	West Virginia	177
Florida	41	Minnesota	61	Oklahoma	209	Wisconsin	76
Georgia	39	Mississippi	60	Oregon	88	Wyoming	2
Idaho	25	Missouri	167	Pennsylvania	283		
Illinois	355	Montana	16	Rhode Island	5		
Indiana	963	Nebraska	58	South Carolina	24		



Should Women Preach?

BY J. A. MORRISON

In dealing with this question I wish to consider woman in her relation to all the functions and duties of the office of the ministry and not merely in her relation to immediate pulpit work.

Not a Theological Question

This question of the woman preacher is altogether a practical one. If women should not preach under a given circumstance, it is not because their preaching would be unscriptural, but because it would be impractical, or inexpedient, just as it might be impractical or inexpedient for men to preach under certain circumstances. In other words, the Scriptures, properly understood, do not forbid women preaching any more than they forbid men preaching. A divine call to the ministry involves a relationship between humanity and divinity. This relationship does not depend upon sex. God has revealed himself, not to woman, not to man, but to humanity. Men and women have the same spiritual capacities and are under the same spiritual laws. They are both capable of rebellion against and capable of alliance with God. God's message of salvation is to the race and not to one sex in particular; likewise his call to service is to the race and not either sex in particular. It is in this sense that there is neither male nor female in the kingdom of God.

The writings of the Apostle Paul have been widely misunderstood and misapplied. Some have even gone so far as to call him the woman-hater. Here is what he says: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church." Are we to give these words of the Apostle a modern and universal application? If so it will change the whole aspect of modern Christian worship. *"Let your women keep silence."* To observe this rule would mean that none of the sisters should sing, or pray, or testify in church. In such a case there would be a painful silence in some modern prayer-meetings where women are the only attendants. The observance of such a rule would be clearly out of keeping with modern thought and practise—a modern impossibility. Women speak in political, educational, industrial, and social meetings, and then compel them to keep quiet in religious meetings? Such would be unreasonable.

How then are we to understand Paul's instructions to the church at Corinth? Possibly Paul wrote as he did to the church at Corinth because of the Jewish ordinance which forbade women speaking in the synagog. Just at this time Claudius, Emperor of Rome, had made a decree banishing the Jews from that city. As a result of this banishment the city of Corinth and consequently the church at Corinth had experienced a great influx of the Jews. It was only natural that this large element of Jewish Christians in the Corinthian church should have carried much of their Jewish sentiments, prejudices, and customs along with them when they cast their lots with the Christians. Hence Paul's instructions for the 'women to keep silence' was a matter of practical necessity.

Furthermore, it seems that woman, soon after the fall, was deprived of her rightful place and privileges in society. When Christianity came it went far in the direction of the immediate restoration to her of these lost rights and privileges. Thus under the Christian regime the women found themselves in possession of a much wider liberty in public worship than they had obtained under the Jewish custom. In view of the fact that at this time the church there was in a shameful wrangle over the matter of spiritual gifts, it is a very thinkable thing that some of these Jewish Christian women fell into the excessive abuse of this new-found liberty. Those who have had any experience in church wrangles can easily see the possibility of such a thing. Under circumstances such as these the Apostle could hardly do other than advise that these women keep quiet in the church. But to hold that the Apostle intended to put a permanent ban upon women taking part in public worship is unreasonable in the extreme and such a view can not be harmonized with the facts of modern civilized society.

Space will not permit a discussion of the fact that in both the Old and New Testaments many women are mentioned as taking a prominent part in the work of God's cause on earth.

Women's Advantages in Gospel Work

In point of general gospel work, women have certain advantages given her by circumstances and endowment.

First, there is reason to believe that the feminine mind is more susceptible to religious truth than the masculine mind. So we have the frequent expression that "women were last at the cross and first at the sepulcher." At least women surely have a deeper sense of fidelity to religious duty than do men. Go into the average American town or city on mid-week prayer-meeting night and visit the average church prayer-meeting and you will find the men conspicuously absent. Stop a little boy on his way to school some morning and ask him who told him a Bible story and told him to say his prayers last night. Generally his answer is either, "Nobody," or, "Mama." Ask the preacher some Sunday morning when he comes down out of the pulpit who influenced him to give his life to Jesus and enter the ministry. Not always, but generally his answer is, "Mother."

Second, the feminine mind is more sympathetic. Sympathy is an important element in all Christian ministries. Jesus himself was touched by the feelings of our infirmities and his ministry was one of sympathy. Since altruistic activities are so woven into the work of the ministry, especially in relation to the pastoral office, it is easily seen that woman's sympathetic temperament places her in an advantageous position in regard to such work.

Third, at certain times and under certain circumstances it seems that people, both men and women, will heed the appeals of a woman more than those of a man. This is observable in religious, moral, social, and political movements. As an instance I might mention Joan of Arc.

Fourth and finally, it may be said that women are particularly fitted for pastoral and other religious work among those of their own sex. There are persons and places which need to be visited, but they can not be visited by a man unless he is accompanied by his wife. There are problems and trials and heartaches which are peculiar to women themselves and can be understood only in terms of a woman's experience. Here is an unlimited and exclusive field of operation for those sisters in the church who feel the hand of God upon them for service. This need has given rise, in some religious bodies, to large and influential women's

rganizations which are a power for ocial and spiritual uplift.

'omen's disadvantages in gospel work...

Notwithstanding what has just been aid, the woman who enters the active inistry is going to find herself conderably handicapped by certain unvoidable hindrances. She will act the art of wisdom to recognize these hinrances wherever they occur and surount the surmountable ones and acuiesce in those that are unsurmountble. First, for instance, in many ommunities there is that unreasonable nd long-standing prejudice against omen preaching. This is a decided isadvantage to the woman preacher. In ll cases it ought to be overcome and n most cases can be overcome. It can e overcome if gone at in the right manier. If the woman preacher herself unlertakes to remove this ailment, let er motto be: Caution. She treads unertain ground. One woman preacher, n such a community, boisterously nounted the platform and popped her ists three times and stamped her foot hree times and vehemently declared hat God had called her to preach and hat no narrow, ignorant, anti-womanpreacher prejudice could stop her nouth. Result: Prejudice multiplied y three. A Wiser Way: She should ave quietly and retiringly delivered he message that God gave her, and ave left the results with him, thus nanifesting that womanly modesty and humility which in the eyes of God and man are of great price.

Second, when we come to consider the art of pulpit discourse women can not excel. Preaching is a form of oratory and feminine names are few and far between on the roll of masterful orators. Women have done untold good as pulpit speakers, but they need not hope to equal men in this respect any more than men may hope to equal them in many other respects. The cause of this is found in the nature of oratory and in the elements essential to its success. Some of the elements in forceful speech are contrarywise to some elements in womanly reserve. The orator becomes emboldened; he assumes the attitude of a lion; he may even skirt the borderland of arrogance; he attacks; he challenges; he defies. All this a woman can not do save at the expense of some of those finer qualities with which she can ill afford to part.

Third, in connection with the pastoral office it may be said that although in some instances women have made a signal success, yet generally speaking they do not have those qualities of leadership that make for the greatest success in pastoral work. It is the voice of history that men, thus far, have been the leaders of the race, and if I were a prophet I would prophesy that in the future the same will be true. In saying this I think I am free from any taint of masculine egotism, for I do not consider that the fact of man's leadership reflects any credit whatever upon him. He falls heir to such leadership as a result of a fundamental law that God has set in human nature—a law which is coextensive and coexistent with human life itself. This question of leadership does not involve the silly question of masculine or feminine superiority. It is the climax of foolishness to debate whether man or woman is superior. Man without woman is as impossible as life without light, and an Eden without an Eve would be a Gethsemane. I have read of wars and rumors of wars, but I have never read of a war, save in words, between the sexes. In such a war we men would nearly all turn traitors, I confess. So then to say that woman is less fitted for leadership than man is not in any sense to argue her inferiority. We should be profoundly grateful that in recent decades woman is coming more and more into possession of her rightful heritage in every department of life, but whether or not she will ever take an equally active part with man in ministerial functions is more than doubtful.

It is very evident that if a woman is married her first obligation is to her family and to her home. To advocate any other view is to tear the very foundations from beneath religious society, for on the home rests every other structure of civilized life. She who

What the Catholics Aim to Do!

Do you think that the Gospel Trumpet Subscription Campaign is going too far in its effort to get a 100 per cent list? A news item says:

"The National Catholic Welfare Council . . . is promoting a campaign to place A CATHOLIC PAPER IN EVERY ONE OF THE FOUR MILLION CATHOLIC HOMES IN AMERICA. The present circulation is about one fourth that number."

Now figure a little. One million Catholic papers are already going to a million homes and they aim to place a Catholic paper in every one of the four million Catholic homes. The Methodists are wanting and are trying to do the same thing, get a Methodist paper into every Methodist home. We do not blame them at all; this is a free country.

But what we do wish to say is this: Shall we who are so richly blessed with God's truth, who are enjoying so great a salvation and are publishing a paper so good as the Trumpet—shall we rest content before we get this Trumpet into every one of our homes?

The Gospel Trumpet in the Home of Every Member of the Church of God by January 1, 1923

helps to maintain a godly home is greater than he who preaches a glittering sermon. If a woman care not for her own house how dare she undertake to preach in the church of God?

A Hint to Women Preachers

Some sisters in this movement whom God has used in preaching have expressed the fear that a sentiment against women preaching is arising among us. I see no place for such a sentiment and it should be discouraged. People generally now manifest a more tolerant attitude toward women preaching than ever before, and why should we abandon the idea now when we held to it in the days of stronger opposition? But if such a sentiment is creeping in among us the women can not kill it by fighting it. Every time they make a speech against it they help it along. Better ignore it. Take a broad view of things and go ahead and do the work that God has called you to do and trust him to see that you get the recognition that justly belongs to you in his church.

Meeting Notices

GEORGIA

Augusta, Ga.—General camp-meeting for this section of the South (colored) will begin December 22. For further information address R. L. Taylor, 325—3d Ave., Macon, Ga.
R. L. Taylor.
Fresno, Cal., 618 Palm Ave.

MARYLAND

Hagerstown, Md. — Revival beginning January 14, to continue indefinitely. C. H. Hunter will have charge. J. H. Griffith.
527 W. Church St.

MICHIGAN

Decatur, Mich.—Revival beginning January 1 in the church of God chapel, to continue indefinitely. R. O. Marsh, evangelist.
Cecil Knight.

St. Louis, Mich.—Revival to begin Jan. 3, 1923, and to continue three weeks. R. A. Walling, of Willshire, Ohio, will be the evangelist. Mrs. M. Luella Ringle.
R. 2.

MISSISSIPPI

Laurel, Miss.—State assembly, beginning December 24. R. L. Erwin.

NORTH DAKOTA

Grank Forks, N. Dak.—Assembly beginning December 26, to continue at least two weeks. D. E. Nelson, of Montevideo, Minn., will be our evangelist. Bertha L. Gaulke.
1102 Belmont Ave.

OHIO

Springfield, Ohio.—State ministers meeting, Dec. 27, 28, 29. All ministers, gospel workers, Sunday-school superintendents, and teachers invited. Lodging and board free. C. E. Byers.
1418 Maiden Lane,
Springfield, Ohio.

OKLAHOMA

Oklahoma City, Okla.—Midwinter assembly, December 15-24. E. G. Masters.
2817 S. Harvey.

OREGON

Portland, Oreg.—Revival, January 7-28. S. H. Eddings will be the evangelist.
H. A. Schlatter.
667 Summer St.

TEXAS

Gorman, Tex.—Assembly, December 23-31. Ministers of the State especially invited. All visiting saints will be cared for.
M. E. Rone.

WEST VIRGINIA

Charleston, W. Va.—Ministerial assembly, December 29-31. W. A. Sutherland.
110 Glenwood Ave.,
Charleston, W. Va.

WASHINGTON

Tacoma, Wash.—Young people's convention at the church on corner 56th and O Streets, December 26-28. Guy De Vries
1205 E. 6th Ave.

Seattle, Wash.—Ministerial assembly, December 28—January 4. S. S. Johnson.

FROM THE FIELD

ARIZONA

Phoenix, Ariz., November 23.—We held a meeting in our tabernacle at Alluwe, Okla. Many people were saved and healed. One hundred and one were baptized in the river close to Alluwe, forty-six the second Sunday and fifty-five on the Sunday the meeting closed, and others were to be baptized later. Among this number was an old gentleman seventy-five years old and his wife either of whom had never been converted before. Many came from the surrounding towns to the meeting. We are thankful, for the Lord has helped us in our labors.

We went from there to Pryor, Okla., and used our tent for the camp-meeting. Brother Woolman, the pastor at Alluwe, was there, also Brother Seaton and Brother Smith preached in the meeting. A number were saved and sanctified. We went from Pryor, Okla., to Nowata, Okla., and held a meeting which lasted three weeks and four days. The truth as we teach it had never been preached there, but the town was stirred for God. A number were saved and baptized. The last Sunday of the meeting I preached on the need of a sanctified life, and the altar was filled. All but three apparently received a real experieuce. The audience sat in tears as they listened to the testimonies of those that had been sanctified. Oh, how I thank God that I have been taught to believe it all. Although the ministers of the city took no part in the meeting, yet people from every denomination attended and were sanctified and said it was of the Lord. We expect to go back there next fall and hold another meeting if the Lord wills. We are eager to see the church of God strong. The brethren are holding prayer-meetings in private houses. They have not any other place to worship now, but are praying hard for a building.

We went from there to Wichita, Kans. Bro. A. C. Harrison is pastor there. The work surely is moving on for God. We held a three week's meeting there. The Lord was with us in mighty power and a goodly number were saved. A number testified to the healing of their bodies. One man had a lame knee. When we anointed him with oil in the name of the Lord and prayed for him, he leaped, shouted, and praised the Lord. Many others were healed, and helped in both soul and body.

We are now in Phoenix, Ariz., in a good meeting. The Lord has helped us to buy a large tabernacle. It is 70x105 and will seat over 1,500 people. The meeting has been going on about a week and the crowds are growing. We expect to see the tent full in a few nights. There hav beeu about twenty saved already and th city is stirred.

Pray for us, as we are all young, bu we have learned to trust in Jesus. W are standing on his promises that "if y abide in me, and my words abide in you ye shall ask what ye will, aud it shall b done." We expect to go from here t Los Angeles, Cal., for the rest of the win ter. We have no meetings planned ahea but are waiting on the Lord, and we ex pect to be here three or four weeks longer Pray for us that God will keep us humbl and use us to his glory. Your brother i his service, Ross H. Minkler.

INDIANA

Nappanee, Ind., November 23.—On Sep tember 15 I began a tabernacle-meetin nine miles southwest of Nappanee, an seven miles northeast of Bourbon, Ind. A few days later Bro. S. P. Strang, of LaPaz Ind., came to assist us, and was much use of the Lord in preaching the word. This meeting lasted till October 1, and though no one was saved, much good was done Many warm hearts were won to the truth and a number were under deep convic tion. On account of previous arrange ments, we had to close this tent-meeting for our revival in Nappanee, which began October 8 and lasted three and a half weeks. Bro. B. W. Barcus, of Franklin, Pa., was the evangelist. This meeting was a harvest of souls. A number of those who attended the tent-meeting, and were so convinced, were in the number who were saved here. Some of those who were among the ones who were converted in the first part of the revival, were among those who consecrated for sanctificatiou and were subsequently sanctified. A few were healed of bodily affliction. This was the best meeting of the church of God held in Nappanee for many years. The future of the work in this locality looks more encouraging.

On November 4 I joined Brother Strang in a meeting at Liter's Ford, Ind., which continued over the 12th. One soul professed pardon. God has a few souls at Liter's Ford. God bless and keep them.

Beloved saints and brethren, we see more and more the need of declaring the whole truth and drawing the lines where the Word of God draws them. I am your humble brother, saved and subsequently sanctified in Jesus, J. N. Howard.

KANSAS

Palco, Kans., November 20.—As it has been some time since I gave in a report through the columns of the Trumpet, I feel it my duty to tell some of the good

hings that God has been blessing me ith in his glorious vineyard. I have been ery busy through this year and if I live o seo the end of the old year I expect by od's grace to say that I have lived one nore year for him, and to feel that I ave done what I could; yet I feel that as been very little when I think of what od has done for me.

I am very glad to report that the work t Palco is still on the forward move. ew souls are still being added to the hurch, which is a great encouragement. lso God has called two of our conse- rated brothers to preach his word, N. L. nd J. G. Beecher. They are proving faith- ul in the work and are good workers in he Sunday-school work. Bro. N. L. eecher, who was our superintendent, has ecently left us for Kansas City, Kans. e regretted very much to see him leave s, but were willing for God to have his ay. We have a good Sunday-school. Our egister shows that during the last quar- er we had an average of 125.

We had a good revival last summer. It as held by Brother Mansfield, and has een reported by him. I went to our State amp-meeting this year, at Anthony, Kans., hich was a real uplift to me. Brother offman has a good clean work at An- hony, and God is wonderfully blessing is labors there. On October 15 I went o Norton, Kans., to hold a few services or the church and after the meeting had een going on for a week we decided the nterest was so good that we would con- inue the meeting, which we did with suc- ess. The last week of the meeting was recious on account of God's mighty pres- nce to save and sanctify the people. While here I had the privilege of baptizing wenty, the great part of the number being dded to the church during the year. The ood people of the other churches of the own came to our meetings and listened o the old-time truths of God with real ood interest, and the Baptist people were eal kind to us in letting us have their aptistry to do the baptizing in. Brother nd Sister C. E. Bright, of Logan, Kans., ere with us in part of the meeting and ere a great help in the singing. Also rother and Sister Ray Smith, who have harge of the work at Almena, Kans., ere with us a few nights. Brother and ister R. A. Germany have charge of the ork at Norton, and it is real encour- ging to see how the work is growing and rospering under their care. Some one said hat the church was in the best condi- ion it had ever been in.

I am going to go South this winter to isit my dear mother, whom I have not een in about three years, and should like o visit some of the congregations there here I used to labor.

I am encouraged in my work and ex- ect to do my part in preaching God's ternal truths. The greatest burden of y heart is to do a clean work that will tand in eternity and I shall not be shamed to meet at the judgment. Yours or Christ and precious souls,

J. G. Gordon.

KENTUCKY

Howard's Mill, Ky., November 26.—I ouch enjoy reading the reports of the rethren about the work of the Lord; and nowing the readers of the Trumpet would ike to hear from us and the work at this lace, I am glad we can report victory in Jesus' name. I have been at home for some time, but will begin a meeting at Olympia November 27. Let every one that reads this report pray earnestly for us that we preach the gospel in the wisdom of the Holy Ghost sent down from heaven.

Tonight the revival closed at this place (Howard's Mill). Bro. C. H. Rice, of Ashland, Ky., and W. F. Jones, of Midland, began a meeting here November 9, and closed tonight November 26. I never was in a better meeting. The power of God rested upon every service. Unity and co-operation prevailed through the entire meeting. About thirty-three sinners sought the Lord and found pardon. Praise God forever! These were nearly all new people, not just worked-over material. Twenty-one followed the Lord in baptism. Bro. Wm. Triplett administered the ordinance. Twenty-nine sought the blessed experience of sanctification, and all seemed to get through. Fifty-two took part in the ordinances of feet-washing and the Lord's Supper.

One very noticeable feature of the meeting, was that when a young boy or girl got saved he or she immediately became busy, doing personal work and helping at the altar services. The converts ranged in age from twelve to seventy years. O my brethren, the gospel is still the power of God unto salvation to them that believe.

Bro. W. F. Jones is looking after the work here, with the aid of local brethren. Let us pray that God will make him even a greater blessing. Brother Rice gave the school-children two lectures which were enjoyed by all. May God's richest blessing rest upon this faithful man of God. Yours for the lost,

W. Hedges Thompson.

Morehead, Ky., November 22.—Bro. W. F. Chappel and I have been yoked up together this fall in some meetings. I certainly enjoyed being with Brother Chappel. He is a holy man of God. We held a meeting at Mount Sterling, Ky., in September which was a success for the Lord. There were a number that gave their hearts to God. The meeting had a good influence on the public. The congregation was strengthened. The Mount Sterling congregation is made up of a fine group of saints. In a previous meeting held there by Brother Chappel and Brother Brown, they gathered some of the best material in town, and they are all standing firm for the whole truth doing all they can for God. Bro. Jas. Richards and his wife, with many others, took their stand for the Bible way in that meeting and are real workers. We are praying for the work at Mount Sterling, and we hope that soon they will get a pastor who will feed them on the real word of God.

From Mount Sterling we went to Morehead, Ky., Brother Lyon's old home. There he had been pastor for fifteen years or more. Here the Lord gave us a glorious meeting. Many souls were brought into the fold of God. The church was encouraged to move on for God, notwithstanding their sadness over losing their dear pastor, Brother Lyons, who cut loose to do evangelistic work. And I know that any congregation will be blessed in getting him to hold a meeting. He is not a novice. He has been on the battlefield for God many years and is an old firm, well-settled soldier, with the whole armor on.

Brother Chappel left us before the meeting closed at Morehead. At the last of the meeting the Lord laid this work on our heart. And for the first time in my life and my ministry I felt tied to a small family of God's people in such a special way. I had never realized what it meant to feel that blessed sustaining relationship between the pastor and his flock, but, thank God, I feel more devoted to God, his cause, and his people than ever before. My grandfather told me when I first started to preach that pastoral work was the making of a minister. I believe that phase of the work will give one a broader view of the Lord's work, and will bring him face to face with many problems that confront the pastor—problems that the evangelist has never had, and will evade.

I am now at Bloomington, Ill., helping Brother Featherston in a revival. The meeting is growing in interest every night. The meeting will continue until December 3, after which we shall return to our home at Morehead. We expect to start cottage-meetings and continue them until our holiday's revival. We solicit the prayers of all saints. Yours for the truth,

R. C. Caudill and Wife.

LOUISIANA

Hammond, La., November 20.—It has been some time since Hammond reported through the Trumpet, but the church has been actively engaged in the service of the Master, and the work is steadily moving forward.

Bro. S. J. Abbott, who has been our pastor over two years, is a Spirit-filled man and has not ceased to preach, teach, and pray along the line of the need of a Spirit-filled church. Though the work has had many obstacles to surmount, we are thanking God today that we can feel that we are now coming up through the great tribulations and have brighter hopes of future success. One good feature of this work has been the harmony and cooperation of the local ministers (Bro. A. C. Knieper. Sister Maude Forbes, and I) and the pastor. For years we worshiped in a rented building and it looked as if we must continue to do so a long time, but Brother Abbott inspired our faith to believe God would give us a building of our own. So we thank God for our place of worship and also for our worthy pastor. I am sure he has the absolute confidence and cooperation of every member of the congregation. He preaches the word without compromise, yet with much Holy Ghost wisdom. Should God ever call him to other fields of labor he would surely be missed as a father, by young and old.

We just held a very successful three weeks' revival, with Bro. O. W. Sidener as evangelist. Thirteen sought God for salvation and there were ten consecrations. Seven were baptized and thirty-four happily observed the other ordinances of the Lord's house. Brother Sidener, a young man himself, was an especial encouragement to the young people. Several were added to their number and almost all of them now testify to the experience of sanctification. They have been quite active in the drive for new subscriptions; the two teams have about seventy-five subscriptions and expect to obtain others. Attendance at young people's meeting was at first small, but is increasing. They have taken up the little course, "Training for Ser-

vice,'' and also a study in vocal music, ''Rudiments of Music,'' and meet on Friday nights for this.

The Sunday-school is making very good progress, with Bro. Herbert Joiner as superintendent. We believe spirituality to be very necessary in a Sunday-school and we try to make our programs spiritual as well as interesting.

Sister Bernard is doing a good little work with the children now and they have a meeting every Sunday evening just before young people's service.

We are glad to give God all the praise and glory for what he has done in this little portion of the great harvest-field. Your sister in the service,

Mrs. Verna V. Joiner.

MICHIGAN

Lansing, Mich., November 22.—I went to Weidman, Mich., on October 16 to engage in a special effort for souls. It was a new field and God was with us in the conviction, saving, and sanctifying of souls, also in divine healing. Several came out of Babylon and took their stand for the church of God. They arranged to go on with the work after the revival closed. We were wonderfully helped by the presence and cooperation of the dear saints from the neighboring congregations, who drove fifteen and twenty miles night after night to be present at the services, and truly they were an inspiration to us.

The meeting ran for three weeks and the last day we held three services. We went about six miles northeast of Barryton, where Brother Elmer Coleman is pastor, and held two meetings, one in the morning and one in the afternoon. In the morning service there were five consecrations for sanctification, and then we observed the ordinances in the afternoon service. After that we drove about twenty miles back to Weidman for the evening service, which was the last one of the series. In this meeting there were four speakers and one soul found pardon and peace with Jesus.

The work at Weidman was left in charge of Sister Xenia Miller, who made arrangements for the revival. I am ready for further calls, either for pastoral or evangelistic work. Your brother in Christ,

Clyde J. Thompson.

515 Avon St., Lansing, Mich.

MISSOURI

St. Louis, Mo., November 24.—This year has been a very busy year with me in the work. I have been giving my entire time to the gospel work ever since last February, when I went to Gary, Ind., and took up the work there as pastor. I devoted my entire time there until last June. As I could not move my family there I resigned and came back to St. Louis. While there I did what I could for the upbuilding of the church. Quite a number of souls was added to the Lord.

Bro. G. W. King and I held a meeting in St. Louis for Sister Mittie Williams in August. The Lord gave us a glorious meeting. A few souls were saved, and the church was much edified. Quite an interest was worked up among the people, and many friends were won to the truth. The people of the community were sorry to see the tent taken down.

After that meeting I remained home with my family a few days. Then my heart became very much burdened to go out in Kansas. I left home September 27 for Independence, Mo. I found Brother Shadrach Blake had just returned from holding a three weeks' meeting in some other place. He and his congregation gladly received me. He appointed a meeting at his church the next night, September 28. The meeting went on until October 6. There were at the altar every night from one to twenty souls, earnestly seeking the Lord, but on account of not being prepared to run the meeting longer we had to close on the 6th. I shall arrange to hold a meeting there in the spring, the Lord willing. Bro. Shadrach Blake is the pastor there. He is a good man and his heart is in the work.

I then went over to Kansas City, Kans., and I met Bro. Humphrey Hill. I was gladly received by him and his church. I started meeting at his place October 8. My first sermon was on divine healing. After I got through we had a divine healing service and several were healed. After the meeting was closed we went out to the home of a sister who had been very sick and had lost her eyesight. We anointed her in the name of the Lord and God touched her and wonderfully healed her. I was there until the 15th. Two were saved and the church was edified. Bro. Humphrey Hill is pastor there and he is doing a good work. I encouraged them to stand with the general body of the church of God in unity of the Spirit and the fellowship of the saints, in the doctrine, and in the financial burden of the church in general. In this meeting Brother Blake and his congregation were present from Independence, Mo., and Brother Robert Page and his congregation were present from Kansas City, Mo., and all agreed more firmly to stand with the general body of the church of God, and to help bear the general financial burden; also nearly all in their congregations agreed to subscribe for the Gospel Trumpet.

After closing this meeting I went over to Bro. Robert Page's congregation in Kansas City, and started meeting on the 16th, which continued until the 27th. One was saved and several were healed. Good interest was manifested among the people and many friends were won to the truth.

At the close of that meeting I went back to Kansas City, Kans., and held meeting with a congregation of saints who have recently united with this reformation. All three of these congregations met at this place on October 29. We had ordinance service and the Lord poured out his spirit upon all. This congregation was without a pastor, and they asked me to come and take the work. The Lord has laid it on my heart to take it. So I will move there next week. From there I came home. I was home one week and was called to Danville, Ill. I arrived there on the 8th of November. There I found Sister Rosa Kilpatrick and another sister engaged in meeting. God wonderfully used them both. One soul was saved. Four followed the Lord in baptism, and we observed the ordinance service on the 19th. Sister Hattie Towels is pastor at this place, and the Lord is wonderfully using her in building up the work. The work at this place had been greatly imposed on heretofore. However, Sister Towels has taken the work and has straightened it out this year. They have bought a good lot and have almost paid for it. It cost over $2,000. The also have the brick basement built, ar are worshiping in it. The building is a most paid for. Sister Kilpatrick and th other sister left for Florida last Thursda the 9th. I left the church on fire for Go I am your blood-washed brother in th one body, E. W. Spence.

MONTANA

Roundup, Mont., November 24.—On N vember 15 with a grip filled with a fe clothes, Bible, songbook, and some trac and Trumpets, I started on foot to wor my way to this place, a distance of ov fifty miles across the country. There no railroad communication except by g ing far around. With a deep wet sno to wade, it was very hard to walk. B catching a ride for six miles I succeede in reaching a little settlement twenty-thre miles distant known as the Haskins Basi In this little settlement a dear old ma and his good wife and son Harry live o what they all call a dry-land ranch. Th is Brother and Sister John Goman, fo merly of Baraboo, Wis. Harry onc worked at the Trumpet Office. I wa glad when I came in sight of their ligh although it was yet some miles away. was still more glad to have their doo open, see their smiling faces, and hear tha hearty, ''Praise the Lord!'' I was ver tired, and as I climbed the slats of th wall to a good bed in the attic my sou went out in gratitude to God for tha saintly home.

It happened that all the neighborhoo gathered the next day in a general com muuity gathering. At the close of bus ness I was asked to speak. The addres created a deep interest and I was asked t continue with them for a few days at leas which I did until over Lord's day. found this place ripe for a meeting. Nea ly all attended. Many wept. All wer friendly and their homes were opened. A unusual spirit of conviction and solemnit rested upon the entire audience the las night.

This was the first sermon that had bee preached there for a long time, except on that I preached during the summer. Ol how I longed for the time and some goo help to hold a real revival! On Monda I made my way ou to this place, arrivin in the evening; and by getting a ride wit a farmer, I arrived at a farmhouse twelv miles out. At a late hour, as I rappe the response came, ''Who is there?'' O my giving my name, two voices rang out ''Praise the Lord, Brother Green!'' Thi was Brother and Sister Oakley, with whom we enjoyed sweet fellowship years ago i the congregation at Woodburn, Oreg. I re joiced to find them faithful, and truly en joyed this long-desired privilege of meet ing them again. We held one service i their home, in which one man and hi wife came to God, and gave up their sec I then returned here, where I find wha looks like a ripe field. The church peopl are dissatisfied, scattered, restless, an looking for something they hardly know what. Several of their number are eage for me to hold a meeting, which I shal do. However, as I am the only one ou clear that I know of here, and have a cold being hoarse, it is a big undertaking, bu I will do my best. The harvest looks rip to me. Oh, if there could only be a com pany for such fields!

I may have meeting tonight, then start for Billings in the morning, and see if it is not possible to arrange for some of the saints there to come back with me and help hold a real revival. I am sure much good could be done. I had planned on going from here to Samatra, a point still fifty miles farther on, but may not on this trip, for want of time and means, and I can not stand to walk as I once could. This is a big country and the calls for me seem far apart, and many times hard to reach. I am hoping to join Brother Amondson in their revival at Big Sandy, beginning December 17. One needs a good durable car so much in the work here. I have received word that the church in Billings had to vacate the public school-building where our Sunday-school and services were held. The work was prospering, but the Lord only knows where or how we shall secure another. Please pray for the work in Montana. Yours in the kingdom and patience of Jesus,

J. L. Green.

311 Howard Ave., Billings, Mont.

NEW YORK

Cohoes, N. Y., November 22.—I am glad to say that the dear Lord manifests his love in so many ways to his trusting children and that we in return can show our love by lives of service. I am decided to do what I can in the Master's service, and keep busy for him.

Since the camp-meeting at Anderson in June I attended two State camp-meetings in the East and then held a four weeks' meeting in Baltimore, Md. It seemed good to be with the church there again, as I had previously been their pastor for about three years and there were strong ties of love binding my heart to theirs. The Lord blessed our labors together and we rejoiced in the prosperity of Zion. Bro. W. D. McCraw is their pastor now. He is much loved and appreciated by the church and since regaining his health is encouraged to do greater things for God.

In September Sister Stella Kemp and I came to Cohoes, N. Y., to hold a series of meetings (Sister Kemp is now traveling with me in the work).

Here at Cohoes is a new place for our work. Two years ago I passed through this city and was invited to hold services for a few evenings at a chapel owned by five different denominations. I found a people eager to hear God's word and have often prayed since that these dear people would have the privilege of hearing more about the truths of this reformation. When in September we received an invitation to come to this place and hold a series of meetings, I felt it would please God for us to come. I believe we have found a place in the hearts of the people and many of them are eager to hear God's precious word. Pray that they may walk in all the light that God flashes across their pathway. I feel there is a great need of more pioneer work being done. The light of the gospel that has blessed our lives needs to be carried to others. May we boldly let the world know that Jesus saves and keeps by power divine, and that the Spirit of God makes us one in Christ Jesus and gives us full membership in the one church, the church of God—the bride of Christ. May we all be ready and waiting for the coming of the Lord. Yours in Christ, Lottie Charles.

NORTH DAKOTA

Lakota, N. Dak.—We are praising God for our meeting near Warren, Minn. The meeting began October 1, in the Warren Gospel Tent, but because of cool, damp weather, was moved to Roon Schoolhouse, four miles south of Warren. A little band of dear children of God had prayed much for the meetings, and although each of those most interested was working hard every day on the farm, yet they came and worked faithfully, and we felt we never had a church do their part any better. On the first Sunday night four hungry souls came seeking help from God. The first young man, Brother Robert Melson, who stepped out so bravely for God, was faithful to pray and testify and on Monday, October 9, was among the number who waited on the Lord for the Holy Spirit, which Jesus has promised to all who ask and obey. I believe there were ten or more who claimed and believed the promise, and showed by their lives that God does still answer and sanctify those who believe.

One night a dear woman came seeking salvation, while we pleaded with her husband to come. At last his mother went to him, and he came and knelt beside his wife. Truly it was a blessed "home-coming." Praise the Lord! Other men and women and children sought God, either for salvation or the gift of the Holy Spirit, or healing for the body. He surely answered prayer. Automobile loads came from Grand Forks through the week and each Sunday. They always sang, prayed, testified, and preached, bringing with them the real power of God. Also our dear Sister Elsie Koglin came for a few days, and sang the gospel. We truly felt greatly strengthened by her sweet gospel songs, her testimonies, and prayers. God bless her! We gave illustrated talks to the children and some of the "lambs" as well as the "sheep" heard the shepherd's voice. "God save our children," is my constant prayer. May more hear the command Jesus gave to Peter, "Feed my lambs."

We earnestly ask your prayers for our little band at Warren. We were much pleased to have the Grand Forks assistant pastor, Sister Bertha Gaulke, with us several times, and on the last Sunday she gave us a very helpful sermon on the ordinances; and then for the first time some saw the beautiful ordinance of feet-washing. Some will follow the Lord in baptism, when the opportunity comes. Yours for souls, Mrs. Fred L. Fritz.

OHIO

Washington C. H., Ohio.—The Lord is blessing our labors with his saints in this place. The church is truly knit together in unity and love. God has blessed us with a church building, which consists of an assembly-room, two sleeping-apartments, dining-room, and kitchen in the basement. For the past ten years we have had a Christmas assembly meeting for the isolated saints around in this part of God's vineyard. It has grown until its influence is broadening out into other States. Our July tent-meeting, lasting four weeks, and in which we were assisted by Bro. Warner Gartner and Sisters Edith Wright and Sallie Foster, was one of the best meetings held here. The city was stirred. Great interest was shown. People from every walk of life attended the meetings in large numbers. A Baptist minister of a large congregation in Xenia, Ohio, thirty miles away, came every night. He, with some of his members and others of that city, were blessed and they took a stand for the truth. Souls were saved, sanctified, and healed. A doctor brought a man suffering with a cancer on his face. After the saints fasted and prayed, he was prayed for and anointed and God wonderfully witnessed his healing. The doctor was saved. A child ten years old that had never walked was made to walk by the power of God. To God be all the glory.

Our State ministerial and fall assembly was held the last three days of October and first week of November. Many State ministers were present. Visiting brethren were: James B. Prescod, Boston, Mass.; Brother Marrow and his wife, Farrell, Pa.; Sister Violet Hunter, Catawba, Ohio. Days of fasting and prayer were observed. A spiritual feast was enjoyed throughout the meeting. Souls were saved, sanctified, and healed, evil spirits were cast out of a young man twenty years old. Afterward he was saved, sanctified, and healed, and he shouted the praises of God. His parents also made a deeper consecration.

On Sunday, November 5, services began at 10:30 A. M. God poured out his Spirit abundantly in an old-time Pentecostal shower. The meeting lasted until 4:30. Pray that God's hand will ever rest on this work. Yours for lost souls,

Emma A. Crosswhite.

OKLAHOMA

Muskogee, Okla., November 6.—We had a fast-day. Our pastor, W. H. Talbert, preached a short but heart-melting sermon. His theme was, "Be filled with the Holy Spirit." Sister Jessie Gostling, of the east-side congregation (white), was with us. A short but glorious sermon was delivered. The house was filled with the Holy Ghost. Saints rejoiced and gave vent to their emotions in songs and praises to the Most High. Testimonies were given by all. We know that we have made a profitable step towards advancing the Master's kingdom. Bro. W. H. Talbert, 1120 S. 11th St., is our pastor, and W. H. Johnson, 666 N. 13th Street, is assistant pastor. Both are being used of the Lord in building up the colored work in Muskogee. Your saved sister, Mrs. Hattie Johnson.

TENNESSEE

Frankewing, Tenn., November 25.—Greeting to the beloved church of God. It has been some time since I have reported through the good old Gospel Trumpet. I have been very busy for God. I began my first meeting July 28 at Pimes, Ala. The Lord blessed in preaching his word. There were some saved. Five followed the Lord in baptism, and the church was much encouraged.

I went from there to Woodenmills, and had a grand meeting with the saints there. Three were saved and the enemy was defeated. We had the ordinances of feet-washing and the Lord's Supper. The saints rejoiced as they participated.

From there I went to the State camp-meeting at Birmingham, where God's table was spread with good things to feed our souls. After this meeting Brothers Garrison, Paulk, Stevenson, and I came to Panmoa, where we had a meeting. A number were saved, sanctified, and healed. The old-time truth went forth in its power and

purity. Bro. G. E. Garrison and I went to Fairview. This was somewhat a new place for this truth. The house was filled with honest men and women at every service. One night Brother Garrison asked the young people if they wanted to have a service a day and if so to raise their hands. Not a hand went up. On the next night before the service began I went around and asked how many would come if we should have the meeting. As well as I remember there were six who said they would come. I told them we would have it, and the hour was appointed. I am glad to say that the meeting-place was full and before this meeting was closed there were a number saved. This was a precious meeting. There were also a number of others saved both old and young. Brother Garrison is now pastor. He is doing a good work.

From there we went to Hazelgreen, where we assisted Brother Bland and Sister Kemp. The gospel was preached in the old-fashioned way and souls came weeping their way to the cross. And the Lord set them free. Brother Garrison and I separated and I went to West Point, where I had a very precious meeting. In the beginning of this meeting it seemed that the power of hell was going to prevail, but we held on to God until the victory was won. The Lord blessed me in preaching his word. The meeting was well attended from beginning to end. There were a number saved. Six were at the altar the last night of the meeting. The church was much encouraged to continue their battle for God and his cause.

From there I went to Pine Ridge, where Brother Stevenson assisted me. This was a new place for this truth and there were a number of the "Tongues" people. But we had not been there long until the people could see the difference between us and them. Several were saved and a great number took their stand for the truth. They gave us a warm welcome back, and I think I shall go back soon, for there are prospects of a good work being built up at this place. The people would come for miles to meeting. The house was crowded at every service.

From there we came to Pimes, where we had another successful meeting. This was my second meeting at this place this summer and fall. We had a very precious meeting. Some were sanctified and one followed the Lord in baptism. At this place there are a number of young saints. They need our help and prayers. I am now their pastor. At present I am at home. Those writing me address Frankewing, Tenn. Yours for the salvation of the lost,

Olon Parr.

WEST VIRGINIA

Charleston, W. Va., November 21.—We closed a two weeks' revival here November 19, which resulted in the salvation of a few souls, and the strengthening of the church. God has a church here on fire for him. The young people's meetings are glorious. It does our souls good to hear the young people preach, testify, sing, and pray. There is some fine talent among them, and it is being developed. They also have their sewing-circle separate from the older sisters, and their success is marvelous.

Our church-building is inadequate to accommodate our work, especially our Sunday-school. Arrangements are now being made to build, as soon as possible, a house of worship with rooms to accommodate the Sunday-school.

Our ministerial assembly will convene in Charleston, December 29-31. We insist that all the ministers of West Virginia, and of adjoining States, be present. Be sure to write me several days ahead of time. Yours for the success of Zion,

W. A. Sutherland.

110 Glenwood Ave.

VIRGINIA

Whitetop, Va., November 22.—We just closed a week's meeting at Bethel Chapel in which eight were saved. We held a meeting here in the early fall in which twenty-two were saved. Several of these have got sanctified in the last meeting. Brothers Linville and Thompson were with us one night and were a real encouragement and an inspiration to all. Brother Thompson has been with us in other meetings and we appreciated his labors very much.

We have been in this country since August, and find quite a neglected field. The dear Lord has given us some precious souls that seem very zealous for the truth, and we trust will be faithful. Among the number saved in our meetings this fall are a number of young people with talents which we trust will be developed for the Lord. There is a great need of a deeper consecration on the part of the church in this part of the vineyard, and until the church reaches this point the wheels will be hindered. Some think they must have their bank-accounts, but the preacher should be satisfied with the promise of "what I can do." And again, some seem to think, judging from their actions, that the preacher should board in heaven and preach them the gospel. I believe in a consecrated ministry, but believe the laity should be like unto it. So we earnestly desire the prayers of all of God's people that we do a thorough work, and lift up the standard to the people. Our address at this time is Whitetop, Va.

H. S. and M. A. Jenkins.

TESTIMONIAL

Oklahoma City, Okla. — Thirty-eight years ago God found me a doomed man, the chief of sinners, without God and without hope. He showed me at that time that it was either heaven or hell, life or death, and that it all depended upon my decision either to accept or reject his offered mercy. Deep and pungent conviction seized upon me, showing me that this was my last chance for salvation. For five days I sought the Lord for pardon, after which God wonderfully and sweetly saved my soul. Not only did he save my soul, but the glory of God shown around me and this glory was brighter than the brightness of the sun.

From that day to this Satan has never dared to question my salvation. While I have made some mistakes and got into sin by not knowing how to trust God, in all these thirty-eight years I have never let loose of God or prayer. My conversion was so real that it has been a means of great encouragement to me in time of adversity, for which I give God all the praise and glory.

Twenty-one years ago I was in sect co fusion. Again the voice of God spoke t me so vividly that it just took one se mon on the unity of God's people to spo me forever for sectism. For the la twenty-one years I have fully trusted Go for both soul and body. The Lord h healed all my afflictions. I am a ma sixty-seven years old. I realize the pron ise is true that says, "As thy days s shall thy strength be." In these twenty one years I have witnessed many cases o miraculous healing. As I visit and pra for the sick I can heartily recommend J sus as the Great Physician. Your save and sanctified brother, J. A. Carter.

Hagerstown, Ind.—I thank the goo Lord for saving my soul. Well do I re member the night, at the Anderson camp meeting (1921), as Bro. J. D. Smoot wa preaching the old-time gospel, heavy co viction fell upon my heart and gladly di I fall upon my knees, asking God to re move the burden. Soon the burden rolle away and instead there came a heavenl peace; yes, indeed, a peace so sweet, whic still abides there. Praise the good Lord

We have many things to be thankfu for, but the thing I have on my mind jus now and have had for several days is tha we should be very thankful for the blesse light of this reformation — "a pur church" and "a clean gospel." On night last week I attended a holines meeting in our town. As I listened to th sermon (based on Acts 1: 11) and notice each feature of their meeting, my hear became sad, to see those people yet i darkness. My heart longed to be mor able to do something to bring people ou in the gospel light. My heart was sad yet I was made to rejoice that I ha found the one church, "the true church" and "a full gospel." I am thankful fo the reformation, that we as God's childre can worship together in perfect unity.

Saints everywhere, let us do our bes to get the glad tidings of the reformatio to those people yet in darkness. Your for Christ, Mary E. Smith.

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OBSERVATIONS OF OUR TIMES

Sunday-School Work Gone Bag and Baggage Over to Evolution

With some notable exceptions, such as the Sunday-school Times, the modern Sunday-school movement seems to have gone over almost completely, bag and baggage, to the evolutionary school of thought and its tendencies are in the direction of mere human education. The divine has just about been eliminated. The Holy Spirit, if he works at all, must work according to the organized plan, and must adopt the psychological method of approach. This is my conviction after being at a recent State convention, talking with Sunday-school workers and denominational preachers, and reading Sunday-school literature.

While not essentially necessary to the accomplishment of their purpose, the introduction and use of graded lessons is contributing largely to the plan of the psychologists and evolutionists to teach their doctrines. One reason why this is true is because the modern Sunday-school movement is being headed and officered more and more, not by devotional, spiritual men and women who have come up through the churches, but by school men and women, fresh from some higher institution of learning where they have learned all the modern theories of evolution, etc. These begin at once to bring into the Sunday-school the methods they learned in school. They think religious education is like any other education and they think things of the human spirit and the Holy Spirit can be handled just as lumps of clay are handled by the potter, according to scientific formula.

Now, readers of the Trumpet, let us give you a sample of the kind of teaching these modern evolutionists and psychologists are putting out for the little children. (This is from Our Hope, which quotes it from the original, the Picture Story Paper.)

"Hens' nails are longer than birds'; birds' are longer than cats'; cats' are longer than dogs'; and dogs' are longer than ours!" chanted Betty.

"And the length of our fingers and toes is just the opposite to those of the animals," finished Uncle Tom, "for the human hand can do more than any other living thing in the world. The usefulness of a man's hands has made them grow to a greater length than any animal's except the monkey's."

"Were our toes once as long as our fingers, like the monkey's?" Betty laughed, as she asked the question, and looked at her dainty shoes.

"I suppose they were, my dear, for man once walked on all fours and climbed like the monkey. Like the monkey, too, he had a natural coat of hair, and had no need of clothes. It was by covering the body more and more with clothes that mankind gradually lost the hairy covering."

"If we covered our heads all the time would we soon be without hair?" wondered Betty, as she felt her thick curls.

Uncle Tom lifted his hat and laughed. "See what happened to my head from wearing a hat too much."

Now it perhaps should not concern us very much about what the denominational agencies are doing, because long ago they fell from grace and they could not be expected to teach a pure religion and full salvation when they do not have the experience themselves. What concerns us is that some of our Sunday-school teachers are trying to pattern after godless psychologists and they are in danger of diluting the gospel till it loses its power.

The best teacher in all the world as regards spiritual subjects, is the Holy Spirit. When he teaches he brings conviction and moves the emotions and will to action and the best Sunday-school teacher is one who is filled with the Spirit, who loves the children under him or her, and who brings the pure message home to their hearts. May God give us more such teachers.

Court Brands Authorized Version a Sectarian Book

It is hardly possible for us common mortals to understand the whys and wherefores of some of our distinguished judges' decisions. Some queer view of law phraseology or some human bias, of which so very few are free, may turn a decision one way or another. We do not believe in overturning our judiciary decision for an occasional mistake any more than we believe in parting with our wives at every difference of opinion between us and them.

Just now comes to light a court decision in California that ought to make Californians, at least, feel disposed to change their Constitution so that such decisions will not have to be rendered.

The District Court of Appeal in San Francisco has just handed down a ruling that the King James, or Authorized, version of the Bible can not be used in the public schools of California, it being the book of "a certain religious sect." This opinion reverses the judgment of the Superior Court of Fresno County, which held that the trustees of the Selma High School had the right to purchase a dozen Bibles for use in school classes. This decision was rendered in a suit brought by a resident of Selma, to restrain the trustees from making the purchase. The Fresno Court held that the King James Bible was not a sectarian book, but it was simply "the book of all Christians," as the trustees had contended.

The later decision by the Appellate Court, written by Justice Nourse, holds that the King James Bible is really the book of "the Protestant religion," and as such is sectarian and should not be used as a school text. Denomination, it holds, "is merely another term for sect." In support of this interpretation the laws of the State of California are quoted, showing the school trustees must exclude from schools and from school libraries 'all books, publications, or papers of a sectarian, partisan, or denominational character."

Now if such decisions are to stand, then what can be done? Change the constitution so that such decisions will not be necessary. This can be done only by getting the people in favor of such a change, and this can be done only by the people taking more interest in the affairs of the state, in its schools, etc.

In other words, the heritage of liberty and religious freedom that our fathers struggled for and won at tremendous sacrifice can not be kept by mere wishing but by eternal vigilance and tireless devotion to the same ideals.

What the "Sun" Says About Sunday Services

Once a preacher told what he thought Jesus would do if he were editor of a newspaper. Now and then an editor tells what he thinks Jesus would do if he were a preacher. And some times the editors hit the nail on the head, as this squib from the Baltimore Sun, quoted in the Literary Digest, proves:

It is significant that before the advent of trombones and sensational antics in the pulpit men were more conspicuous in the congregations than they are today. Perhaps those who asked for bread have been given a stone. The simplicities of religion have been beclouded by eccentricities which attract the curious for a time, but have no sustained influence. Children may be attracted to the Sunday-schools by what might be called religious vaudeville, but they weary all too soon and drift away poorly schooled in the elements of their belief and having little conception of their relationship to God.

Is it too much to hope, then, that while the denominational leaders have betterments in mind they will evolve, if not a better religion, at least a better presentation of its fundamentals? Why has there not been evolved any more effective method of making men better than by precept and example and the deliverance of what used to be called a "gospel message"? There are those who believe that unadulterated religion will accomplish more for the world than louder beating of tom-toms.

The use of bizarre methods are usually resorted to in order to draw a crowd, but in the long run it seems to fail of its purpose. Perhaps the reason for this is that this bizarre stuff, the trombone, brass band, and such like interest the more immature portion of the people, the part that have child's minds though the body is full grown, and it is this class that tire quickest and demand something new if their interest is to be kept.

This very fact, however, raises an interesting question. If it is a fact that the vast majority of people have the mental development of a fifteen-year-old child, as scientists affirm, then will it be necessary to adopt means best calculated to interest them in religion? If we take the psychologists for it, we shall have to adopt the bizarre and semivaudeville style of church service to interest the child mind in the man-sized bodies of the people.

But to our mind, nothing will be more disastrous than to do this. All such deductions of what is good for religious services leaves out the Spirit of God. The appeal of the church should and must center around Jesus Christ, and full dependence on the power of a simple pure gospel and the Spirit of God to back it up must be shown by every minister. "Preach the word," said Paul. "Preach the gospel," said Jesus. Let us stick to the job fully persuaded that Christ, lifted up, will draw all men, even the child-minded men, unto him.

The Ku Klux Klan

Some one has asked us to say something about the Ku Klux Klan and tell whether it is right or wrong, etc.

Like nearly every secret organization, doubtless they stand for things that are desirable; and that many citizens of good report are members of it we doubt not. We have not felt particularly impressed with it because it appears to us to be like other movements that have arisen and flourished and gradually died out. The A. P. A. came up and flourished for a time. All nations are subject to the effects of currents of feeling that flow through the people now and then. Whenever the conditions are right almost any movement with popular appeal can gain considerable prestige. But as most of them are based on some passing condition, they rarely prove to be permanent. Generally speaking, the wider the base of any movement, that is, the more universal the appeal, the longer that movement will stand; the narrower the base, the sooner it will fall. Yet the narrower movements grow more rapidly, for the simple reason that their force is focused on a few issues easily comprehended. At the same time they fall sooner because the force of the appeal dies and people get tired of it.

If we understand it, the Ku Klux Klan stands for pure Americanism, white supremacy, and is opposed to Catholicism. Of course Catholicism is a menace to our civil liberty, simply because its organization puts a pope at the head. As believers in religious liberty we do not feel that a Catholic should be deprived of his religion, but here is the difficulty: if his religion had full sway might we not expect a return of the rack, thumbscrew, and other implements of torture such as Rome used to have to suppress heretics? We do not want this. On the matter of white supremacy there does not seem to be much of a question here, considering the population of the races; and as for Americanism, we all believe in being loyal to our Government.

Why is the Ku Klux Klan so popular? It is not hard to see, it seems to us. First, because of its name it is popular. This name is historical, and while of itself it conveys no meaning its association at once gives it a flavor that many men like. There is quite an air of mystery about it and just enough of the forbidden to satisfy the adventurous part of our human natures. Then there is the spectacular element—the robe, the silent march of robed men, the flaming cross—and all this attracts.

There is much lawlessness abroad; police seem powerless to close low resorts, bawdy-houses, and public nuisances and the Klan may exert pressure and bring about better conditions. This attracts many.

On the other hand, it is our opinion that the basis of appeal in the Klan is not broad enough to insure long life to the organization. The white robe will lose its novelty, policing privately gets old, holding up for something which exists is not very exciting, and Americanism, even, is common to almost all and so that will lose its special attraction.

And further, the Klan has probably induced men to take advantage of it by banding together and robing themselves similarly and carrying out some depredation on some party. The Klan will be blamed for this and this will probably act to bring it into disrepute.

—R. L. B.

"When a layman returned from a tour around the world, he declared that among all the millions in heathen countries he had not seen one who looked as if he could wait a generation for some one to bring him the gospel."

At the Portals of the New Year

What Is My Life?

BY D. MEYER

Every fleeting day and more especially the closing of the old year or ushering-in of the new should awaken in us thoughts of eternity. Most emphatically should this period of time serve to remind us that we are only strangers and pilgrims on the earth, passing through life but once; that all is very weak and transient with no permanent abiding-place for mankind.



D. Meyer

Another year has slipped by like a river into the ocean of eternity—a year full of toil and labor, joys and sorrows, misfortunes and blessings; a year of many opportunities and advantages which can never again be recalled.

At the beginning of the past year, how many there were who looked joyfully into the future, which seemed filled with bright prospects for years of service, and so they busied themselves with the making of great and lofty plans; how many another burdened his life with anxious misgivings and forebodings concerning the future; still others were writhing on beds of affliction in the hopes of soon being released from the awful torment; now they are buried under the cool sod, awaiting the great day of resurrection. Today, upon the advent of a new year, let us pause and contemplate the

Past.—Within each one of us should arise the serious question, "How have I spent the past year of my life, particularly the fleeting days of this expiring year? Have I lived an exemplary life?" What use was made of the valuable time with which God entrusted you? How have you employed the opportunities, health, strength, and talents with which God favored you? Have you lived for selfish interests or squandered these blessings in the service of Satan? Or have you lived and labored for God, for eternity, and for your fellow man? What efforts have you put forth to magnify the cause of your Lord, the one who suffered and died that you might be free? How many times did you pray for the salvation of the lost? How much time and effort did you expend in going after the lost and erring, the outcast, the one bound in sin, and leading them to the cross of Jesus? How much have you sacrificed to feed the hungry, to quench the thirsty, to clothe the naked? In short, how much have you sacrificed to lighten the load of your fellow man? Are you able to look into the past with an easy conscience and the assurance of duty well done or have certain matters arisen which stand between you and your God; things which accuse you, words which should not have been spoken, words which have wounded and ruined the reputation of another, such conduct as has brought reproach upon God's cause, injured your fellow man, and harmed your own soul? Look back and examine yourself.

Present.—"Redeeming the time, because the days are evil," the Word of God calls out to us. Now is the time to act. Today is ours. To no man is given security of the morrow. So live today as you will at some future time wish that you had lived. Live it as though it were your last day on earth. Ask yourself: "Am I accomplishing the purpose and mission of my life? Am I a hindrance in any way whatsoever to the cause of God or to my fellow man? Am I not in danger when my evil conduct retards the progress of God's truth? Am I an annoyance or offense to others? Will not my wicked ways lead others to ruin and continue its destructive work long after I am gone?" Must you say with the dying man who looked back upon his past life and cried out, "Oh, that my influence might be buried with me!" Or are you a help and blessing to your fellow man? Do you dry the falling tears of others? Do you bind up the wounds of the broken-hearted? Are you interested in the needs of your fellow man? Do you point the lost and erring to Jesus? Is your life an example? salt of the earth? a light to the world? Can others depend on you and pattern after you? Do you live such a life of prayer and trust that others are inspired to follow in your footsteps?

Future.—Everything is hurrying on toward eternity. The future will reveal what preparation has been made, what kind of a life has been lived, and how the valuable time of the present was utilized. As the sowing so will be the reaping. Some day man will be brought to realize the value of time, the effect of a word, and the importance of an action. Then he will understand how every thought, each spoken word, and the whole deportment has exerted such an influence as will already in this life have fixed his eternal destiny. There his entire life will pass before his spiritual vision like a great panorama. Things will appear as they really are. They will be understood in the light of eternity and in the light of God's holiness. That is why the prophet calls out the warning, "Prepare to meet thy God." O mortal, prepare to meet your God who has eyes as of flaming fire and who will come with thousands and myriads of his angels to pronounce judgment,

The Passing Years

The year with all its changing scenes is done,
Its cold and heat, its storms, its cloud and sun.
The fields, once whitened with the winter's snow,
Have been to harvest white 'neath summer's glow;
The flowers have bloomed, and faded fast away;
Change, constant change, has marked each passing day.

Change, constant change, marks all our earthly life:
The year, begun in peace, may end in strife;
Instead of joy, may come life's sharpest woes;
Those whom we hold most dear may turn to foes;
Our smiles to tears oft turn, our hopes to fears—
Change, constant change, marks all the passing years.

We know not what the coming year may be.
O Thou who changest not, we look to thee.
Thou art the same today and yesterday,
The same forever; earth shall pass away,
The heavens shall like a vesture folded be,
All the vast universe shall changes see,
But thy years shall not fail. Thy power and love
Are still the same, though heaven and earth remove.
Thy hand shall guide us through the opening year;
We face its changing scenes in faith, not fear.

—Margaret H. Barnett.

before whom all the nations of the earth shall stand and before whom all hidden things shall be revealed. Therefore, look into the future, O soul, and examine yourself.

World.—Let us pause again to meditate upon the great world before us. It is a wicked world, full of unrighteousness, trouble, depravity, and sin. Crimes, murder, intemperance, adultery, such things are the order of the day. The masses are madly rushing after riches, honor, pleasure, and amusements, not realizing that it all ends only in everlasting destruction. Truly this world is now already ripe for the judgment, and in the distance can be heard the dull rolling thunder of its approach. From the eternal realms resounds the note of warning, "Love not the world, neither the things that are in the world."

Time.—Like a fugitive just vanishing from sight or like the swiftly flowing river, so also does time slip away from us. The philosopher has said, "Consider time and lose not a moment." Again he cries out, "Another hour for which I must give an account!" And still he continues, "Time is the only thing which we may guiltlessly covet and yet there is nothing with which people are more extravagant." Oh, the brevity and importance of time! Would that men could realize its value! Eternity alone can reveal the import of a moment of time. A girl was once observing the grains of sand swiftly flowing through an hour-glass; it awakened her to a realization of the shortness of life and to thoughts of eternity so that she turned unto the Lord. While on her death-bed, the queen of England called out, "Half of my kingdom for a moment of time"; but all the treasures of this world could not buy it for her, and she died and went into eternity without hope and without God. Oh, the solemnity, the brevity, the importance of time!

Life.—Who knows the secret of life? The Creator alone. Who can fully comprehend the effect, the significance, and the seriousness of a life? Then with what utmost care should we use the life which God has entrusted to our care! "What is your life?" exclaims the apostle; "It is even a vapor, that appeareth for a little time, and then vanisheth away." "Thou hast made my days as an handbreadth," says David. Life speeds along like a river. Sad to say, there are many who live as though they were going to stay here always. Their lives are selfish and godless, yet they hope to be saved after death, and will discover their awful delusion in eternity when it is too late. Now is the time to prepare for God and eternity. Today is the opportune moment to make the great decision. "A young man was once much concerned about the salvation of his soul. When some of his friends discovered that he was attending prayer-meeting, they decided to influence him against such convictions and finally persuaded him to accompany them to the old haunts of vice and sin. That day was the crisis of that young man's life. A few weeks later he had killed some one and then committed suicide."

Oh, will you awake to your responsibility and to the gravity and brevity of life. God has placed before you a work to accomplish. Whether it will be carried out to the eternal destruction or salvation of others will depend entirely upon the life you live and its influence. Examine yourself, therefore, to ascertain what account of your life you can give before God.

While the old year silently wings away like a bird of the night and the new year makes its veiled and mysterious appearance, let our minds rest upon the panorama of our life as it passes before us. Let us look again upon the past, consider the present, and cast a serious glimpse into the future. And last of all, let us look into the innermost recesses of our heart. Does God, righteousness, and peace live there or is it empty, desolate, and void of peace, as in the cold world about us? Is it cleansed from all sin by the blood of Christ or is there deeply concealed in its folds and chambers a hidden enemy who will make you unhappy for time and eternity, and be troubling you continually? Let us pray with the Psalmist, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."

"Each in His Own Place"

BY ELSIE E. EGERMEIER

There is a tendency in human nature to reason that because circumstances are thus and so we can not do as well as we otherwise might. There is a tendency to look about at our fellow men and imagine that if we were placed in the position of some more fortunate person we might do gloriously. But alas, we must plod on in our own poor way, so dreadfully handicapped! And thus we mourn and weep, all unmindful of the glorious opportunities which are coming silently to our door and, finding it closed against them, passing silently away. Oh, the pity of it!

A time-worn adage tells us that "what can't be cured must be endured." If our circumstances can not possibly be remedied, then we shall act wisely if we make the best of them instead of lamenting because of them. We shall be in a better state of mind to grapple with them, and God by his Holy Spirit will find it easier to speak comforting words to our weary souls.

After all, we are not the only ones so handicapped. If we knew the truth of the situation many times we would find to our surprize that the one whom we considered more fortunate than ourselves was enduring trials more severe than our own. Because that one has learned how to cast his burden upon the Lord we are not made conscious of his present distress. But God, who knows the heart, sees and understands.

It is not so much our circumstances which make or mar our usefulness as our attitude of mind and heart. How do we meet these things? Are we rebellious and self-willed, or do we yield to a spirit of indifference? In the garden of Gethsemane our Savior pleaded for a change of circumstances. He asked that the Father would take away the bitter cup ere he should have to drink of it. But when he saw that humanity's only hope depended upon his taking that cup, he said, "Father, thy will be done!" Then angels came and strengthened him. When we submit fully to God we, too, receive strength which otherwise we should not have. And then, in our own place, in spite of our circumstances we can so live that we shall be reckoned among the faithful who will hear the Master's gracious words of final welcome into the courts of everlasting bliss.

God's Forgiveness

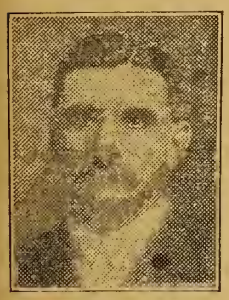
Moses could never forget those moments spent in the clefts of the rock, while he beheld the grace of God's glory, after the insufferable glories of the law on Sinai. What Christian, who has felt the terrors of the law producing deep conviction in his conscience, and who has found peace, ever forgets that blissful moment when, hiding in the cleft side of Jesus, he beheld the glory of God's grace, and heard his voice, "Thy sins are forgiven thee." As the rebellious subject, who has stood before

his offended monarch, marked the dread frown gathered on his royal brow, and listened to the solemn proclamation of the laws of the state, is filled with deep, unutterable joy as he sees the radiant smile of love glowing on that face, and as he hears the forgiving declaration, "Thy offense is blotted out by a merciful sovereign," the pardoned and restored subject can never lose sight of that scene—of the radiant smile. The proclamation would be written on the tablets of his memory in ineffaceable characters. —*Adamson.*

"What Is the Church of God?"

BY FRED BRUFFETT

While conversing with a man not long ago, he asked me what church I represented, and I told him the church of God. The second question came immediately, "What is the church of God? I have never heard of it before." I was impressed again with the fact that many do not discern the body of Christ or know what the church is.



Fred Bruffett

I will give here my answer to this question.

The Church Is a Divinely Established Institution.—Daniel reveals this by way of prophecy. "And in the days of these kings shall the God of heaven set up a Kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2:44). In the midst of these material, human kingdoms here represented, the Babylonian, Medo-Persian, Grecian, and Roman, this divine Kingdom was to appear; not a work of men, but of God. The time these kingdoms existed, their relation to each other, and their subsequent history, unerringly points us to the first advent of Christ as the fulfilment of this prophecy. It was Christ, the divine incarnation of the Father, that was to set up and establish his church. His own words reveal the fact that he understood his mission and business, "And upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

There is no question but that the church originated with Christ. After his work here was completed and he had ascended to the Father, the church that he had founded received the divine stamp of God through the Holy Spirit at Pentecost. "And they were all filled with the Holy Ghost" (Acts 2:4). It was the Holy Ghost who effected the spiritual organization of the church, who did the placing of the members in the body, and under whose leadership the church continued her work. Thus in prophecy, establishment, and practical organization the church is divine.

The Church Is the Body of Christ.—"And he is head of the body, the church" (Col. 1:18). The church is composed of that body of men and women that belong to Christ, and it includes all of them. It is universal. Wherever men are found who belong to Christ they are members of his body or church. Salvation effects that membership. We are born, by the new and spiritual birth, into the family of God or body of Christ.

The Head of the Church Is Christ.—"And he is head of the body, the church." The founder of an institution generally becomes its head; Christ being the founder of his church, he naturally takes this place. No pope, conference, or body of preachers, supersedes him. He is head of the whole church, every member possessing equal rights and having direct access to him.

The Church Discipline Is the Bible.—The head of an institution also becomes its lawgiver. "There is one lawgiver, who is able to save and to destroy" (Jas. 4:12). "The Lord is our judge, the Lord is our lawgiver" (Isa. 33:22). So the Word of God is the church discipline. The New Testament, if followed, will convert men to Christ, and take care of their relationship with God and each other ever afterward. There is need of no other.

The Church Is Visible.—The church is as visible as the men and women who constitute it. "Ye are the light of the world. A city that is set on an hill can not be hid" (Matt. 5:14). These men and women who are saved generally congregate in local assemblies, to worship God, and carry on his work, thus making the local phase of the church visible. This assembling together and arranging whatever business relations are necessary to exist as a local body does not give them membership in the church. They were made visible members by the new birth before they ever assembled. Neither will any one else become a member by joining them. Salvation only makes members.

The Church Record.—"But rather rejoice, because your names are written in heaven" (Luke 10:20). "Whose names are in the book of life" (Phil. 4:3). The only record kept of the members of the early church that the Bible speaks of was in heaven. Their names were recorded there in the book of life. And this is the only record that counts with God. A list of names might be kept here for reference and convenience, but it means nothing in eternity.

The Church Name.—God saw fit in the transition of literal Israel to spiritual Israel to give his people a new name (Isa. 62:1, 2). He decided that his own name should be used. Christ recognized this and kept the disciples in the Father's name (John 17:12). The early church continued as he had begun, so the title appearing in the Acts and the epistles was "church of God" (Acts 20:28; 1 Cor. 1, 2). Thirteen times this title is used as the church name. No other applying to the church is used. Other names referring to God's people as individuals, or expressing their relation to each other or to God, such as saints, Christians, brethren, disciples, apostles, etc., were used, but were not applied as the church title. They also had a Pentecost, and Christ dwelt in Nazareth, but these were not to be the church titles. Church of God is the only true, Scriptural, representative name and all Christians should accept it.

A Church in Unity.—"And the multitude of them that believed were of one heart and of one soul" (Acts 4:32). The normal condition of the church is unity, both local and universal. Congregations may exist in separate localities, or several may be in one city, but there should be fellowship between all of them. The stamp of denominationalism is foreign to the unity of the church. Division is foreign to God's Spirit. God's people today as they are scattered in different religious movements are not normal. May the Lord lead his people out of all confusion and division into the full light of the gospel.

QUESTIONS ANSWERED

Inquirers should give their name and address, which will be kept confidential if desired. No replies can be promised to anonymous letters.

Is it wrong to call on any one in the public congregation to pray? Some say it is too sectish, but is it any more so than asking a certain individual to dismiss by prayer, or calling on visiting members to pray, which many of us frequently do?

This is a matter of which the Scriptures say nothing. We are left to judge for ourselves what is proper. We should not supersede the leading of the Spirit by any form. At the same time, it might be helpful to some people to call upon them to pray, especially those who are timid. In some congregations there are those who never pray. A better way than to call upon them publicly would be to talk with them privately and urge them to do their duty in this regard. If this is not sufficient sometimes public encouragement individually applied is a very good thing. If we call upon people to pray we should do so discreetly, and not get into a form as some denominations have done.

What is the best course for an isolated family to pursue to obtain salvation?

No one is isolated from God except by his sins. Let him come to God, confess his sins, forsake them, accept Christ as his Savior, and believe for the forgiveness of sins. Christ is the mediator between our souls and God. We need no other. Isolated people can get saved just as easily as others if they will come to Christ with all their hearts.

Please say something in the Trumpet about vaccination, as there is some agitation here on that subject.

Where vaccination is required we should submit ourselves to the law, praying God to overrule and prevent any evil results. It is well within the rights of any State or city to require vaccination for smallpox, diphtheria, typhoid fever, or such like things. Such vaccines when administered properly and when they are pure evidently have to a considerable extent the effect the doctors claim they have. We are commanded to be subject to every ordinance of man, not only for wrath's sake, that is, lest we should be punished for disobedience, but also for conscience' sake, that is, we should have a conscience toward God in the matter, and obey from a sense of duty toward God.

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1. Do the evening and morning periods in Genesis 1 refer to 24-hour days or long periods, possibly millenniums of time? If we hold the latter view will it give science an opportunity to undermine the Scriptures and naturalistic evolutionists a wedge for their propaganda?

2. Is it contrary to the account of Genesis for us to hold that coal was formed through geological processes rather than implanted directly in its present state by the creative hand of God? Does science offer sufficient proof of the theory of coal-formation by such processes for us to believe it came about that way?

We should begin all considerations of such questions with a remembrance of the fact that all truth agrees, and that no one truth is ever out of harmony with any other truths. We are under no necessity to interpret the evenings and mornings of Genesis as being days of twenty-four hours each any more than we are under the necessity of saying that the gospel day is only twenty-four hours long. No person knowing the facts as they are revealed in geology finds it possible to suppose the days of creation to be only twenty-four hours in length. The Bible does not and can not controvert the facts of geology.

It is not contradictory to the account given in Genesis for us to hold that coal was formed through geological processes. Science offers most convincing proof of the accepted theory of coal-formation. Coal is found in all stages of formation. The process of its formation is well understood. It is not reasonable to say that God created the coal in the ground as it is now when we find in it remains of plant and animal life so abundant as to constitute unanswerable proof of the method of its formation. Great trees are found in the coal-measures, as are also thousands of forms of plant life, and the remains of many animals. These and other proofs that are absolutely unanswerable show that the coal-measures were thousands, perhaps millions, of years in the process of formation. This fact does not contradict anything said in Genesis or anywhere else in the Bible. Such time periods constitute no proof of the Darwinian theory of the evolution of organic life. The so-called conflict between science and the Bible is imaginary. Anything that science has really proved to be a fact can not be contrary to anything revealed by God, for God knows the truth and reveals the truth. The Bible does not teach science. It was given to teach spiritual truth, but it is in harmony with science, and whatever science may find out and establish as a fact will fit in perfectly with what is revealed in the Scriptures, when science and the Scriptures are both properly interpreted.

Is it right and proper for a community to hold auctions and pie-suppers and social entertainments in the church to obtain money to support a preacher?

A preacher that will allow his support to be raised in such a way, or a church that will adopt such a method, needs to learn something more of the spirit of the gospel. We, in common with all spiritual people, have always taught against such methods of raising funds. We do not object to a legitimate sale held outside of the church of such things as are made by the members of the church, or anything legitimate to raise funds for any proper purpose. We do believe it to be unchristian to adopt feasting and revelry as a method of raising money. It is destructive to true charity. It instils a spirit of worldliness. It often leads to hard feelings. It never produces good fruit. A tree is known by its fruit. The way to raise money for the cause of God is to go down into our pockets and get it, and pay what is necessary to support the cause of God. It is all right to solicit help from others who are favorable to the truth also, but we should not become beggars. One thing is very evident, a church that adopts the supper and entertainment method of raising money may be successful in that, but they will not be successful in saving souls.

What is your attitude toward William J. Bryan's Bible talks now appearing in the press?

We think they are very good. Mr. Bryan is an excellent writer, and is having a powerful influence for Christianity. —C. W. N.

New Year's Resolutions

A Sermon Preached January 1, 1922 at Beirut, Syria

BY H. M. RIGGLE

TEXT: *"This month shall be unto you the beginning of months: it shall be the first month of the year to you"* (Exod. 12:2).



H. M. Riggle

To this text I will add the following words from Luke 16:4: "I am *resolved* what to do." This New Year's morning is a good time for us all to 'resolve what to do.' Let us begin the year with a settled purpose of mind and heart, with an ideal before us that will give us an inspiration to solve every hard problem, surmount every difficulty, and outride every storm. We all can profit by the past. While the past is gone forever, yet it lives in our memories, and can not be erased. Yes, it is the past that is the source of our present happiness or misery. As we stand today on the threshold of another year, none of us can tell what the future holds in store for us. God alone knows what this year may bring forth. If the past year has not been entirely satisfactory, if there have been failures, let us enter this new one determined to turn all these into real success. We can.

Some Important Things to Consider

I desire to impress upon your minds the fact that mere resolution alone will not suffice. Thousands make New Year's resolutions, but they are no better. They yearly turn over a new leaf, but the same things are recorded there as on the old ones. Your resolution to be effective must be put into actual performance. The prodigal resolved, "I will arise and go to my father." That was good. But if he had not acted, he would have died in poverty in that far-off land. "*He arose* and *came* to his father." That is what counted. He put into actual performance the thing he had decided. So with us, to make a great many new purposes today, and then on the busy morrow forget them, will do us no good.

It is also true that our resolutions must be coupled to the grace of God, else we can not carry them out. Peter was determined, he was decided. When the Master warned him of coming danger he answered, 'I am ready to die with thee.' 'I will go with thee to prison and to death.' 'Though all men should deny thee, yet will I not.' Jesus knew where the danger lay. He said, "Watch and pray, that ye enter not into temptation." You see Peter's resolution lacked grace, the real living grace of God. So in the hour of trial he failed. It will be the same with us. While God saves us virtually by the blood of Christ, vitally by his Spirit, eternally by his power, he saves *constantly*—day by day—by his *grace*. Without this, all our decisions will fall flat.

Some Suggestions

I feel that I should offer some suggestions today. These may be helpful to you, as I believe they will be to me. *First,* decide to make the coming year a success in every way. You can do it. You have the power within you to make a glorious success of this year. A few years ago the world laughed at the idea of discovering the north and south poles; but some resolute men performed the feat. They braved the hardship, persevered, and proved that "all things are possible to him that believeth." I conversed with the man who discovered the north pole, and when he related to me some of the things he endured, and the obstacles he overcame, I thought, "O God! help me to summon all the energies of my being, every faculty of my soul, and make a success in my work along spiritual lines." Life is the result of our own making. The coming year will be a failure or success, just as we make it. The responsibility is ours. Which will it be? On this first day of the year set success before you in capital letters, and never entertain the word "defeat," not for one minute.

Second, resolve to make this the best year of your life. This is what I have decided. No matter what the environment, how discouraging the circumstances, how great the obstacles, nor how complex the problems, this shall be the very best year of my life. And, by the way, this is my fiftieth year. Is it possible? Can it really be? Yes, a half-century has passed since, in an old log cabin nestled among the hills of Pennsylvania, United States of America, I was born. How time has flitted away! Seems but a few days since I was a little boy at mother's knee. And mother, she has been dead almost thirty years. I look into the face of my wife, and it seems but a little while since we roamed together over the green fields as lovers, and conversed about what the future might have in store for us. Then we were light-hearted and gay. Today we are sailing through the tempestuous part of our voyage. Our little bark of life has had some rough seas. But glory to God, we are going to make harbor! We are going to gain heaven: and 1922 shall be the best year of our pilgrimage thus far. How about you? Decide today, and God will supply the grace.

Third, seek deep spirituality during the coming year. The measure of our usefulness will be rated according to the degree of spirituality we possess. We may be orthodox in faith, and pharisaic in practise, but without the marks of deep piety and spirituality, our religion is vain and dead.

Fourth, let us be more prayerful. Right here is the church's greatest lack today. Constant, fervent prayer is the pressing need of the hour. It gives power, inspiration, feeling, and life to our religion.

Fifth, decide to be diligent on every line; in the individual duties and responsibilities, in the home Christian obligations, and in all the services of the church.

Let us do our best to make the work of God a success; first in our local field, and then in the world at large. Syria needs the very message we have to give. Are we ashamed of our message, of the cause we represent? Never. Then, my dear brethren and sisters, let us make 1922 the banner year of our work in Syria. Let us put every energy and talent to work for God. Let us use our means to further the cause. Our needs are great. We must have a central place of worship here in Beirut in order to reach the people of this great city. It is beyond our means to provide it. But by sacrifice on the part of each one, we will gather a fund that will inspire saints in other lands to help us. Our cause is common. We are but a part of one great work. We hold a close relation to the general church. It is not the Syrian, Egyptian, European, or American church, but one universal church of God, of which we are a living, zealous part. Then let us resolve before our God to make this

year a time of accomplishment. Be, what we in America call, a "booster" for the cause.

Sixth, win a soul for Christ. That looks easy, and it will be easy if we get down to earnest work. Each member of this congregation should do his very best to win one soul during the year. It may be your father, mother, brother, sister, son, daughter, husband, wife, neighbor, or associate, but like Andrew of old, bring some one to Jesus. Seek to be more kind, tender, loving, and friendly. This will help to win the lost about us. And to inspire each one to work successfully.

Finally, resolve by God's help always to be ready for service, for death, and for the coming of the Lord and judgment. If you keep ready for service, you will always be ready for eternity. In closing, I will relate a little personal experience that occurred about fourteen years ago. After closing a very successful evangelistic campaign, I returned home for a much-needed rest. In throwing off responsibility, I became careless in my devotions. This resulted in a loss of spirituality. I did not backslide nor get into sin, but simply lost the bright edge of my experience. While I was in this condition, a brother came to my home, and summoned me quickly to accompany him to the home of his mother who was seriously ill, to pray for her healing. I was not ready for service. I rushed up-stairs and while changing clothes called mightily upon God for help. I accompanied the brother about six miles in a buggy. During the entire trip I heard little that he said. I was repenting for my carelessness, and making solemn promises to the Lord. By the time we arrived at the home, I had everything clear, and the Lord answered prayer, and instantly healed the woman. That taught me a lesson. It pays to be diligent and always ready for service. The question that confronted me was, What if the Lord had come instead of that brother? How much the words of Jesus mean to us: "Watch, . . . lest coming suddenly he find you sleeping"!

In the Wilderness

BY AGNES E. TUTTLE

Just before Jesus began his public ministry he was tempted forty days in the wilderness. That temptation was real and those forty days must have seemed long indeed, but, thank God, our blessed Christ overcame and "in that he himself hath suffered being tempted, he is able to succor them that are tempted." After the long trial was ended "the devil leaveth him, and, behold, angels came and ministered unto him."

Are you having a wilderness experience? Before we can become useful for God we must go through periods of dark trial and fiery temptations. Are you looking forward to the time when 'the devil leaveth you and angels minister unto you'? That time will come when you humble your heart before God and become willing to suffer anything for his sake.

Praise God, our Christ triumphed over every temptation Satan had to offer! And we through his name can triumph also. Dear soul, be not afraid to go through the wilderness with Jesus. Though Satan tempt you sorely and though your pillow be wet with tears, press bravely on. When you have learned the lesson God designs he will have angels minister unto you. Oh, the blessings your soul will receive if you, like our noble Example, bravely go through your wilderness experience!

"As Ye Would that Men Should do to You"

BY JOHN A. VANCE

If you were a heathen in ignorance of the true God and his word, what would you want done? Would you want Christians in enlightened America to fold their hands, live at ease, and let you perish for the bread of life? "As ye would that men should do to you, do ye also to them likewise" (Luke 6:31).

If you were a missionary in a strange land away from home, among strange people where no one understood you, in a climate opposite to your liking and with customs and language strange and new and hard to learn, and your hands tied to opportunities for lack of means, what attitude would you want the saints in light to hold toward you? Would you appreciate their cooperation in prayer, faith, and distribution of means? 'As ye would that men should do to you if you were in their place and they in yours, do ye also to them likewise.'

If you were ignorant of this light, were falsely taught and misled, honestly deceived, deprived of privileges the saints in light enjoy, because no one had brought you this truth, what would you want done? Would you feel it was worth while for some one to sacrifice to make possible your enlightenment or would you want the saints to live at ease and let you die in ignorance and deception? "As ye would that men should do to you, do ye also to them likewise."

If you were unsaved and those you knew who professed were not careful of their life, would you want some one to let their light shine that you might see God's grace and goodness and be encouraged to seek God, or would a dead, slothful life of formality be worth while under such conditions? Beloved, a little mistake caused by lack of devotedness and spirituality may cause some soul to be lost. Suppose it were you. 'As ye would that they should do to you, do ye to them likewise.'

If you were sick, blind, or in some other way afflicted and appealed to those in whom you had confidence to help you get healed, how would you want them to pray? Would you appreciate earnest, agonizing prayers that prevailed or would you be satisfied with a dead, formal effort with no results or possibly no effort at all? "As ye would that men should do to you, do ye also to them likewise."

If you were in prison, would a visit, a kind word, an encouraging letter, a present, literature, or something needed, a prayer, or means to help in some way, be appreciated? "I was in prison and ye visited me not," said Jesus. "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Would you visit or minister to Christ if he were in a prison? In ministering to his brother's needs ye minister to him. But even if you were not his, what would you want done? "As ye would that men should do to you, do ye also to them likewise."

If you were tried, discouraged, or oppressed, would you appreciate slanders, criticisms, and abuses or would a word of encouragement help along? The God of all grace and comfort, who comforts us in all our tribulations, does it that we may "be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God" (see 2 Cor. 1:1-4). Would you want a brother to make the burden greater if you already had all you could bear or would you appreciate it more if he would lighten the load? "As

[Continued on page 11]

His Guiding Voice

BY J. R. TACKETT

"The Lord is my shepherd." Thus begins the changeless melody of the pastoral Psalm, which appeals alike to the heart of struggling lost and of redeemed humanity. The pen of a sage could not add to its simple beauty; nor could angelic harps of gold sweeten its magic melody. Poets have written of love and of heaven; they have captivated our hearts, or the living hearts of their age; orators have held us spellbound by their masterpieces; sages by their bewitching wit and wisdom have astonished us: but their days come and go; their glory fades and the grandeur of their compositions dwindles away; yet the melody of the Shepherd Psalm lives in our hearts. Its golden beauty does not fade. It lives as the race lives. It is an expression of the eternal, a cry of the immortal. It had its beginning in the childhood of the race, but will still grow and flourish with the redeemed in eternity. For centuries it was known but not written; the Infinite Shepherd revealed it at last to the Sweet Singer of Israel, and he wrote it down.

"The Lord is my Shepherd." The great God whom the heathen regard as a cruel, wrathful, revengeful tyrant, is my Shepherd. The Being whose glory and power they see, and whose greatness they fear with an awful dread, from whose presence they flee in dreadful fright, he is my Shepherd. The God the poor sinner regards as an angry Judge, whose name he bitterly takes in vain, whose laws he wickedly disobeys, and whose voice he will not hear, the same is my own dear Shepherd. He is my *Shepherd,* not a cruel taskmaster. He is my "Good Shepherd." When I am weak and helpless he will not chide and torment—he does not; even when I fall into the ditch and can not get out, he will not come along and scold me saying, "You careless, silly, worthless thing! Are you so stupid that you could not stay out of the ditch? You are unworthy of my care. You must help yourself the best you can." He does not treat me thus, but lovingly lifts me again and bids me try anew. He knows I am weak and silly and blind. He is the Good Shepherd, and he loves his own.

"He leadeth me"; hear the voice of Israel's musician as he continues his wonderful song. "He leadeth," not only the patriarchs and kings of old, but the shepherd boy as well. He led him through the desert and hills from the face of those who sought his life; he led him into battle and out safely many times, and then "beside the still waters" into the land of peacefulness. Still "He leadeth" not only David and the prophets, but centuries later he treads the walks of men leading his own little flock.

Behold him leading his own over Judea's plains, up her rugged steeps and through her turbulent populace. "He leadeth" among crushed and suffering humanity, into the troubled haunts of men. They follow him, see him labor incessantly for them, learn of his love for them, and feel his great heart beat in pity for them. They see his suffering, privation, and want, yet they follow. What else could they do. His love is irresistible, his mission clear. "Thou hast the words." They knew of no other. He has led them safely, proved his love, and is leading still.

Behold, "He leadeth" to the height of the Mount of Transfiguration and there they look with rapture and holy awe upon his resplendent glory. "Let us build," said they. But not yet; he would lead them farther; there was a greater height to which he would lead them; but through the valley first—back into the sin-torn abodes of men again, to behold their suffering, and help them if possible. They must learn the awful cost of sin and possess the desire for better things. On and on "He leadeth." Hear him calling them "beside the still waters," 'Come aside and rest a while.' But, lo, "He leadeth" again from their ease and comfort. Is this not all? Shall they follow on? Hush! Behold, while Jerusalem slumbers in peacefulness, he is leading them through the still watches of one sad night into the lonely garden of Gethsemane. There he suffers, prays, pleads, and begs for his life, but for their sakes he lays it down, as only the Good Shepherd could do. But that is not all.



A Name In the Sand

Alone I walked the ocean strand,
A pearly shell was in my hand;
I stooped and wrote upon the sand
My name, the year, the day.
As onward from the spot I passed,
One ling'ring look behind I cast—
A wave came rolling high and fast,
And washed my name away.

And so methought, " 'Twill shortly be
With every mark on earth from me;
A wave of dark oblivion's sea
Will sweep across the place
Where I have trod the sandy shore
Of time, and been, to be no more,
Of me, my name, the name I bore,
To leave no track nor trace.

And yet, with Him who counts the sands
And holds the waters in His hands
I know a lasting record stands
Inscribed against my name,
Of all this mortal part has wrought,
Of all this thinking soul has thought,
And from these fleeting moments caught,
For glory or for shame.

—H. F. Gould.

Long since he has led them home. Years after they had seen his loving face no more, they nevertheless heard his voice and followed on, till at last one by one amid the howling storms of life, they bravely 'finished their course' and finally answered the last kind call of his voice "beside the still waters" and were led home to the "greater heights." Glorious end!

"He leadeth." The sweet words have lost none of their charms. Their appeal is powerful. He led his own when here on earth, but sweeter still, "He leadeth —me." Bless his name, he is leading today all who will follow. If our hearts are tuned to the sound of his sweet voice, he will lead us safely home, as he has always led his own. O God, our God, our father's God, lead us onward. May we not stop on earth's hills of beauty or in her peaceful nooks; leave us not in her lonely gardens, O Lord, but lead us onward, lead us upward, lead us home. May we run our race bravely, finish our course successfully, and at last obey thy kindly call to dwell in thy house forever.

THE DEEPER LIFE

The Secret of Contentment

BY G. Q. COPLIN

The secret of true contentment and happiness is faith in God. Genuine contentment can not be realized or enjoyed apart from him. In order for man to be contented with his lot, he must have faith in God's love and care. He must feel that the Lord is interested in his welfare, and that everything is working for his final and eternal good. As children of God we need a practical faith. A belief in God that is genuine will produce the desired results. Our lives are made up of practical things. A faith that is merely theoretical will not meet the needs of every-day life and bring us peacefully through storm and tempest. There are disappointments to meet. Sometimes our hopes and our plans fall shattered at our feet. So long as we remain human we shall feel keenly that sense of regret when all our plans fail. But at such times we need a strong practical faith in God's providence. We must remember that he still cares for us and that he loves us with an everlasting love.

It is easy for one to say, "God loves me," but there is much difference in saying so, and in feeling it so in our hearts; the latter means much more to us. In our frailty and short-sightedness we often plan things which are not for our highest good. We are sometimes disposed to take matters into our own hands, without seeking to know the will of God. It is for our interest often that these plans be defeated and overthrown. We may not be able to see it at the time. We feel keenly the disappointment and we are tempted to think that the Lord is not much concerned for us. Then we need the support of a practical faith in God which believes the promises, when all seems dark. The belief that all things work together for the good of them that love him will help us to recover from our disappointments and become reconciled to his will.

It has been said that our disappointments are his appointments. This may not always be the case, for sometimes we fail through natural weakness, when God would have us to succeed; but we can always count on his love to help us even though we seem to fail, and if we trust him he can overrule our failures to our good and his glory. Peter's courage failed him, and he denied his Lord. It seemed that all was lost, yet through the grace of God he soon recovered himself and even this saddest experience of all his life God overruled. If God can help one to arise above such failures as that of Peter's he can surely cause all things to work together for our good. Though I can not understand just how God does it, yet I believe it is so and rest in confidence on his love and mercy. This confidence which I repose in him helps me to be contented with my lot, and godliness with contentment is great gain.

When God calls one to active service all plans for the future may be shattered. You remember how hard it was to die to some things. Perhaps it took all the courage and grace you could summon to say, "Yes," to his will. At last with faltering speech you said, "I will give up all and trust God." Then the Holy Spirit witnessed that he would care for you, and the peace of heaven filled your heart and soul. You surrendered up that which was nearest and dearest to your heart, but you have never regretted the step which you then took. In return God has given you a hundredfold, and joy and peace. You are sure now that it is safe to trust him, and to rest on his word. In the perplexing experiences of this life we have constant need of practical faith. Without such a faith we are fearful, restless, and discontented. He tells us to cast all our cares upon him, for he careth for us. If we firmly believe the latter clause of this promise we can easily comply with the former. If I know God cares for me, then it is not difficult to cast my cares and anxieties upon him. This I can only know by faith. We count him faithful who promised and he undertakes for us.

How often have we faltered in our trust and fears crept in and disturbed our peace of mind! The future was all uncertain. But we soon gained self-control and said, "I will believe, I will trust God." Our fears soon vanished and the very thing which we so much dreaded never did happen. It is a fact that the things over which people worry most are the things that never happen at all. Why not then learn to trust God, and rest upon his sure promises? They can not fail and God will never leave you nor forsake you. If you feel weak, faith will put strength in your soul and you can soar above your fears and worries and rest contented and resigned to his will.

"No matter what may be the test,
God will take care of you;
Lean, weary one, upon his breast,
God will take care of you."

A good man, when dying, once said: "Formerly death appeared to me like a wide river, but now it has dwindled to a rill; and my comforts which were as the rill, have become the broad and deep river." This will be true of all who come down to death's river with faith and trust in God. "It is appointed unto man once to die," and if life is lived to God's glory there will be no sting in death. Faith sees beyond the vale of death to the soul's birth into that new world where death will never come.

—*G. H. Pye.*

"As Ye Would that Men Should do to You"

[Continued from page 8]

ye would that men should do to you, do ye also to them likewise."

If you were in need of temporal help, unable to help yourself or get help, suffering privation and distress because of temporal needs, what would you want done? (Read Rom. 12:13; Luke 3:11; Matt. 25:34-40). "As ye would that men should do to you, do ye also to them likewise."

If you were sick, helpless, or unsaved and sent a request to the Prayer Request Department to be published in the Gospel Trumpet, what attitude would you wish the saints of God to hold toward it? Would you want them just to glance over the prayer requests and give it no further consideration, or would you rather they would not even consider that department enough to read it? Or if they did read it, would you want them to think they were under no obligation, that that of course was meant for others to consider? If each one did as you do, what profit would the Prayer Request Department be to the ones needing help? If it were you, what would you want the readers to do? "As ye would that men should do to you, do ye also to them likewise."

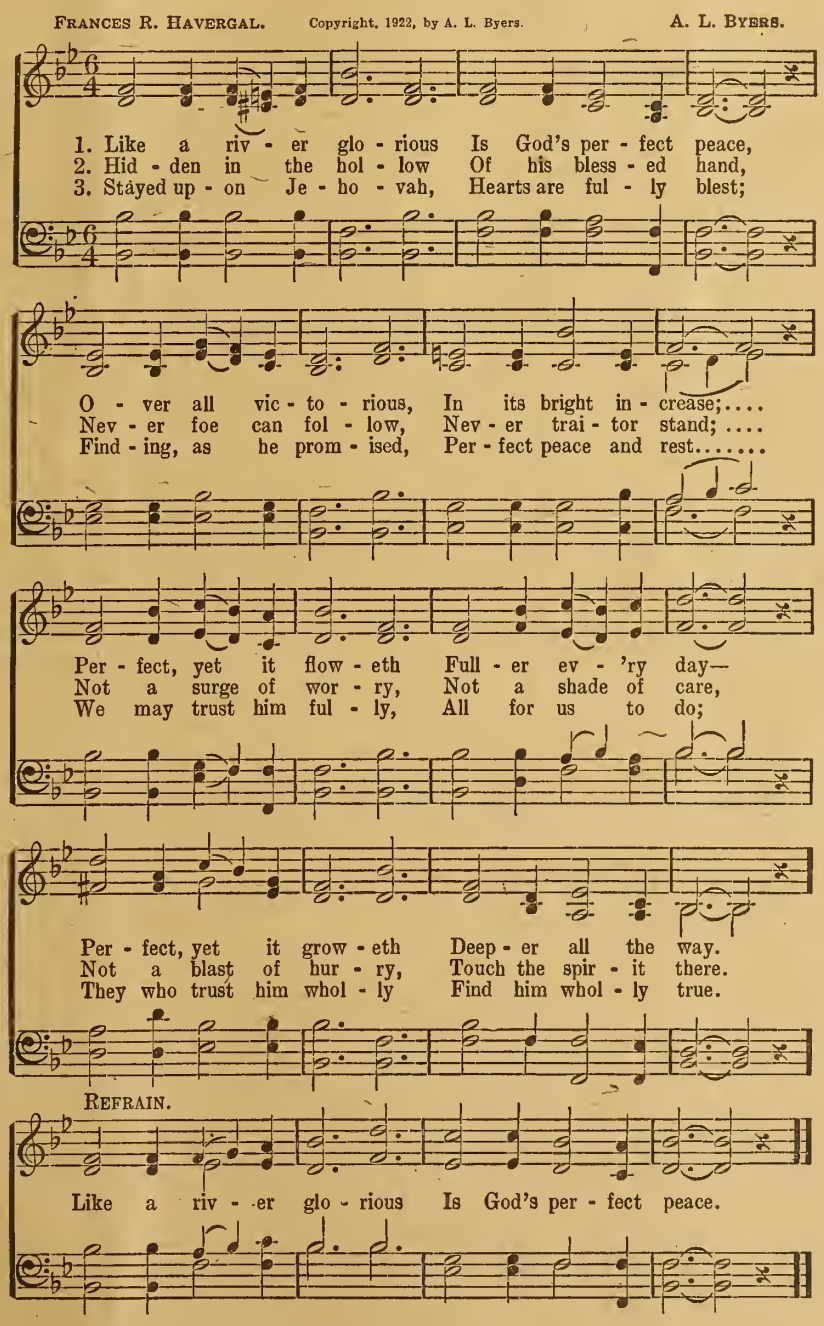
If you were a preacher, would you appreciate folks communicating to your needs after you had sacrificed time and means to get help to them (see Gal. 6:6), or would you want to be muzzled so you would not be allowed privileges that others have? Would you think it a great thing if those you sowed spiritual things to administered unto you in carnal or temporal things? (see 1 Cor. 9:9-11). Suppose you were a preacher's wife or one of his family, would you think it right for other saints to have the good things of life and you at home sacrificing and denying yourself and children the real necessities of life? Would you really feel that folks ought to send for your husband to come to their place to preach, or pray for the sick, and pay his own fare when his family needed what he had worse than those saints needed what they had? Would you think you were treated right to stay at home and live on half rations, and be half clad, while other folks enjoyed the services of your husband at your expense? Really, would you think that such should be done unto you? Would you feel that the folks your husband served ought to bear some of your burden or would you think it right that they be eased and you burdened? Would you not appreciate a little more equality of bearing the burdens? (see 2 Cor. 8:13-15). As ye would that a preacher's wife should treat you, do ye to her likewise.

Beloved, these are practical duties that are worthy of our consideration. It is not right that one be eased and another burdened when both are equally worthy. It is not right in you to expect others to serve you at their expense and you excuse yourself with the plea, "No money, hard times, etc." When you have money in the bank or something you could sell, or even if you should have to borrow, if you have a way to pay it back, it would be better than expecting your brother to sacrifice to serve you. What you would not be willing to sacrifice even to do justice to the one who serves you, do not expect of him.

I fear if we are not careful some one will be classed among those who are lovers of their own selves. Ah, beloved, the religion of Jesus Christ is not a religion of get-all-you-can and keep all you can. Jesus said, "It is more blessed to give than to receive." Then, "All things whatsoever ye would that men should do to you, do ye even so to them."

No. 00. **Perfect Peace.**

FRANCES R. HAVERGAL. Copyright, 1922, by A. L. Byers. A. L. BYERS.



This is the first time the song, Perfect Peace, has been published. Another new song will appear next week.



Nellie's Inventory

BY MRS. GLENN H. HAZELRIGG

Nellie walked thoughtfully home from the evening service. As she started up the steps to the porch of her own home, a lump came into her throat that the bright lights within did not take away. She knew her aged parents would be asleep. After quietly removing her wraps, she turned the lights out and sat down in a comfortable rocker by the fireplace to think.

Nellie was the only child at home now. Although her parents did not agree with her "new-fangled" notions of religion, they did not openly oppose her. She had been quite at liberty to attend all the religious services she chose to. Since her conversion she thirsted after righteousness. If there was a meeting for worship in the plain chapel where she found Jesus so precious to her soul, she was present, which accounts for her attendance at the church on this New Year's evening when other young people were merrymaking.

Just how long Nellie sat in meditation, she did not know. But she did realize that the blazing wood she had been watching was only an ember now. Rising she turned on the lights again and took from the mantel a little book, in which she had been keeping a more or less regular account of the old year's events.

Perhaps you would like to read with me what Nellie wrote in her diary.

"New Year's Eve, 1922.

"I shall not take time to set down the mere happenings of this day; they have been too trivial to make mention of.

"Somehow, our pastor's sermon tonight caused me to feel that my life during the past year could have been much more useful. When I came home, the brilliant lights blinded my eyes and chased away my inmost thoughts. So I turned the lights out and sat down by the fireplace to think. I took a look backward and made an inventory of my stock on hands, spiritually speaking.

"It has been necessary to make many confessions to myself. Some of these I am going to write down. They will help me in a future reckoning of my own conduct.

"Of that which is good, I find none at all. Whatever of success I may have thought belonged to me, or what others have said in praise of me, do not count at all tonight. I stand before an all-seeing God. 'All things are naked and opened unto the eyes of him with whom we have to do.'

"First of all, I know that it will be necessary to cleanse the windows of my outlook on life. They have been so besmeared with self that I have been unable to see the needs of others. It seems to me I spent most of prayer-time on myself. I know, too, that they have become specked with the little every-day things that I have allowed to annoy me.

"And then I want to remove all the shop-worn accomplishments from my list. I realize that I have depended entirely too much upon what I have been able to do in the past. This has perhaps hindered my progress more than I can realize. I have not been equal to my growing responsibilities. I have given way ofttimes to sleepiness when I should have been praying and studying. Perhaps I might be able better to manage my most mischievous youngster in my Sunday-school class, if I had given the problem more thought and prayer.

"I sincerely desire to erase all the tired-out marks from the counters of the inner man. All too well do I acknowledge that my careless conversation, thoughtless actions, and irregular habits, have been augmented by overwork. Overwork has proved more than once the barrier over which I could not climb in order to reach my goal. The Lord has wonderfully sustained me when it was necessary to work overtime, but when I took affairs into my own hands and determined to go ahead regardless of my tired body, I always failed. Those tired-out marks are like ugly scratches on a varnished surface. So long as they do not touch the wood itself, it is not a difficult matter to renew the shining surface with another coat of varnish. But if those scratches have touched the wood itself—Oh, can it be those marks have reached the very fiber of my soul? Can it be!

"I know I must take from the shelves the talents that have been hiding behind laziness and indifference. There are certain things I could do, if I would. Up to the present time I have only dreamed of doing them. It will require of me much persistence in prayer and practise. But it must be done if I ever grow in grace.

"Last of all, it is evident that I should add a supply of new material to be placed at the disposal of the Lord for the coming year. I am not yet sure what this list should include, but I am sure that I have not been able to bear all the fruits of the Spirit, mentioned in Gal. 5:22, 23.

"I am so glad I have found a Savior to help me to be what I ought to be. By his grace I am going to be more than conqueror this year."

Having put her diary-book back in its accustomed place, Nellie kneeled by a chair and poured out her heart to God.

Diffusing Holiness

Holiness is the only means by which holiness can be diffused. It is like salt, its usefulness to others must begin with itself. The man who fails to persuade himself to be holy is sure to be unsuccessful with others. It is the wise man that can impart wisdom to others, it is the good man that can diffuse goodness, and it is only the holy man that can diffuse holiness. Every man can bring forth to others only out of the treasures deposited first in his own heart. He who undertakes to restore mankind to clear-sightedness must be of clear and accurate vision himself, for he who has a beam in his own eye is not likely to remove either beam or mote from the eye of the world. The physician, who is to restore health to others, must not himself be fretting with prosy.

—*Jenkyn.*

An American Idol

BY EMIL KREUTZ

This American idol is served and indulged in by multitudes, chewed, smoked, and snuffed. He brings his devotees into bondage. He usually makes his worshipers sick when they are first initiated into his service. He is deceitful and unclean. He insists that he must be served even if children go without the necessities of life. He often heads the lists of grocery orders received at grocery stores from the farmers who serve him when they bring their butter and eggs to trade for their week's supply of groceries. Frequently farmers leave their work and make a special trip to town to replenish their supply. And yet his service is injurious to the health of both body and soul. There are many who when realizing the bondage they are in after they have become addicted to his service wish they could be free. They regret ever having been introduced to his service. He is ostracised and debarred from the societies of ladies. He is so vile that he is given a separate coach to ride in on trains, and private rooms for his indulgence, at waiting-rooms, depots, and hotels, he must ride in the vestibules in street-cars.

His name is To-bac-co. If we analyze this name and change the two c's to "d" and put h after o in the third syllable, we express the sentiment of many horrified and anxious mothers when they first learn that their boys have been initiated into his service, which sentence they often express: "To-bad-oh! what will I do?"

Mothers of these boys rise up in horror against him, but being so deceitful and wily, he usually wins out till the "habit" gets such a hold upon these boys that they can not quit it without God's help. They will both lie and steal to get their desire supplied.

An enormous amount of money is expended in his service each year, which robs God of funds that should be devoted to the spread of the gospel. Thank God, there is a remedy found that is a perfect cure—the application of the blood of Jesus Christ in salvation, which is within the reach of all who will accept of it upon the terms in which it is offered in the Bible. Bible salvation by faith in the blood of Jesus will set all his worshipers free and cleanse them from the filthy habit.

Some who serve the idol say that it is only a habit they have got into, that they do not need to serve him and can quit it if they want to. If such be true, then why do not you quit such a bad, foolish, unclean, and expensive habit.

Boys sometimes think that they will be manly and popular if they serve him and form the habit, but it retards their growth, weakens their mental faculties, and debauches their moral sensibilities.

Tobacco is related to King Alcohol, and is an intimate associate of John Barleycorn. He is always found in saloons and all pool-rooms.

I have never known or yet heard of any person who was truly saved and filled with the Spirit and who lived a spiritual life who formed the habit of serving Tobacco after being thus saved. The "new man" never wants anything to do with him but to mortify and subdue him. I have known many who had been slaves to his service to be delivered from his bondage when they received Bible salvation.

He must be renounced, exposed, rebuked, and definitely opposed, for he will not yield to mild terms. It is time that all good people who love purity, rightcousness, truth, and efficiency were becoming awakened and aroused to a unanimous protest against his manufacture.

I call him "an American idol" because here in America is where he originated, and was first found. Here is a description and short history of him (taken from the New Practical Reference Library). He is manufactured into the forms in which he is indulged from a plant belonging to the nightshade family, which is poisonous, owing to the presence of nicotine, one of the most virulent poisons known. "The introduction of the use of tobacco forms a singular chapter in the history of mankind. . . . At the time of the discovery of America, tobacco was in frequent use among the Indians, and the practise of smoking, which had with them a religious character, was common to almost all the tribes." We see by this that it was a habit or custom taken from the barbarians. It was first used in the form of snuff in Paris, Rome, and Spain. When smoking was first introduced in England it was strongly opposed both by priests and rulers. "All prohibitions, however, regal or priestly, were of no avail and tobacco is now the most extensively used luxury in the world. The United States is the largest tobacco-growing country." It is a native of America, first found here by the Spaniards.

From the Teachers and Pupils Ency. we glean the following: "The use of tobacco was opposed by many priests, sovereigns, and learned men, and the practise was met by the severest opposition. Users of tobacco were tortured in Russia, executed in Turkey, and fined and imprisoned in Switzerland. Popes issued bulls against it, James I of England issued a proclamation against it as harmful to the brain, hateful to the nose, dangerous to the lungs, and injurious to the eyes. In America and most European countries the nature and harmful effect of tobacco upon the system are taught in the schools in the subject of physiology and it is hoped that under a rational system of instruction the habit of using it will be entirely eradicated among the young, as well as limited generally."

God commanded ancient Israel that they should have no other gods before him. He would have the first place in men's hearts and affections. A New Testament command is, "Little children, keep yourselves from idols" (1 John 5:21). That command includes this American idol.

I have had it said to me by those who would justify the use of tobacco, that the Bible says nothing about it, that it is never mentioned in the Bible; that if it were wrong the Bible would speak of it; and that it is not what goes into the mouth that defiles the man, it is what comes out, etc. Such argument only displays ignorance. Tobacco was not known in the civilized world at the time when the Bible was written.

There are terms and expressions in the Bible which fully cover the use of tobacco and denounce it in the strongest terms. Jesus says, 'Whom the Son maketh free, is free indeed.' The tobacco-user is a slave to this habit. In 1 Cor. 7:23 we are told that we are bought with a price. Be not ye the servants of men. Again, "All things are lawful unto me, but all things are not expedient: all things are lawful unto me, but I will not be brought under the power of any. . . . Now the body is not for fornication [neither is it for tobacco], but for the

(Continued on page 18)



Willie, the Adopted Child

BY MABEL HALE

Willie was one of those unfortunate children who come into the world after the home which should have sheltered them has been broken up by the demons of jealousy and immorality. The mother was already thrust out to face life alone before he was born, and had she been so inclined she could hardly have kept him and cared for him. So the little fellow was left homeless and friendless from his birth.

In the same city was a man and his wife, honest, God-fearing people, who had no children of their own. Into their hearts they took the poor little waif and gave him the affection and care that would have been lavished on a son of their own.

Willie grew to be an unusually loving, trustworthy child, and yielded himself easily to Christian training and instruction. His parents loved him fondly, and neither of them could cloud his sky by telling him that he was not their own child. It was when he was possibly eight years old that his mother decided to tell him a happy secret of her own. Drawing him to her knee, she asked him what he wanted most of all.

"I have been praying for a baby brother or sister. I want that most of all," he said, looking confidently up into her eyes.

"Then God is going to answer your prayer soon, for I know that a dear little baby is coming to us." After his happy exclamation of delight followed a long talk between mother and son, in which she answered those questions which would be only natural for him to ask.

The baby, a fine little boy, was possibly two months old when we take up the story again. Willie had been in a transport of delight with the child from his birth, looking upon him as a direct answer to his earnest prayers to God. It made the baby seem sacred to him. He never tired of tending him when his mother was busy, and would stoop over him with an expression of love and delight in his eyes that touched his parents deeply.

But the happiness of the parents was marred by two things. One was the puzzling questions which Willie asked since the baby came. He wanted a full account of his own babyhood, and it was hard to answer every question truthfully without explaining who he was. They knew it would be a terrible shock and disappointment to Willie to learn that there was any difference between him and his little brother.

There were friends who knew the truth in the matter, and some of them made matters worse for the parents by accusing them of deceitfulness in keeping Willie in ignorance. So between themselves they decided to tell Willie the whole truth as easily as possible, and to help him bear the shock of it.

It was to be the father's duty to tell the child, and then the mother would act as comforter if he came to tears. Taking his boy on his knee the father began the pitiful story. As he proceeded he felt the little form tremble and saw how his breath came in gasps, and that the little face was growing very pale. But Willie never uttered a word as the story went on, till his father was still.

"I am not your little boy then as the baby is," he said quietly.

"Willie, we love you just as well, but you did not come to us as the baby has."

Slowly Willie climbed from his knee, and without looking back walked out of the room and up the stairs to his own little bedroom. Presently his father found his mother and told her how strangely Willie had acted and advised her to go and find him and see if he needed attention.

She found him sitting in a low chair at his window. He was as pale as death, and as stooped as a little old man.

"Willie, darling, what is the matter?" asked his mother, coming to him. Slowly he turned to her and in a moment said in low, quiet tones, "I am not your own little boy as the baby is."

After she had taken him in her arms and bathed her face with her tears as she tried to speak comforting words, the fountain of his tears was also started. But the shock had been too great for his little heart to bear and keep his strength. He lay there in her arms like a little broken plant, and it was days before he was himself again.

"If we had it to do over again," said the mother in telling their story in after years, "we would have told Willie from the first just how it was. He would have had to know some time, and every year would have made it harder for him. We are determined that never again shall we let anything place us in the position that we were with him."

After the wound had healed Willie loved his new parents just as dearly, and his heart was just as loyal to the baby. He might have been saved that shock and heartache if they had been frank with him from the first.

Genius and Industry

A friend of Charles Dickens, a man who had given promise of a noble career as an author, but who, through indolence, had failed in doing any permanent work, called upon him one morning, and, after bewailing his ill success, ended by sighing, "Ah, if I only were gifted with your genius!" Dickens, who had listened patiently to the complaint, exclaimed at once in answer, "Genius, sir! I do not know what you mean. I have no genius save the genius for hard work!" However, his enthusiastic admirers may dispute this, certain it is that Dickens trusted to no such uncertain light as the fire of genius. Day in and day out, by hard work, he elaborated the plot, characters, and dialog of his imperishable stories. Whole days he would spend to discover suitable localities, and then be able to give vividness to his description of them, while, sentence by sentence, his work, after apparent completion, was restored and revised. The great law

of labor makes no exception of the gifted or ignorant. Whatever the work may be, there can be no success in it without diligent, unceasing, persevering labor.

—*Bib. Ill.*

HOME PROBLEMS

Dear Mr. Anderson:

I am in trouble and wish you would answer a few questions through your department at your earliest convenience. (1) What should be our attitude towards a mother-in-law who comes into our home to live? (2) What should be our attitude concerning past infidelity in our companion? (3) What is your opinion about young married people living in the same house with parents? These questions indicate my troubles, which are well-nigh breaking my heart. A Reader.

Almost any one who has followed the writings of this department can prophesy with a reasonable amount of certainty what my answer will be to the above questions, but there is no proof in simple statements, so we try to produce arguments which will give a solution based upon reasonable interpretations of common law.

1. In my opinion, considerable respect should be given to the mother-in-law, and we should never refer to her with jokes of serious nature. If she does not know her place she should be informed of such in a firm but kindly way. Put yourself in her place for a little while. She is widowed and lonesome, heart-hungry, and ofttimes neglected, but her heart is still young, and often it is forced upon her to be the mender of tangled and broken threads of others' lives. The children whom she nursed and watched over with tender care are scattered here and there. John has the larger family and consequently there is more help needed to take care of sickness in his family, so mother must often lend a helping hand. The grandchildren become her children and generally find in her their most patient friend in the world. She lives again in the lives of others and knows no joy when they are unhappy. Let the young wife always keep in mind that she, perhaps, will be a mother-in-law some day. When that day comes she will learn that indescribable pain of seeing that boy who has always gone to her first with all his troubles (as he should) now going to another woman, whom the mother knows is less able than she to give wholesome advice. She realizes that she has to take a second place in his heart. It is also hard to see strangers moving into the old house that has been her home for many years, but it had to be sold, and she is too old to live alone. She will not weep so much over the material house of wood or brick, but over the loss of the real home which was builded from her own body and for which she so nearly passed the valley and shadow of death—the boys and girls. Let all young wives remember that they may yet be forced to learn what it means and how it feels to be a back number, to have a back room, to be in the way when company comes, to be too old to leave behind and too clumsy to take along. Patience will never cease to be a virtue.

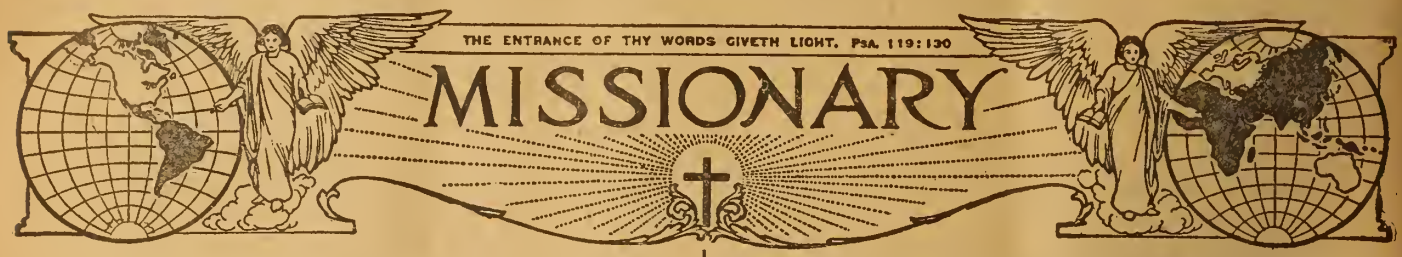
2. Marriage relations have steadily been going from bad to worse since the beginning of the World War, and the end is not in sight. I have been attempting to solve these domestic problems for over fifteen years, and have been consulted more often during the past six years on the subject of infidelity than in those preceding. Recently a young woman, not much past twenty, came asking to be married, and the license stated that she had been divorced three times. Laxity of morals are sunken rocks ahead of our ships of state. People change companions as they would change automobiles in the spring of the year. They want the latest model and when the paint is worn off they feel it is time to discard. This modern life may be fascinating, but it is disgusting to people of pure morals. We preach and write much about our country's flag and constitutional rights, but sometimes we overlook the most important danger of our civilization—infidelity in the homelife. Because of this condition infant-mortality rates are increasing, and more boys and girls are finding their way to the juvenile courts. The immoral movie, the suggestive posters, and the discordant jazz music are breaking down the moral fiber of our boys and girls. They meet on the dance-floor, are fascinated by the fantastic music, and bewildered by the array of lights and false make-up until passion is fired to almost an unbelievable brightness; then they fall in love (?), are quickly married, and the jazz music soon gives way to a still greater discord, and then comes the divorce court. Soon the gay life starts again and life becomes a series of "joy-rides"—a marriage spree. Sorry to say, married men and women fall into the whirl of free-love excitement, and trouble comes on like a rushing storm. If a companion has taken such a fatal step and then he returns undiseased and repentant, in my opinion forgiveness should be granted, and the past forgotten as far as possible.

3. I would advise the young man to take his wife to a home of their own, where she would be queen, and where her love could expand. The orator sways his audience with glowing words of a mother's love toward her child, but the God who made men said that the child should forsake father and mother and cleave to a companion. If we could ask those who began housekeeping with parents and those who began by themselves, I am sure that 80 per cent would be in favor of the latter. What history has proved to be true should be preached. The newcomer in the home seldom gets a square deal, for in my experience only a small per cent of parents thought their sons or daughters married anywhere near their equals; and in the majority of cases some way or other made their feelings known. Parents should advise that the young people begin housekeeping alone, beyond the reach of inquisitive eyes, where they can adjust themselves—and they can if left alone. —J. G. A.

The Overruling Providence of God

Many persons live, and feel, and act as if God had nothing to do with the government of the world. They seem to shut him out altogether. He comes to his own in the daily blessings of his providence and grace; but I mean that they forget that God overrules all the little concerns of every individual of his creatures; that every worm that creeps upon the ground, and every flower that blooms on earth, does so by his special interference, that every hair of our heads is numbered, and not a sparrow falleth to the ground without his special permission. These are the points which the Christian ever bears in mind, but which others, if they do not deny, at least forget: these are the points in which he acknowledges God. He knows that every pulse that beats within his veins, and, above all, every pulse of spiritual life of which he is sensible, beats at his command; so that there is not a single event of all his life, whether as regards his body or his soul, in which a Christian does not in this

way acknowledge God. Every mercy and every comfort which he enjoys, he traces up to this source; and to see the hand of Omnipotence and Love in all these things is his delight and his privilege. —*Sankey.*



Send the Gospel

Send the gospel, brother, send it
O'er the dark and rolling waves;
Send the gospel, brother, send it,
Some poor heathen soul to save.

Send the gospel, brother, send it;
Do you hear the great command,
"Go ye, teach in every nation."
This includes the heathen land.

Send the gospel, brother, send it;
See the fields already white!
Millions who've not heard of Jesus
Dying without gospel light.

Send the gospel, brother, send it;
Give your means, and talents, too;
For the gospel will bring gladness
As no other thing can do.

Send the gospel, brother, send it;
Time is passing, do not wait.
Many souls in sin are dying;
Hasten, ere it be too late.

—Sadie Blevins.

How We Spent Our First Christmas in the Land of Sacred Story

BY H. M. RIGGLE

In Syria people usually do not make as much of Christmas as American people do. New Years is the great day here. The Greek Orthodox Church celebrates Christmas thirteen days later than our 25th of December. But as in our homeland, the Catholics and Protestants here make Christmas a day of celebration.

I returned home December 23 from Tripoli, where we had held a twelve days' meeting in the new Mission we have opened there. Many of the stores in Beirut presented quite a holiday attire. We made some necessary purchases, and in a general way prepared to spend a merry Christmas in the land where Jesus was born.

Although we had had about two weeks of almost constant rain, Christmas morning dawned quite clear and proved to be the beginning of a beautiful day. The members of the family arose quite early, and the usual "*A Merry Christmas*" was passed all around. As we looked towards the Lebanon Mountains, Sunneen, its highest peak, was all covered with snow. As its hoary head stood high above the clouds transplendent with the glory of the morning sunrise in plain view as I looked out of the window from my seat at the head of the breakfast-table, I thought of the expression of Isaiah the prophet, "And the glory of Lebanon shall be given unto it." Down in Beirut the orange-trees were laden with golden fruit, the yellow roses were blooming, and the gardens were green with vegetables much like July in Akron, Ind., U. S. A.

After breakfast we gathered in the library, read the chapter entitled The Love of God from Brother Anderson's new book, Problems of Eternal Moment, and then knelt in prayer and thanked God for the blessings of the past year. This was a season of melting to our souls. Oh, how good the Lord had been to us! We had spent last Christmas with Brother Hopwood in Birkenhead, England. As we recalled God's dealings and protection during the year we offered an oblation of heart-felt gratitude and praise to God, and at the same time pledged eternal trueness to God at any cost.

When we arose from worship, Victoria Witwat, one of our young sisters, who is teaching school in Damascus, came in with a bundle of presents and Christmas greetings from Mother Jureidini, Katie, and Ruda, who are all in Damascus. Each member of our family were remembered with some nice gift or gifts. There was a happy time as the various packages were unwrapped.

At nine-thirty the Sunday-school assembled. The regular lesson was dispensed with, and Bro. I. B. Hickman, assistant superintendent, addressed the school on the "birth of two great personages—Paul and Christ." He dwelt especially upon the latter. As there were present a goodly number of both Syrian and Armenian children, there were two translators. After the address, a Christmas treat was distributed among the little folks. A number of poor refugee Armenian children were present, and these were remembered in the distribution of the Sunday-school treat. At 11 A. M. the general service was held. Subject, The Virgin Birth. This was translated into Arabic and Turkish. There was suitable Christmas singing in Arabic, Armenian, and English at Sunday-school and preaching. At the close of the preaching service, Mrs. Riggle arose and in behalf of the church presented Sisters Laughlin and Adele Jureidini each a fine steamer-rug as a token of our appreciation of their valuable work in this field. These two sisters were preparing to sail to America. The entire congregation wept as the sisters arose and expressed their thanks for the remembrance.

After the meeting was dismissed, all the members of the family, with Edward Jurji, a nephew of Adele Jureidini's who spent Christmas with us, gathered in the parlor, and Christmas gifts were presented. There was a liberal distribution to each member of the family and these were received with much thankfulness. Next we gathered around the table, where Mrs. Riggle had prepared an old-fashioned American dinner. At three o'clock in the afternoon there was our regular afternoon service in Arabic. Sister Adele preached a short sermon and Victoria Witwat, who had been absent from our meetings for several months, gave a good inspiring talk. Mr. Hickman, Edward, and George went to the sea for a bath. Sisters Laughlin and Jureidini took an evening stroll. My wife and I sat in our room conversing about our children and friends in America. We naturally wondered how they were all spending Christmas. Higui, our faithful servant girl, was also well-remembered by

the family and I am sure this was a joyous Christmas to her.

At six-thirty in the evening we all gathered into one room and spent several hours in friendly visiting, eating nuts and candy. It is likely that the same members of our Mission family will never spend another Christmas together. Realizing this, we all did our very best to make the day as joyous to each one as possible. I am sure I am expressing the sentiment of every one that this Christmas will remain in memory as one of the bright spots along the journey of life.



Nearing Port Said, Egypt, October 12.—Ship ahoy! Ship ahoy! Move on, thou mistress of the seas, for a party of missionaries long to touch terra firma. We are about to realize our desires, for if all goes well, we shall reach Port Said about noon tomorrow, October 13, a day and a half ahead of our schedule.

The voyage has been uneventful. The whole party is up to par, for we have had an excellent trip. I have been on the seas before and I must say that this was our most pleasant voyage. That old pirate, Captain Seasickness, never encroached upon our party. For this we feel grateful. If our trip from Port Said to Mombasa is as pleasant and uneventful, we shall surely feel that we have been decidedly favored. We passed by the Azores on our way east to Gibraltar, passed the Rock about midnight, and then followed close to the African Coast. We saw Tunis and hove in quite close to Algiers and could easily distinguish the city streets from the deck of the ship. We passed Malta last Tuesday, October 10, and it recalled the experience Paul suffered on this island. Up to this time we have not touched a port. Port Said will be our first call.

We were very fortunate, as there were only two more passengers in the second-class accommodations. If the ship had been carrying her full complement of passengers, I doubt if we should have had it so comfortable. The food on board the ship has been very good, considering ship cooking. We had a variety and a large one at that. We shared in the first class menu. I question whether that would have been our privilege if all accommodations had been filled. We regretted that Sister Faith Stewart's party were not privileged to accompany us.

After breakfast at nine-thirty we would assemble for regular Bible-study. We would usually begin by singing; then some one would lead in prayer, after which the children would be dismissed and we would continue our worship by reading and discussing the Word. We had many helpful hours together. In the afternoon we would meet again about 4:15 and have an informal discussion on matters pertaining to mission problems and methods. These were very helpful, and have been a means of our arriving at a better understanding of one another. On the whole the journey has been a profitable one. Mrs. Kramer has been conducting a class in Olunyore and Brother and Sister Joiner and Sister Ruth Fisher have been delving into the mysteries of the native dialect. I believe all will acquire it very readily. It has been hard for some to apply themselves on board, but it will come easier when on the field. Sister Kramer and I read the first proof of the Gospel according to St. Joh[illegible]inted by the American Bible House. They rushed it [illegible]ough for us so we could have it to read on board the ship. We finished it and are sending it back from Port Said.

The children are keeping well and have had the time of their lives on board. There are a few missionaries in the first class and last Sunday I had the privilege of preaching, my subject being, The Quintessence of Christianity. The Sunday before was such a formal service, but I departed from the regular service and had an informal one. All seemed to enjoy it.

Yours in Christ,
H. C. Kramer.

Aboard the SS. City of Lucknow, On the Red Sea, November 4—To Our Dear Brethren and Sisters Scattered Abroad: Greetings in the name of our Lord.

Since our last letter to the Trumpet we have been continually conscious of the presence of the Lord. With all our hearts we can say, "His banner over us is love." We are having beautiful weather, smooth seas, pleasant fellow passengers, and many other daily blessings. But what we have enjoyed more than anything else is the privilege we have had of visiting our brethren in Egypt.

On Sunday, October 29, we pulled into the harbor at Alexandria, Egypt, and finding the addresses of some brethren in the Year Book, we decided to go ashore and find them. So about four o'clock in the evening the three of us in company with two fellow passengers went ashore. We had some difficulty in finding the Mission House, but when we did find it, what a welcome we received! We remained over night, and had the privilege of attending the evening service.

Although we could not understand a word, still our souls were refreshed as we caught the spirit of the meeting. After the night service we partook for the first time of a real Armenian meal—and we all enjoyed it very much. The next morning we took train for Cairo, where we were met by a son of Brother Ouzounian, and taken to their home, where we remained until the following morning. During our stay there we were taken to see the pyramids and ancient caves and other things of great interest. Tuesday we took train again for Alexandria and on Wednesday evening we bade good-by to the children of God there and sailed for Port Said, Egypt. Although our stay in Alexandria and Cairo was short, yet we shall not soon forget the happy hours spent there.

The saints whom we met in both places seemed so earnest and zealous for the truth. As far as we were able to judge, a clean work is being done, and God is really working there. The brethren and sisters in these places are doing all they can to get the full gospel to the people. Not only the message of salvation from sin, but also the doctrinal truths to which we as a reformation hold, are being planted in the hearts of the people. Praise God for the way he is leading his church on!

Much kindness was showered upon us, and we feel assured that the prayers of these dear ones shall follow us. Brethren, pray for the work and the workers in Egypt.

Thursday morning, November 2, just as we cast anchor at Port Said, Egypt, we heard joyful cries and on looking across the waters what a sight met our eyes! There in a little sailboat, coming out to meet our vessel, were the dear Kramer family and Sister Ruth Fisher. A few moments later the Joiner family and dear Brother Ouzounian came on board. The deep joy of that hour would

be hard to describe. We soon went ashore and all spent the day together. Although we felt sorry that the African missionary party had been held there so long unable to get passage on to their field, still we felt very thankful to our Father for the privilege of meeting them once more. Our last moments together shall not soon be forgotten, for all hearts were melted as we knelt together around the throne and committed one another to His keeping. We sailed again at five o'clock and they hoped to get out at six o'clock the same evening.

We are now headed for Aden, Arabia, and from there we go direct to India. The days are passing by and we realize that soon we shall be in our field of labor. We all feel our inability to fill our places in the field, and know that without Him we can do nothing. We must have the Spirit's power resting upon and working through us. We are all firmly decided to be our best for God and to do a clean work in India. Brethren, pray earnestly for us. Yours for the lost of India,

E. Faith Stewart.
Burd R. Barwick.
Mona E. Moors.



OUR MISSIONARY MAIL BAG

I have no property of any kind and no income except a salary of $50 a month. But of this amount I have been sending $50 to some branch of the work every sixty days. I feel that this is all I can do at present. If the Lord should increase my income it will still go into his work. It has been no hardship at all to me to send this amount every sixty days and help a little with the local work in my community. —*Louisiana.*

I am very thankful to my heavenly Father that I again have the pleasure of sending my missionary purpose for November and December.

I desire very much to receive all the pictures of the missionaries. I have received Brother and Sister Heinly's so far. I appreciate them very much and intend to arrange them on the walls as I receive them so that I may enjoy looking at them frequently and pray for them.

I am praying that Brother Khan's passing away, although it is such a blow to us, may be the means of the salvation of thousands; that his mantle may fall on hundreds and that many of the church may be stimulated to greater missionary interest and activity. I am sure God would never have taken one so useful and so much appreciated if greater results were not to follow, for God never hinders, but advances his work. I praise him that he is far more concerned in the salvation of souls and in the progress of his cause than we can possibly be.

I am so isolated that I could easily be like Elijah under the juniper-tree, but I will not be groaning but believing for God's will to be done on earth (Isa. 42:4). I have been physically unable to attend services much for over a year, (I am very nervous), but God is with me and he gives me many camp-meetings in my soul. I have him, the Bible, the Gospel Trumpet, the Young People's Friend, and letters from many of the dear saints, so why should I repine? I am wonderfully improving in health.

Please pray that I may have my next missionary offering, for my house is vacant and unless He sends me a renter I shall have to look direct to Him for it. "My Father is rich in houses and lands." "I am a Child of the King." "I shall not want." Praise his name! I only wish everybody had my Savior for their Savior too. —*California.*

Contributions by States for November

Ohio	$1,269.77	Canada	$94.05
Indiana	928.52	Louisiana	70.64
Pennsylvania	896.64	Connecticut	64.00
Michigan	852.90	North Dakota	63.23
Illinois	529.23	Tennessee	61.54
California	388.33	North Carolina	57.41
Kansas	345.86	South Dakota	53.81
New York	324.25	Wyoming	47.75
West Virginia	308.05	Vermont	46.80
Kentucky	283.82	South Carolina	32.72
Minnesota	216.18	Georgia	29.50
Missouri	208.19	Montana	28.25
Virginia	196.72	New Jersey	24.14
Oregon	177.10	New Hampshire	18.70
Oklahoma	153.03	Jamaica	18.42
Texas	146.43	Massachusetts	18.35
Maryland	137.12	New Mexico	12.50
Colorado	136.11	Rhode Island	8.00
Florida	135.46	Dist. of Columbia	7.80
Washington	134.10	Maine	3.90
Nebraska	108.15	Arizona	3.50
Wisconsin	106.83	Delaware	1.00
Alabama	103.93	Alaska	1.00
Iowa	103.61	Nevada	——
Idaho	98.12	Utah	——
Mississippi	96.67		
Arkansas	96.33	Total	$9,246.60

An American Idol

[Continued from page 13]

Lord," because he bought us with a price, his own blood (1 Cor. 6:12, 13). Does its use glorify God? "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

Does the tobacco-user ever give thanks to God before he takes a chew, or smokes, or uses snuff? "Give thanks always for all things unto God and the Father in the name of the Lord Jesus Christ" (Eph. 5:20).

Can the tobacco-user recommend the habit to the young and inexperienced? Christians should have no habit they can not recommend. The Christian ought to be able to say, "Follow me as I follow Christ."

Christ is our pattern. Do you think he would chew, smoke or snuff tobacco were he here in person today? He left us an example that we should follow his steps, who did no sin neither was guile [nor tobacco] found in his mouth.

We are commanded to "cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). And every Christian who has a living hope of seeing Jesus and being like him when he comes, "purifieth himself [now], even as he is pure" (1 John 3:3).

The Hebrew life was a camp-life, and as such is the picture of ours. For a while we rest beneath the shadow of Elim's palm-tree, or lie down beside the green pastures; but ere long the bugle-note of our great Leader's voice is heard calling us to the onward march.

—*W. M. Statham.*

THE SUNDAY SCHOOL

The Marks on the Map

Including Sunday-School Lesson for December 31
Missionary Lesson

BY E. F. ADCOCK

An old elementary history of the United States showed a map originally drawn by Captain John Smith of the Virginia Colony. The lines in it were based on observations he had made in his explorations. It was a fairly accurate representation of the physical features of that part of Virginia that John Smith knew, but it had a greater significance than that: every line in that map which was based on actual exploration stood for just that much advance in opening up a vast new world.



Thus when we look at the map of Paul's journeys in the back of our Bible we think of more than just the itinerary of a great preacher and missionary; we see heathenism giving way to the advance of the system instituted by the Galilean. Similarly a map of Livingstone's travels has a double story to tell. May we not fail to read that story which reveals the true greatness of the man and his work.

Not a Geographical Record

What Livingstone added to the geographical knowledge of Africa would of itself make a large book. Throughout his career as an explorer he was constantly making valuable discoveries. In fact, he acted for a time as an agent of the Royal Geographical Society in geographical research. This work was of great interest to him, but it was not his aim, nor the end he sought. There was, previous to his explorations, a vague impression that the interior of Africa was a vast natural desert. Livingstone exploded that fallacy, but it was not for such a purpose that he gave his life. He did prove, however, that, spiritually speaking, this region was a dark and waste desert a thousand times worse than the great Sahara. From the south he brought his torch of gospel light into the center of this desert of sin, superstition, and heathenism, and then carried it from east to west across the entire continent. And that was his only excuse for the strenuous labors, to open the Dark Continent to the gospel light. He saw that Africa must be opened before spiritual light could shine in, and when the Geographical Society offered to send him on a tour of exploration he quickly sensed his opportunity, but he would make no agreement that would hinder him in his true missionary activities. So, reader, if you would rightly picture his scene of labor draw it not on white paper, but on a blackboard with white chalk, for wherever he went he left a wake of light in the dense and hitherto unbroken blackness of the Dark Continent.

Not the Trail of an Adventure

Livingstone was a great adventurer. Hair-raising, blood-curdling experiences were almost his daily lot. But for the faithfulness of his native teacher he had never escaped the clutches of a wounded lion. Numberless times nothing but his cool bravery, his love for the natives, and his unshaken faith in God delivered him from the terror of savage men. Fever, fatigue, hunger, faithlessness and treachery, and a whole catalog more of evils beset his way constantly. In one day he narrowly escaped death three times. It was not a desire to win a name as a great adventurer, however, that goaded him onward. Rather he decided with Paul that none of these things should move him, for he was determined to finish his course with joy. Livingstone, like Daniel, went through the den of lions because it lay in the path of duty. So when we look at a map of his travels we see not the trail of a great adventurer, but rather that of the great missionary.

A Way of Victory

If we take up in detail the account of Livingstone's travels and labors we may feel that surely his was a way of disappointment and defeat. First, we see him leaving Chonuane (his second station, Mabotsa being the first) because of drought and going to Kolobeng, from where he later removed, because of the barrenness of the country, the sparse population, and the insecurity of the inhabitants, who were constantly harassed by the Boers, to Sebituane's country. But before the missionary could take advantage of Sebituane's friendliness and good-will the latter died and again the way seemed closed. It was then that our hero dedicated his efforts to the finding of some natural means of communication between the interior and either the east or west coast. And on these subsequent journeys his plans were constantly thwarted and seemingly defeated. But through it all he conquered. Not one of those honest endeavors was in vain. He reminds us of the General Lincoln of Revolutionary War fame, of whom it was said he never won a battle but his retreats were always victories. And indeed, Livingstone was a conqueror of whom Alexander, Cæsar, and Napoleon might well be envious.

The Memorial of a Matchless Name

And after this indomitable soldier of the cross had labored and endured his full quota, his summons came, oh, so beautifully, so touchingly! On his knees he died, a martyr for dark and neglected—yes, abused—Africa. The whole world rose to honor him and his earthly remains were entombed with those of statesmen and kings in Westminster Abbey, but that is a poor memorial. Africa is and always shall be his great monument. And when we trace his journeys there we are reminded more strongly of his greatness than we could possibly be by thousands of monuments and epitaphs. We see a man of unwavering faith, of devotion to duty, of unswerving purpose, of unquestionable integrity, of singleness of aim, loving, tender, forceful, undaunted—a second Paul. Not the least of the qualities that figured in his success was his conviction. First, he had strong conviction. He never doubted that Africa needed the gospel and that his calling in life was to do what he could to give it to her. Then, he was true to his convictions. As already stated, he refused to be turned aside by a tempting offer from the Geographical Society. It was his conviction that made him declare, when in one of his darkest hours, "Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God and go forward." It was said of him while he was yet in school that "fire, water, and a stone wall would not stop Livingstone in the fulfilment of any recognized duty." He was a man of vision. He saw that the first step in Christianizing Africa was to open avenues of commerce and put down the terrible slave traffic. Since the Board under which he went out would not back him in his plans, he abandoned it rather than be untrue to his conviction. We now see the wisdom of his action. Oh, we could write indefinitely of his character, but his grandest epitaph can never be penned or carved in stone.

"He needs no epitaph to guard a name
Which men shall prize while worthy work is known;
He lived and died for good—be this his fame:
Let marble crumble: this is Living-stone."

Making One's Influence Work

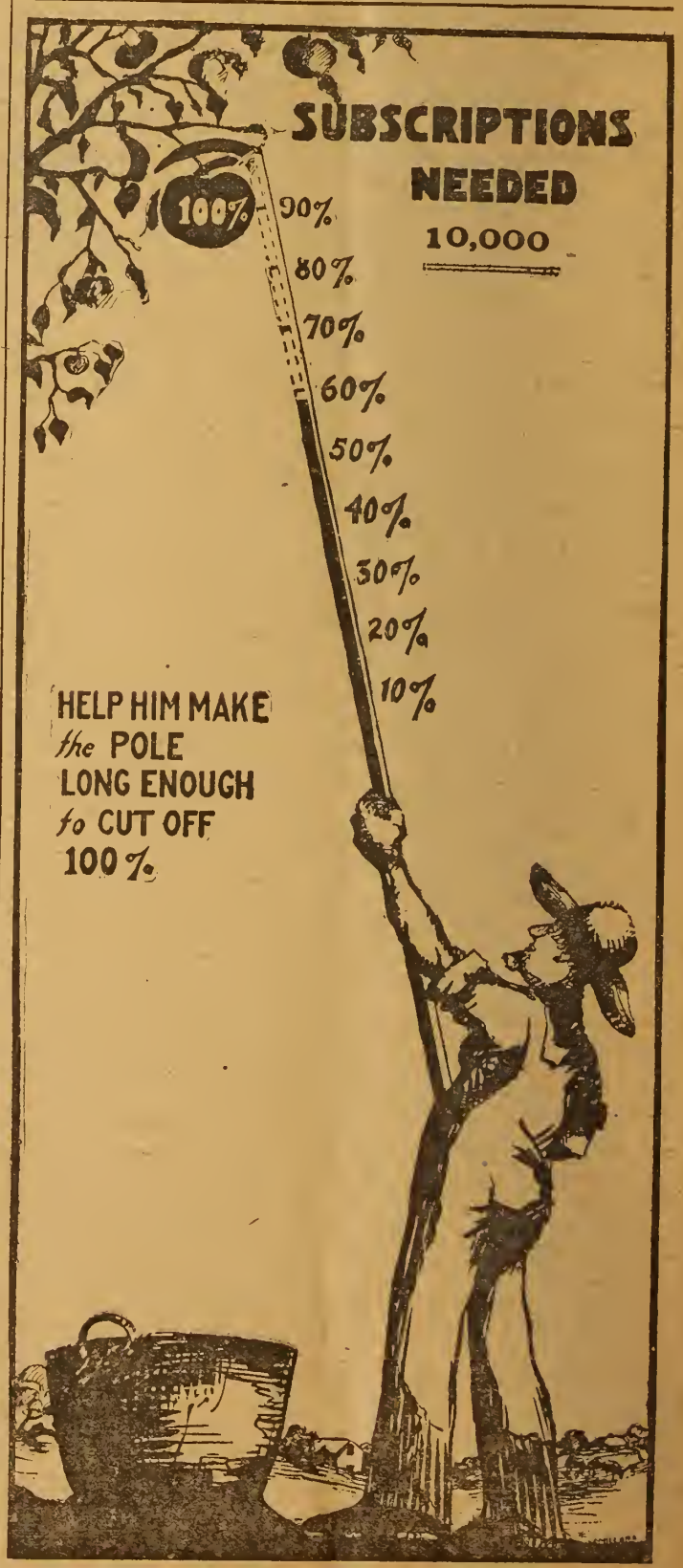
BY AGNES E. TUTTLE

I was preparing my Sunday-school lesson for the following day and had turned over a few pages of the quarterly to the missionary lesson about David Livingstone's sacrifice for poor, dark Africa. My heart ached and tears flowed as I thought of the need of souls in that land, but I realized I could not go to their rescue. The bright faces of that junior class of girls came as a vision before my eyes. There was Elsie, so eager to learn, so bright, and so womanly. Perhaps I could *say something, do something,* live in such a way that my influence might cause her some day to desire to be a missionary. One by one the faces of those dear girls came before me and I covenanted with God that I would thereafter strive to live more earnestly, fervently for God that somehow through my life they might catch the missionary spirit and some day go forth with the glad tidings of peace to souls in heathen lands!

Dear teachers, do we realize our opportunities and our responsibilities as we should? Do you prepare your lessons with a prayerfulness and earnestness that will cause you to be a blessing when you stand before your class? Do you have the souls of those in your class upon your heart? Is your daily life a living testimony before them? No matter how small they may be, they are watching our lives and will be more influenced by what we do than by what we say. Oh, the wonderful possibilities that lie before every true Spirit-filled teacher! "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

To be accepted of the Lord you must be as the church was when Jesus left it. —*L. E. Hall.*

"The nature of idolatry is a giving to something below God of that worship which is due to God alone. It may be outward, or inward; an act of the body, or an act of the mind."



TESTIMONIES TO DIVINE HEALING

She Can Do Her Work Now

Hudson, Ohio.—Sixteen years ago this fall I first heard this glorious truth. I belonged to the Methodist Church, but was not satisfied. Sister Collins and I would talk of their worldliness, but we did not see anything better, yet God knew our hearts. We were longing for something better and he sent one of his ministers to our neighborhood and we heard and accepted his message. I soon saw that I needed salvation. I was a wreck in body, having had five operations. I had just come from the hospital in August. The doctors told me not to wash or bake, as I was liable to be found dead. But when I got light on divine healing the Lord healed me. I have done all kinds of work since. Praise his precious name!

I have been healed many times since. In 1916 I was healed of neuritis when it seemed I could not stand the terrible suffering, but God heard and answered prayer for his glory. I also want to tell of God's goodness to me in the month of February, 1919. I was taken seriously ill and when my husband came home from work at seven o'clock it seemed I was dying, but we called on God and he spared my life. However, I was thoroughly tested. God would answer prayer and I would get better, then I would get worse. I suffered greatly. To please my family I had two doctors, but I did not want their remedies. They said I had nervous dyspepsia and a general breakdown. I could not eat at times. If I would drink water it would cause gas, which would go to my heart. In September I became so bad that it seemed my time had come to leave this world. Sisters Bell and Hetrick were called. They prayed and I was able to be in meeting that night, yet it seemed I would get worse. God taught me many precious lessons and I wanted to feel the healing virtue, but I just had to take him at his word. So in November I got down to death's door again. We sent for Sister Hetrick. God had his hand on me and when she came she prayed. Then she told me that she believed I had appendicitis. My side was hurting me so bad and I was so weak that I felt death would be a relief. I would get some relief when they prayed. I asked her to pray again and lay her hands on my side, and she did. I obtained relief right away. After that night I began to amend. To God be all the praise. Today I can eat and drink all I want and am well and giving God all the glory.

I feel so grateful for the lessons I learned and because I learned how to trust him and believe his word. I can thank God for afflictions.

Estella O'Brien Nichols.

Winchester, Ky.—I can not praise the Lord enough for the glorious light of the gospel. I did not know how to serve God fully until thirty years ago, when I heard the whole truth preached with power and authority. God gave me a willing heart to believe and accept all of his word. Since that time God has been my only physician.

January, 1922, I fell and hurt my shoulder and arm very badly. I tore the leaders loose and sprained my arm and bruised it. For two days I could not move it from my side. When I would lie down I would have to have help in getting up. The church all prayed for me and also Brother Byrum came to our place and anointed me and prayed, and the Lord wonderfully healed my arm. How I praise the Lord for salvation and faith to trust in him! My greatest desire is to see souls saved. My decision reaches to the end of the way. I am now seventy-one years old and I expect to be faithful to God unto death.

Your sister, Fannie Crews.

Rolla, Mo.—Surely I can not refrain from praising God for his love and mercy to us. Recently our two-year-old child accidentally fell into our cistern. My husband was away at the time it occurred. By the time I could get any of our neighbors here to rescue our child it was apparently dead. Some of the neighbors just stepped back and remarked, "There is no use to work with it any longer, for it is gone." Every true mother knows a mother's love for her child. I was wholly submitted to God's precious will to be done. As soon as my dear mother, my brother-in-law, and my saved sister came we agreed in prayer for the child. It was wonderful how God heard and answered prayer.

Our neighbor had called a doctor. This was about four o'clock in the afternoon. He said for us to sit up all night with the child and turn it every few minutes. But by nine o'clock our child was breathing easily and naturally every way. It slept good all night without being moved. The next morning it was up playing. All praise and glory belongs to God. He had been our physician for about twelve years. He has never failed to help in times of need. I want no other beside. Our neighbors were convinced of God's power to heal. One remarked, "Jesus saved its life." My husband and I feel that it surely is a gift from God. Ella Giesler.

EVANGELIZING THE CITIES

Sixty-eight cities in the United States have a population of 100,000 or more. Though the church of God is well represented in some of them, yet in about half of them it has no representation at all, according to our Year Book. God wants these places to have the full gospel. Unless we evangelize the cities we have not evangelized America, for most Americans live in cities. This is the most important phase of home missionary-work today. But it is a difficult and expensive task which must have financial backing from outside sources. The Church Extension Board is supporting able ministers in some of these cities. Your help is needed.

$50,000 FOR CHURCH EXTENSION

Send donations to Church Extension Board, Anderson, Ind.

CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.

WITH THE BRETHREN

Bro. H. J. Rawlinson recently closed a meeting at Hickory, N. C., which lasted three weeks. Eight or ten were saved.

Bro. Charles C. Mansfield writes that he will hold a revival in Long Beach in January, in Tulare in February, and in Fresno immediately following the Tulare meeting.

Bro. Edw. Yoder writes: "We have three Sunday-schools now with an enrolment of about eighty. The congregation numbers about 65. We shall have another baptismal service Sunday."

The church at Cairo, Ill., of which Bro. Edward Harding is pastor, have their new house of worship just about completed. They intend to have an all-day meeting December 30, when they will dedicate the house. Bro. R. A. Owens will preach the dedicatory sermon and will also hold the revival which commences with the dedicatory service.

A brother writes: We are rejoicing in the holy name of our Lord for the good revival which begun at Congerville, Ill., October 8, and closed October 29. Bro. S. J. Lane was the evangelist. People came from neighboring towns to hear the truth preached. The church was much encouraged and received much help spiritually. Our pastor, Sister Rediger was ill and could not be with us, but the Lord wonderfully healed her.

The Lord is doing wonderful things through his faithful children in N. Detroit, Mich. Recently a sister gave a cripple some Trumpets and tracts and invited him to services. He said he had been saved and would like to be again; this was on Friday. Saturday night he prayed through and came to church on Sunday and crept on hands and knees to the altar to be sanctified and healed. He got a wonderful touch to soul and body. He was very happy and with a little help walked back to his seat, saying he was thirty-three and that this was the first time in his life he had ever walked. He is getting stronger and can walk better than he did at first. He expects to be perfectly healed and to preach the gospel.

Bro. James Hooten writes that he has been in two good meetings in Kentucky lately and that he is expecting great things from the Lord.

Bro. C. H. Tubbs reports that he recently closed a precious series of revival-meetings at Advance, Sask., Canada. A number were saved. Great joy was manifested. The church at Advance is 100 per cent Gospel Trumpet subscribers. Brother Tubbs says further, "We need more laborers in the great harvest-field here."

AT THE OFFICE

R. E. Byrum and family visited his brother, Russell R. Byrum a few days.

A number of departments are working overtime to keep up with the Christmas rush.

Alice Tyler and Gertrude Hayley recently left for Chicago, where they have accepted positions.

People are already getting interested in next summer's camp-meeting. How do we know? They are writing in for rooms. Railroads also are asking us for information in regard to arranging for rates.

The Blind Department has received an addition to its force in the person of Oscar Wiles. This is of much encouragement to our blind sisters, Grace DeFore and Nellie Walters, who have labored very hard to keep up with the growing work.

The Directors at their quarterly meeting advised the undertaking of a preachers' institute. This is not an attempt to subtract anything from our Training schools. It is to offer a two-weeks' course in work similar to that given in the Training schools. This is in response to a request from outside ministers who desire to have some of the advantages enjoyed by our students.

SCHOOL NOTES

Something new happened at the School on Thanksgiving Day. This is how it happened: Some days before Thanksgiving our good matron, Sister Weigle, began to think how pleasant and appropriate it would be for the students to have turkey for dinner on Thanksgiving, since many of them would doubtless be a bit lonely and homesick never having been away from home before on that day. So she thought it would certainly be a fine thing to have a turkey dinner. All that was lacking for such a dinner was the turkeys. To buy them was out of the question, so our good matron suggested to some of her helpers that they pray the Lord to send in the turkeys. So they met in the Reception Room to pray. After they had prayed a while some one was impressed with the idea that since turkeys were so high maybe chickens would do. And they began asking the Lord for chickens. To help answer their prayers they mentioned the matter to some of the saints who live near the school. So these good saints responded with thirteen chickens and then contributed fruit, bread, potatoes, etc., in proportion. This was all kept secret from the students save a few and at the noon-hour they were gathered in the lobby expecting to go in and pay for their dinner as usual, cafeteria style. Imagine their happy surprize when they saw the long tables spread family fashion with everything good to eat, and better still, it was all free. After the students and faculty and a number of Gospel Trumpet workers and a number of guests had gathered around the table in question, Bro. R. R. Byrum offered our heartfelt thanks to God for his loving care and for the bountiful feast which he had given us. During the hour a short program of music and reading was given. Brother Wilson spoke in appreciation of the School and the work it is doing, making mention of former students who are now in distant lands working for the Master. Brother Sherwood also spoke in his usual appropriate manner,

emphasizing the need of our being thankful for the many rich blessings showered on us by our kind heavenly Father. We sang Blest Be the Tie That Binds, and Brother Berry offered a prayer of benediction, fervently beseeching the Lord to bless the School and the work in general. We dispersed wishing each other many happy returns of Thanksgiving Day.

We think it is not out of place to say here that contributions of produce to the School are always acceptable. There are many of our brethren and sisters within a few hundred miles of Anderson who could send us farm products such as potatoes, meat, eggs, butter, fruit, lard, etc., easier than they could send us cash donations. This would enable us to furnish meals cheaper to students who are struggling to pay their way through school. So if you have such things as mentioned we should be glad to correspond with you concerning them.

We are being informed that many of the readers of the Gospel Trumpet appreciate the news items concerning the Anderson Bible Training School that are being published from week to week. A letter from one of our readers states that he greatly missed the news items about the School during the few weeks that no mention was made of School happenings. Last week the total offerings for Training School purposes amounted to $150.58, an increase over the previous week of $14.28. We are still far from the required weekly amount necessary to put the School out of debt before the end of the present school-year, but we thank God that the offerings are increasing. Let all friends of the institution continue to pray for funds, that all debts may soon be wiped out and that sufficient money may be supplied to pay all current expenses. Why not send a Christmas offering?

CHURCH NOTICES

A Letter to the Brethren in Kentucky

Dear Brethren and Sisters: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance." You will doubtless now remember that the time is drawing nigh when we must make another payment on our camp-grounds here, and since God has been so good to us in giving us such a beautiful and conveniently situated place for our annual camp-meeting, I am sure all are glad to cooperate in paying the last indebtedness on it. We are now a considerable distance down on the last slope of the debt which was contracted in making the much-needed improvements on the grounds. You will also remember that, during our last camp-meeting when a note came due, after an announcement had been made, also a request that all the saints present pray earnestly until the next morning at the ten-thirty service, at which time there would be an offering taken to meet the demand of that note, in less time than fifteen minutes there was given in cash $1,000, for which we all thanked the dear Lord.

Now why not all pray for the next month and on December 31 make a special offering for the specific purpose of paying this debt? Let us take a special collection from the congregation and give the Sunday-school offering on that day for this purpose. What do you say? We will do as much at Winchester.

All who will do this, will you please ask your pastor to drop me a post-card saying, "Count on us"? If you have no pastor, ask your Sunday-school superintendent to write it. If you have neither, just write it yourself.

Send all donations to your humble sec.-treas., W. H. Hunt, Winn Ave., Winchester, Ky. W. H. Hunt.

Attention Colorado Ministers

We want each of you to feel the importance of attending our ministerial assembly beginning January 1. The first time the ministers were together as a whole was at our camp-meeting last summer, and you who were present realize the great benefit that meeting was to our State work, and the good that was accomplished. Especially you who were not privileged to attend that meeting should by all means come to this one. Thus to come in contact with the State ministry will be a great help to you in your local work.

The car-fare will be prorated, so that all the ministers will share the burden alike, even those who live in Denver. The church in Denver will board and lodge you while here. If you lack sufficient means for return car-fare come anyway and we will endeavor to get you home all right.

The meeting will begin Monday evening, January 1, and will continue over Sunday, January 7. Come prepared to stay until the close, as we want to make Sunday night the "big" night of the meeting, which will be held in the church-building recently purchased on the corner of West 34th and Vallejo St., two blocks north of old building. For further information write Marshall Mercer, Chairman, 3951 King St., Denver, Colo., or F. W. Hopkins, Secretary, Delta, Colo. F. W. Hopkins.

Joliet, Illinois to Dedicate House of Worship

To all the congregations in the regions bordering Joliet, Ill.: We want you to come over and be with us on the last day of this year. You are cordially invited to attend the dedication of the new church of God house of worship on December 31.

We, the congregation at Joliet, hail with glad hearts the approach of this day. Lodge-halls and store-buildings will see us no more after the close of the present year. We have appreciated them thus far, but now we have something better, for which God is being praised. Much sacrifice has been made in order to erect this building. One sister, who said she could not do much, but would do all she could, has certainly proved the sincerity of such a statement. Just the other day she handed to the treasurer a roll of $203, which she collected from the business men of the city, Another sister has collected over

100 Per cent CHURCHES



The following congregations are 100 per cent in subscriptions to the GOSPEL TRUMPET



[Continued List]

Congregation	Pastor
Jamestown, N. Y.	S. L. King
Pennsboro, W. Va.	Amos A. Witcraft
Advance, Sask.	C. H. Tubbs
Vandergrift, Pa. (and Apollo)	Herman Ast
New Philadelphia, O.	Derwent Wedlake
Novinger, Mo.	Opal Shoop
Olympia, Wash.	Guy De Vries
Alexandria, Ind.	E. A. Fleenor
Montesano, Wash.	U. G. Clark
Seattle, Wash.	S. S. Johnson

a hundred dollars in the same way, and they are both still at it. One sister, whom the Lord has probably blessed with a larger portion of material things than others in the congregation, proved that she had it all consecrated to Jesus when she gave $2,500 towards the building that we are about to dedicate. Think not that the rest of the congregation has been slack or lacking; not so, many have done equally as well as the ones mentioned above. I know that God will bless them all.

At first it was thought a $5,000 building would be our largest capacity, but somehow or other that mark passed away and gave place to a still larger one. The present building will cost not less than $8,000 when completed. We adopted the budget system of church finance just about two months ago, and, according to our expectations, it is just working fine. We had two reasons for adopting this system. First, so as to have a steady, systematic income to meet our local needs. Second, so as not to neglect the other phases of God's work, which a congregation is so liable to do in their zeal to pay off their church debt. Our present budget takes care of every phase of God's work, at least in a small way. Thank God for liberal-hearted saints with open pocketbooks.

We are expecting Bro. J. C. Blaney, pastor of the South Side church at Chicago, to be with us the entire day. Come over and help us enjoy this good gospel feast. Soon after the first of the year we expect to hold a revival. The church is praying for a genuine old-fashioned revival; one that starts at home then goes abroad. An announcement of this will be made later.

The entire day will be devoted to meetings. There will be a basket-dinner served in the basement of the church. All who come from a distance will be cared for.

Sunday-school, 9:30 A. M. Immediately following the Sunday-school there will be a gospel address. At 2:30 P. M. the dedicatory sermon will be delivered. Young people's meeting at 6:30. Evangelistic service at 7:30. A full day for every one who comes.

Again, we invite you to come and help us make this a grand and glorious day in Zion. Church-building on the corner of Jasper St. and Raynor Ave. Take Rockdale Street-car and get off at Raynor Ave., and then walk one block south. We'll look for you.

John H. Kane.

201 Cagwin Ave.,
Joliet, Ill.

To Carry Out the Wishes of the Church

The autumn of 1922 has been characterized by very beautiful weather here in Indiana, which has made much outside work possible, and we have taken advantage of the good weather to do much work which otherwise would have been deferred till next spring.

The accompanying picture shows the new lunch- and refreshment-stand now nearing completion. The building is 24 feet wide by 70 feet long and is one of the improvements which will make it possible better to serve the multitudes which attend the annual camp-meeting held here every June. Besides this building two other small structures have been started which will add to the comfort and convenience of the people.



New lunch- and refreshment-stand

Two more cafeteria counters will be installed in the large dining-hall. The space formerly occupied by the lunch-counter will be filled with tables and we shall then be able to serve meals in half the time required last year. These improvements were not undertaken because the money had been contributed with which to complete them but because we had faith that the church would ultimately supply the funds and because we knew that unless better accommodations were provided in the near future the success of the meeting would be greatly hindered. It is almost unbearable to be compelled to stand in line for an hour or more waiting for meals and we knew that these conditions must be remedied. Those who attended camp-meeting last year expressed themselves in favor of making such changes as were necessary before another year, and the Gospel Trumpet Company gave orders that it be done.

To make the necessary improvements, and also to put present buildings in proper state of repair, we estimated that $5,000 would be necessary. Up to the present time less than half that amount has been received, but we are doing our best to carry out the wishes of the church and we are having the work done as economically as possible. In fact, our reason for undertaking these improvements this fall was one of economy. If we had waited till next spring it would have been necessary to hire a number of extra men, but by beginning this fall most of the work is being done by our regular men without hiring a larger force than it is necessary to maintain regularly.

Brethren, the management of the work intrusted to the Gospel Trumpet Company is a great responsibility, and we often feel the need of your prayers. We are endeavoring to manage the affairs you have intrusted to our care as wisely and as economically as possible and in asking the church for the money necessary to complete these improvements we are only asking for what is necessary to carry out the wishes of the church to do what we believe will be for the advancement of the cause of Christ. All offerings should be sent to the Gospel Trumpet Company accompanied by the statement that the money is to be used for camp-ground improvements.

J. T. Wilson, General Manager.

The Indiana Ministers

will meet at Anderson, Ind., December 26-28 inclusive. Every congregation should assist their minister to attend these meetings. The meetings will be of vital importance to the work in general. Ministers and gospel workers outside the State are also invited. Come prepared to do good and receive good. Each minister should bring with him a report of his work, with suggestions and plans for improving and extending

the work of the reformation in and out of the State of Indiana.

A. T. Rowe, Secretary.

Ohio Ministerial Meeting

Our general ministerial assembly of the church of God will be held this year, at the Maiden Lane Chapel, Springfield, Ohio. December 27, 28, 29. There will be four sessions daily. The first service will be at eight o'clock, on Wednesday morning, December 27. The next one will be at ten o'clock, the next at two, and the next at four. The evening service will be open to the public, and will be of evangelistic nature. Special meetings for Sunday-school workers and young ministers and gospel workers will be held. Every minister, Sunday-school officer, and gospel worker should be at this meeting from the first service to the last. Each congregation should see that the minister in their midst is provided with railroad fare. The church at Springfield has promised to provide board and lodging for all that come. We are counting on you being present at this meeting. Do not disappoint us.

S. L. Wingert.

To the Michigan Ministry

The Michigan ministerial assembly convenes at Lansing Dec. 27-28-29. All ministers of the State are requested to be there. Every minister should feel it his duty to attend. The church at Lansing has kindly offered to care for those who attend.

E. C. Grice, Secretary.

PRAYER REQUESTS

Pray that the Lord may make me well again. My health has been failing for about three years. Mary E. Dale.

Will all who read this pray earnestly that I may be healed of nervousness?

Ruth Chambers.

Please pray earnestly for the recovery and spiritual welfare of a relative of mine who was badly injured in an accident. A Sister.



The Best Way to Advertise a Church

BY A. T. ROWE

"Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart" (2 Cor. 3:2, 3).

This is conspicuously an age of advertising. Vast sums are expended in this way. The superlative degree naturally suggests the comparative. Hence there may be a good way, a better way, and a best way to advertise a church.

A *good* way is with printer's ink, through the press, and we must depend very largely upon the printed page to carry our message around the world. We use printed books and periodicals to good effect in this work, and our support should go to every legitimate agency that will further the cause of the kingdom of God. We should appreciate the fact that our literature is kept free of advertising of a secular nature, and that it carries only the message of divine truth.

Perhaps a *better* way is through an attractive, uplifting, and helpful service—a man of God with a message, people in the pews who create an atmosphere of spirituality and welcome to all. There is no room for snobbishness in the Christian service. The public chapel with its minister and flock, its public service, is a wonderful agency for advertising the kingdom of God and its work. We should take pleasure in having convenient, comfortable houses of worship, kept neat and clean, with an air of sanctity pervading the place. No lolling, no romping, no boisterous argument or conversation should be tolerated, but it should be universally recognized as the house of God—for do we not dedicate it to this purpose? The house of God is no place for revelling, banqueting, etc., for suppers, festivals, shows, billard- and pool-rooms, and the like.

The *best* advertisement of a church is that written on hearts by the Spirit of the living God; walking advertisements that declare in shop and street, at home and abroad, that the gospel is the power of God unto salvation. The individual men and women who together constitute the local congregation in a given place, going out into daily life as individual units and parts of the great whole, each one bearing in his every-day walk and talk the impress of the Christ, will win more souls to Christ than all the other agencies combined. This agency will reach those who do not frequent the chapel or read the press. It will reach into every avenue and walk of life and advertise the gospel in a way that nothing else can. A good, faithful, loyal congregation supporting him in his work of soul-saving is the greatest visible earthly asset a minister can have. May the Lord help us properly to advertise the work of God.

What are We Doing?

BY THADDEUS NEFF

In 1920 the Seventh-Day Adventists, with a membership of 185,450, gave $7,195,463.04 in tithes and $4,658,-941.19 in offerings, for home and foreign missionary work, making a grand total of $11,854,404.23 and a per capita contribution of $63.92.

If this denomination, with all its errors, can support a dead order of things so zealously and liberally, what ought the church of the living God of this reformation accomplish?

Placing the number of Christians associated with this movement at the conservative number of 100,000, and supposing we all did as well as the Seventh-Day Adventists do, we should contribute at least $6,392,000 for all religious purposes; if we deduct nine tenths from this amount for home work we should have $639,200 left to carry on the foreign work, but as it is at present we can scarcely raise the small sum of $132,000 for all our foreign missionary purposes. Brethren, there is something radically wrong somewhere when we fall so far short with finances to carry on the work of the church. Doubtless it is because many lack interest in the work and have adopted no system in contributing to God's cause; others are wanting in love and are selfish, giving only the small change to the Lord.

Under the Mosaic dispensation every one was commanded to pay tithes, and perhaps gave as much more in offerings. Now, if it was God's design, and necessary, for every one to contribute so much of his substance to support this national system of religion, dare we entertain the idea that the religion of the Lord Jesus Christ (which is not to be confined to one nation, but is to be published and maintained throughout the whole world), can be supported with anything less than one tenth of all our earnings? Preposterous! May God help us if we have entertained such a narrow idea, and may God have mercy on us if we ever again give less than *one tenth* to the support and publishing of his gospel.

I believe the time has come when a Christian can not keep a clear con-

science and contribute less than one tenth to the support of God's work. If we appreciate the gospel of Christ as we should, realizing that it means infinitely more to us than does all the world, we certainly ought to act as though it does! If we do not support an enterprise adequately it must be because we do not value it very much.

Can it be possible that a Christian can become so covetous, mean, and stingy that he would not give one little tenth to God? Many could give twenty per cent, some twenty-five per cent, and some even fifty per cent of their income, and no one should think of giving less than ten per cent, missionaries, ministers and all. This has been our practise for the last eighteen years. If every one in the church would contribute only one tenth of his income, there would be an abundance of means to carry on every phase of the church's work, and the church would increase five times as fast as she is increasing at present. The greater the investment, when wisely made, the greater the increase will be—surely money invested in the dissemination of the gospel of Christ is a wise investment.



The Perils of Covetousness to Ministers

BY J. C. BLANEY

The sin of covetousness is very common among men everywhere. There is no doubt about the defiling character of this sin, because it grips the soul with a power that is very subtle and deceptive, and holds its victims with such a firm grasp that it seems difficult for such to break away and become free. It is a species of idolatry which is just as defiling to the soul as the worship of the images of ancient or modern heathen religions. Covetousness counts among its devotees many who profess the name of Christ. This class of so-called Christians are usually the ones which are approved of by a worldly and ungodly class among men. David the psalmist refers to the covetous, and tells us of the class of men who favor him. "The wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth" (Psa. 10:3). "And men will praise thee, when thou doest well to thyself" (Psa. 49:18). Covetousness is a glaring inconsistency among Christian professors of any rank, but more so among those who are professing to be called to preach Christ. It is to ministers that the writer addresses this message.



J. C. Blaney

On one occasion Jesus felt himself under necessity to address a warning to his apostles concerning covetousness. "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). Paul was equally desirous that a young and trustworthy minister should shun this very common and popular evil. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness" (1 Tim. 6:10, 11). Since Jesus felt it necessary to warn his apostles in a special manner against covetousness, and Paul the beloved and trusted Timothy, we may well pay heed to the same warning. Let us then first notice:

The Temptations to Covetousness to Which Ministers are Exposed

One reason why ministers are exposed to the temptations of covetousness is because, as a class, they are not compensated as liberally in terms of dollars and cents as are those engaged in secular employment. This is true in reference to those who represent Protestantism as a whole, and is more true among us who are representing the church independent of denominational bodies. This is not a condition which is abnormal, though it may be said to be humanly unnatural. It seems to be a part of God's plan that his ministers should labor a good deal under difficulty in financial affairs. It is a law of redemptive grace that men can be saved only through sacrifice. Jesus set the example of the working of this law by making himself poor that men might obtain the riches of divine grace. Nothing has ever been accomplished for the salvation of mankind where there has been no sacrifice. God gave his best gift—his Son—and man must give his best in order to follow the Master.

A minister of the gospel is nearer to the Master in the character of his calling than any other follower of Jesus. He stands in a closer relationship to the world of sinners, and also to the church. It is fitting that a true minister of the gospel should in some measure be separated from secular cares and responsibilities as Christ was, and that he should not become entangled with the affairs of this life. This relation to secular business and responsibilities necessarily places ministers under trial, as, being deprived of the privilege of having a liberal income from some business, he must be content with such as he receives as a remuneration for his service. It is at this point that the temptation to desire more than food and covering for himself and his family assails the minister. Some ministers are better provided for than others because they were in possession of a home, or farm, or other source of income before they became ministers. This fact may be a temptation both to the minister who is better provided for and the one who is not well provided for. The one who is comfortably situated may slide into a state like that of the overseer of the church of the Laodiceans, who said, "I am rich, and increased with goods, and have need of nothing" (Rev. 3:17). The one who lacks may conclude that if God can bless one minister who has plenty of this world's store, he can bless another, and so may consider engaging in some secular line of work to better his financial position before men. These are some of the temptations to which ministers are exposed relative to the sin of covetousness.

The Well-Known Earmarks of a Covetous Preacher

May God bless every true minister! Every man or woman who places his or her all on the altar and goes forth to follow Jesus Christ in the ministry is a crown of glory to the church of God. Such should receive from men the highest honors accorded to any one who renders public service of any kind whatever. Little has the world understood the benefit the gospel ministry has been to our race. We owe all the light, liberty, social and religious purity, and righteousness, and every other moral and spiritual benefit to the faithful sacrifice and labor of men and women who served Christ in the gospel. Their works are following them unto the end of time, and to judgment. By their fruits they are known. But

[Continued on page 28]

ON TO THE GOAL

SINCE THE SUBSCRIPTION CAMPAIGN is going so well, we do not feel that the coming of the holiday season should interfere with it. It would help the Campaign if a part of the Christmas spirit could enter into it. Christmas is a time of giving in remembrance of God's great gift and if we are supplied with the Gospel Trumpet let us remember that there are many thousands of truth-seekers in America that never heard of it much less drank from its fountain. Now why not give consideration to sending the Trumpet to some of these?

ACCORDING TO THE DIAGRAM the pole is not long enough yet. But it can be made longer rapidly if all get busy.

We have studiously avoided in all this Campaign the idea of trying to get money from the church—in fact, we have not asked for any money for this Campaign. But, as a matter of fact, several have already sent in money to pay for subscriptions for others. We appreciate the moving of God's Spirit in this way, for it shows that the impulse came from God and not from us.

REALLY ALL WE HAVE ASKED FOR we have felt is a goal as much to be desired by the local pastors and churches as by the publishers. If we thought that we only were the beneficiaries we would not start any campaign at all, but when we think of the home of every saint in the reformation getting the Trumpet every week and think of the tremendous amount of good that will accrue to those who get it, then we feel that a real campaign is in order.

Getting the Trumpet into every home will do more to strengthen the home base than anything else we can do. The church grows by service, not by sitting and holding the hands in the pockets; and the Trumpet promotes service, prayer, and faith.

LET US NOT FAIL. A strong effort before the year is out will enable us to reach the goal. What is the goal?

THE GOSPEL TRUMPET IN THE HOME OF EVERY MEMBER OF THE CHURCH OF GOD.

20,800 Yearly Gospel Trumpet Subscribers 4,200 More and the 25,000 Goal Will be Reached

What we need is 4,200 more yearly subscriptions to put us at our goal. If we all try we can get these in one week. Shall we?

The Perils of Covetousness to Ministers

(Continued from page 26)

the covetous preacher is the bane of our calling as ministers of Christ. He spoils the purity, and lowers the dignity, of our most holy faith. He is the hireling that cares nothing for the sheep except that he "eat the fat" and "clothe" himself with the "wool." He is the "greedy shepherd that can never have enough." He is constantly reminding the flock of their financial obligation to him as their pastor. He excites the pity and compassion of his blind, ignorant goats who do not know the difference, and the disgust of those who desire to follow the Chief Shepherd. He creates division, discontent, and discord, because he is a thief and preaches only to make a comfortable nest for himself. He compromises the truth and the Holy Spirit with worldlings, who, as David says, will praise men who do well for themselves.

Such a preacher can soon locate the well-to-do Christian professors, and he quickly learns how to unloose their purse-strings toward himself while he closes their hearts to the needy missionary workers, in home and foreign fields. He has been known to parade his family in shabby attire while he could have dressed them better, in order to excite the compassion of friends of the truth and be better supplied with funds. These are some of his well-known earmarks, and we hope they will all become so well known that this type of preacher will, wherever discovered, be either driven to his knees in true repentance, or driven from the ranks of professed Christian people to the society of the wicked, where he properly belongs.

Dear ministers of God, let us beware of covetousness. Having food and clothing, and proper housing to shelter us, let us be therewith content. "Godliness with contentment is great gain."

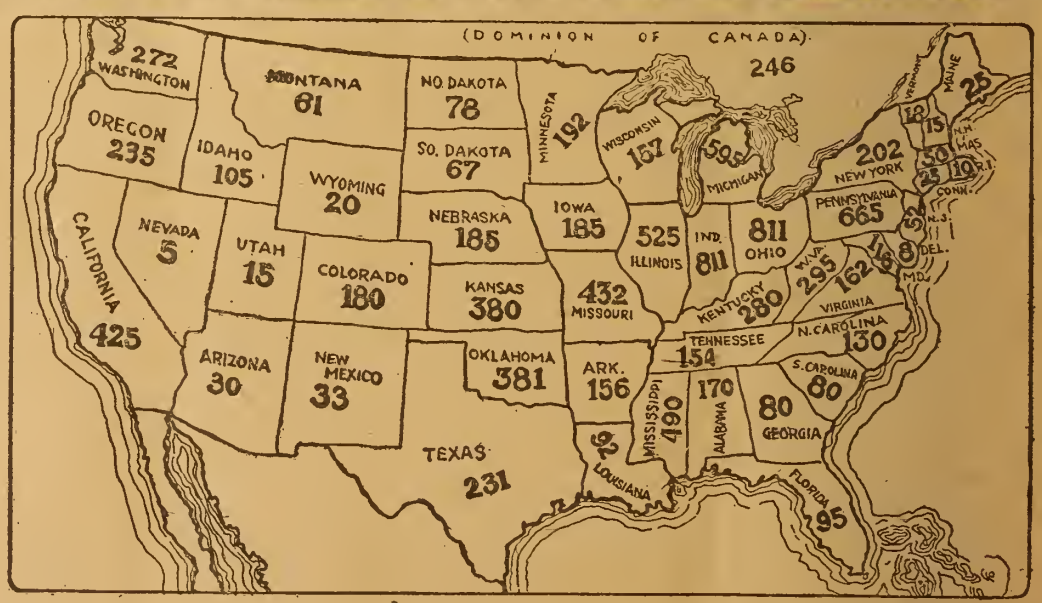
You will find as you look upon your life that the moments that stand out above everything else are the moments when you have done things in the spirit of love. —*Henry Drummond.*

Great Deeds

Great deeds can not die.
They, with the sun and moon,
Renew their light,
Forever blessing those that look on them. —*Tennyson.*

The Subscription Campaign by States

The figures on the map indicate the new subscriptions needed from each State to make the Campaign a success. How is Your State progressing with the Subscription Campaign?



Alabama	81	Iowa	87	Nevada	2	South Dakota	33
Arizona	22	Kansas	163	New Hampshire	4	Tennessee	81
Arkansas	135	Kentucky	143	New Jersey	19	Texas	87
Canada	96	Louisiana	88	New Mexico	17	Utah	4
California	218	Maine	26	New York	101	Vermont	7
Colorado	101	Maryland	194	North Carolina	61	Virginia	102
Connecticut	8	Massachusetts	24	North Dakota	29	Washington	123
Delaware	7	Michigan	345	Ohio	578	West Virginia	193
Florida	50	Minnesota	66	Oklahoma	223	Wisconsin	78
Georgia	41	Mississippi	69	Oregon	96	Wyoming	4
Idaho	29	Missouri	190	Pennsylvania	299		
Illinois	379	Montana	16	Rhode Island	5		
Indiana	993	Nebraska	60	South Carolina	25		

Meeting Notices

CANADA

Edmonton, Alta.—General assembly, January 5-14. Come prepared to take care of yourself and help toward the expense of the meeting. Write, and arrangements will be made for you. A room with double bed can be obtained for $4 a week, meals for 25 cents, also rooms for light housekeeping. Address L. E. Millensifer, 10038-91st Avenue. L. E. Millensifer.

ILLINOIS

Springfield, Ill.—Central Illinois quarterly ministerial assembly, January 3-5. All the ministry in central Illinois are requested to be present. C. H. Featherston.

MARYLAND

Hagerstown, Md. — Revival beginning January 14, to continue indefinitely. C. H. Hunter will have charge. J. H. Griffith.
527 W. Church St.

MICHIGAN

Decatur, Mich.—Revival beginning January 1 in the church of God chapel, to continue indefinitely. R. O. Marsh, evangelist. Cecil Knight.

St. Louis, Mich.—Revival to begin Jan. 3, 1923, and to continue three weeks. R. A. Walling, of Willshire, Ohio, will be the evangelist. Mrs. M. Luella Ringle.
R. 2.

MISSISSIPPI

Laurel, Miss.—State assembly, beginning December 24. R. L. Erwin.

NORTH DAKOTA

Grank Forks, N. Dak.—Assembly beginning December 26, to continue at least two weeks. D. E. Nelson, of Montevideo, Minn., will be our evangelist. Bertha L. Caulke.
1102 Belmont Ave.

OHIO

Springfield, Ohio.—State ministers meeting, Dec. 27, 28, 29. All ministers, gospel workers, Sunday-school superintendents, and teachers invited. Lodging and board free. C. E. Byers.
1418 Maiden Lane,
Springfield, Ohio.

OREGON

Portland, Oreg.—Revival, January 7-28. S. H. Eddings, evangelist. The young people will have a two-day convention January 6, 7. H. A. Schlatter.
667 Summer St.

TEXAS

Gorman, Tex.—Assembly, December 23-31. Ministers of the State especially invited. All visiting saints will be cared for.
M. E. Rone.

WEST VIRGINIA

Charleston, W. Va.—Ministerial assembly, December 29-31. W. A. Sutherland.
110 Glenwood Ave.,
Charleston, W. Va.

WASHINGTON

Tacoma, Wash.—Young people's convention at the church on corner 56th and Oak Streets, December 26-28. Guy De Vries.
1205 E. 6th Ave.

Seattle, Wash.—Ministerial assembly, December 28—January 4. S. S. Johnson.

FROM THE FIELD

ALABAMA

Birmingham, Ala.—I have been busy working for the Master. On the 25th of August we began a meeting at Corso, Mo., which was blessed of the Lord. People came from twenty-five to thirty miles every night to hear the word of God. Truly God blessed his word and the old-time gospel had the old-time effect, for which we thank and praise God. There is a happy band of colored saints and many white people that are friends to the truth. The brethren at that place are building a new meeting-house and they are encouraged to go on with the Lord. Bro. J. H. Lenon, is pastor there.

From there we went to East St. Louis, Ill., where we had another feast. Souls were saved in this meeting. I became afflicted so that every day I could hardly get up and down, but when evening came God would bless me with enough strength to preach his word. I saw I should have to give up and go home if the Lord did not heal me. We all felt it was Satan trying to hinder the meeting. So Brother Lenon and all the saints prayed earnestly to the dear Lord and he healed my body every whit, for which I give him all the glory. The saints of East St. Louis are on the forward move for God. They also are planning to build a new meeting-house.

From there my wife and I went over to St. Louis, Mo. The work at these places is moving on for God and their elders are doing all they can to get every member to subscribe for the Gospel Trumpet.

From there we went to Bessemer, Ala., where we found the saints on fire for God. At this present time we are engaged in a meeting in Birmingham, Ala. We expect to be in the South till March. If any one desires for us to hold a meeting, he may write me at this address, 2005 Exeter Ave., Bessemer, Ala. Pray that we be used to the glory of God.

P. H. Henderson and Wife.

ARKANSAS

Conway, Ark., November 30.—We have been busy in Arkansas now for some time. We moved to Cleveland, Ark., and have been preaching five miles east of there for the past year. Also we go to Jerusalem, eight miles west, once a month.

We went from Hot Springs camp-meeting to Oak Grove, La., and were in a blessed meeting. Then we went on to Boyce, La., where we met the dear saints. We held a meeting at Sharp, La., where Bro. J. B. Weir is pastor. They were moving on in the good work. We stopped at Monroe a few days with Brother Dean. The dear Lord has blessed our efforts all summer.

I took the fever the first of October, and was in bed twenty-three days, but the dear Lord raised me up. Bless his name! I had the privilege of being in the ministerial meeting near Quitman, October 28, 29. The power of the Lord was present in every service. There were two brothers from a denomination with us.

Then we went to Jerusalem, Ark., where we remained three weeks. The saints were blessed and encouraged. Five were saved. Three consecrated their lives to the Lord for sanctification. The dear brethren at Jerusalem are calling for a pastor. We promised them we would take that work if some one else would not. I ask the readers to pray that I may know the Lord's will in this matter. Life is too short, eternity is too long, for us not to seek to know the will of the Lord. The harvest is white, the laborers are few. May the dear Lord call and send forth more real, true pastors.

We are now two miles east of Conway. We shall begin a meeting tonight. Any one feeling a burden for Jerusalem please write us at once. Yours for the lost,

D. G. Trimble and Wife.

CALIFORNIA

Whittier, Cal., November 29.—We are glad again to greet the saints and brethren through the columns of the Trumpet. We have been silent, as far as reporting through the Trumpet is concerned, but not altogether noiseless in every respect, for the hammer and saw have made no uncertain sound for the past three months during the erection of our parsonage and new chapel.

In brief review of the work, since our taking charge, I will say that we arrived here the 27th of last May and took the oversight of the work in response to a very urgent call of the congregation. We were gladly and heartily received and, as time has passed, many have been the manifestations of their love and care for us. This we truly appreciate and can never forget. There seemed to be great expectation in the congregation of a forward move and general advance of the work and the saints were "all on tiptoe," so to speak.

From the very first great victory has prevailed in the work and the hand of God has been clearly visible among us. The Sunday-school, numbering in the thirties, is now well over the hundred mark and still growing fast. Several have been saved in our regular services. Our prayer-meetings are a real feast to us all. To God be all glory. The church had a building program in mind before I came and the need being so apparent, conclusions were easily reached upon conference with them. On July 25 we took out a building-permit for the erection of a parsonage and chapel in the best location we could obtain. That we have been living in the parsonage for some time and that we dedicated the church-building the 26th is sufficient evidence of the progress made.

We greatly enjoy the association with the work in this part and especially the local church, as we have had little time to visit or acquaint ourselves with other places. We shall spare no effort on our part to put the work upon its feet to stay. Surely Whittier has been "sorely tried" until many, in the past, have all but despaired of further effort. But God in his love has seen fit to remove the hindrances and has visited his flock with spiritual blessings. To see the dear saints rejoice, and weep for joy, and triumph and grow in the fulness of God's freedom and victory and love, has brought tears to my eyes many times and a witness of the seal of God's presence that words can not define. Again has the Master put his seal upon his ever-living word to "put new wine into new bottles."

My only desire is to follow him; to live as he lives; to manifest, by my life, among, to, and with my brethren the love Christ brought to earth, the gospel he died to give and has commissioned me to preach. I have no fellowship with any-

thing that is "offish," cold, self-centered, or ecclesiastic, whether in the singular or plural. All such savors of the ascendency of the flesh.

We, as yet, have not made a perfect canvass of the congregation for the Trumpet, though we have urged upon all the necessity of having it come to every home. But I feel sure the brethren will see to it that the Trumpet reaches the 100 per cent mark in Whittier. Pray for us. Yours in Christ, Oscar Lewis.

INDIANA

New Albany, Ind.—We are living for God, and doing all we can for the salvation of souls. We have been very busy this summer in revival work. Our first meeting was at Rockvale, Tenn. (This meeting has already been reported.) Bro. W. R. Bland was their pastor at this time, and we found his work straight and clean. Also we found the congregation ready to receive all the gospel. We had a precious meeting, considering the time we spent at that place. We all felt that the meeting did not continue long enough, as we only stayed one week with them. The Lord saved and sanctified a few, and there was a great interest manifested among the public. God bless the congregation at Rockvale, and reward them abundantly for their kindness shown to me.

The next meeting I attended was the Gorman (Tex.) State camp-meeting. There I had the privilege of meeting with the greater portion of the State ministers, in whom I found the most humble spirit I ever felt among any body of ministers. Of course, you know the result of such a spirit as this—a glorious camp-meeting. I heard the remark made a number of times that this meeting was one among the best ever held at Gorman. God has some precious saints at this place. Sister Rone, their pastor, is doing all she can for the work, and it is clean and worthy of our confideuce.

From this meeting I went to Girard, Tex., where Bro. C. H. Johnson is pastor. There I found some saints that were out clear in this evening light. "A man's work generally tells what he is." And this congregation was speaking very well for Brother Johnson, since most of them were converted and brought out under his labors. And this is not all, the public has confidence in the saints as well as in their pastor, and that made it an easy matter to preach to them. Nine or ten were saved and a number were sanctified. On Monday morning at the last service many were made to cry for joy on account of the presence of the Lord. A goodly number came to the altar at the last service and received help from God. And we were made to regret that our stay could not be longer at this place. I can truthfully say that God has a number of faithful saints in the State of Texas.

From there I came home, and began a tent-meeting in our home town with our congregation. We had a good meeting and all the church seemed to be drawn closer to God. Some were saved in this meeting and some sanctified, and a number were won to the truth. Since then we have held another meeting, but in our church, which is located in Fairmont Park, in the northwest part of the city. There were a few saved in this meeting, and a few sanctified. I have been here only about nine months, and before my coming Bro. D. V. Shallers was their pastor. He is another faithful man of God, and has done a work here that will count for good in long eternity. Brother Shallers is still in our congregation, and we appreciate him very much. We also highly appreciate all of our congregation, and only pray that God will help us to be true to them; and above all things we want to be true to God. Pray for us. Yours in the service of our Master,

W. T. Wallace and Wife.

Princeton, Ind., November 28.—Dear Saints of God: Greetings in Jesus' name. I am still on the battle-field for truth and right. Since my last report through the dear old Trumpet I held a very successful meeting near New Edinburg, Ark. Souls sought and found pardon. The church was much encouraged. Some of the leaders thought it was the best meeting ever held at that place by the church of God people.

I arrived at my home in Illinois August 22. On that day my father-in-law, who had been in poor health for about fourteen months, took sick and never recovered. I was kept at home nearly two months helping care for him. During this time he often expressed a desire to depart this life, stating that he was ready to go.

After the death of my father-in-law I visited the church at Marion, Ill., and preached for them a few sermons. I found the church at Marion on fire for God. Sister Massey is their pastor and her faithful labor of love is highly appreciated by all. May God bless the dear saints at Marion for their kind hospitality to me.

Next I went home and was with Bro. J. R. Parrish a few nights in his fall revival. W. G. Finney, of Frankfort Heights, Ill., was the evangelist. A few souls were brought to Christ in this meeting. I certainly enjoyed the privilege of being with the Metropolis congregation a few nights in an old-time revival. The work at Metropolis is still on the forward move. They are struggling to pay off the debt on their new meeting-house, not forgetting their duty to foreign missions. Next I went to Grimsley, Ill., for a few nights, in answer to a call. I found a few faithful soldiers of the cross standing for the whole truth. This is a new work. They wanted me to stay and hold them a meeting, but I could not.

I then went to Joy, Ky. This is the home of Sister Trimble, who has stood for the whole truth almost alone for a number of years, but her trueness to God is helping some honest souls to begin to see the true light and they are hungry to hear the full gospel. As the Methodist people were holding their fall meeting I thought best not to hold any meeting at that time, but I was called to pray for a child that was badly afflicted. The Lord touched its body in answer to prayer. Its father was brought under deep conviction, he confessed his sins, and the Lord did witness to his soul, that he had forgiven him of all his sins. Even Methodist people wanted me to come back.

I went to Dorrisville, Ill., and preached a few nights. I preached at Muddy, also. A. Q. Bridwell has charge of the work at these two places. He also has charge of the work at Carrier Mills. They have a new meeting-house at Carrier Mills. This house was dedicated to the Lord the third Sunday in this month. Saints and ministers were there from different parts of southern Illinois. Brother Weir, of Douiphan, Mo., preached the dedicatory sermon in the afternoon to a full house. We could feel the presence of the same Lord that was present when Solomon dedicated the temple. Brother Bridwell told me that his intention was to take care of the work that was already started at the three places mentioned and spread the full gospel of salvation in other fields near by with the help of the young ministry at these places. May God bless Brother Bridwell in his labor of love for lost souls.

From these places I went to Mount Carmel, Ill., and began meeting on Wednesday night, and stayed over Sunday. I had a large crowd to preach to each night. Here I met a live congregation, a real working force for God. Brother and Sister DeLay have charge of the work at Mount Carmel. Their Sunday-school has passed over the one-hundred mark. About 100 per cent of the church is taking the Trumpet, but they are not satisfied to stop here, and are getting it in homes that do not claim to be numbered with the church of God. This would be a good example for some old, established congregations and would put new life in them. Mount Carmel is a new work. They are planning to build a new place of worship, having already purchased the ground with the parsonage on it, where Brother DeLay is now living. They are planning a winter revival to begiu about January 1, also a tent-meeting as early in the spring as the weather will permit. God bless Brother and Sister DeLay in their faithful labors for his cause. The Lord is adding to his church at Mount Carmel. Sectariaus are seeing the light and coming home to Ziou. On the first Sunday in each month they take up an offering for foreign missions. The sewing-circle is doing all they can to help supply the needs of the hour.

I do uot want to leave Carbondale out of this report. I was there and preached for them two nights. Brother Sammon is their pastor. The sisters are meeting their payments on their new church-building with their sewing-circle. God has a few people at Carbondale that he can depend upon. The work here at Princeton is moving on nicely, with Brother Hume for the leader. The saints and sinners here all seem to love Brother and Sister Hume.

I am on my way to a place in the country near Monroe City, Ind., to hold a revival. This will finish up my year's campaigu. Brother Lawrence Perry is pastor at this place. When I look back over the past year how my soul magnifies God for the number of souls he has saved and sanctified, and the suffering ones that he has healed! Pray for me that I keep faithful, to the end. Yours in Christ,

Metropolis, Ill. I. M. Hedden.

ILLINOIS

Chicago, Ill., November 30.—Greetings from the Chicago South Side congregation to the dear readers of the Gospel Trumpet. This Thanksgiving Day we were able to give thanks unto the Lord from hearts full of love and appreciation for the many blessings we have received at his hands up to this present time. As each individual testified, giving thanks for specific benefits received at the hands of God, a brother wrote down on the blackboard each benefit named, and when the blackboard was

filled we could all with one accord give thanks for all benefits and innumerable other blessings besides.

Above all, we thank God for his presence in our lives—the illumination of his Spirit—and for the consciousness that the twenty-third Psalm is our comforting experience. 'The Lord is our Shepherd. . . . He leadeth us in the paths of righteousness, for his name's sake.' Now the Word of God says, "Whoso offereth praise glorifieth me," therefore I am about to comply with a request made me that I submit the following verses together with this report of our spiritual well-doing on Thanksgiving Day.

What shall we render unto thee
For all thy boundless care?
O God, thy mercies multiply
And last forevermore.

Each day we live, thy watchful eye
O'er us fond vigil keeps;
The eye that keepeth Israel,
It slumbers not nor sleeps.

What shall we render unto thee?
What praise such love can laud?
How small it seems the thanks we bring
Unto our loving God!

Accept our feeble praises, Lord,
And grant from year to year
Our souls shall better know thy love
And hold thy mercies dear.

The answer to the question raised in these verses lies in the lines of a well known hymn we have often sung:

"Love so amazing, so divine,
Demands my soul, my life, my all."

Our congregation is of one mind for whole-hearted service to God and man. Be assured of this. Yours in service,

Millicent Yates.

Bloomington, Ill.—December 4.—This finds us moving forward in God's service. Our revival closed last night with ten at the altar of prayer. The meeting continued three weeks. A number were saved and sanctified in the meeting. Our new chapel was filled the last night. Bro. R. C. Caudill, of Morehead, Ky., rendered valuable help in preaching the word. We enjoyed his timely messages. Our Sunday-school is growing. The church is encouraged, and well pleased with the results of the meeting. Quite a number are to be baptized soon. Thanksgiving Day the attendance was good, notwithstanding the rain. Better than $1,000 was raised on the new building.

Any congregation contemplating building a house of worship will do well to read Brother Berry's article in the Gospel Trumpet of November 30, "Ministers and Church Business," page 25. There is more inspiration in a small house with a large congregation, than in a large house with a small congregation.

We are encouraged to press on to the prize before us. This has been the busiest year of my ministerial labors. I have witnessed the salvation of more souls, traveled more miles, baptized more converts, prayed for more sick, preached more sermons, given more to the cause, had more severe trials, and received more means than in any other year of my ministry. Yours faithfully,

C. H. Featherston.

KANSAS

Newton, Kans.—We are praising God for his wonderful salvation that saves, sanctifies, heals, and keeps us preserved to his purposes. Since our last report we have been very busy in the Lord's work. Some have been saved, backsliders came home to God, and the sick are being healed.

On October 15 we bade farewell to the dear ones at Bingham, Ill., and made a trip through the southern part of Illinois. We visited and preached at Dorrisville, where we began our labors for God, and at Muddy, our first pastorate. We preached once for them, and bade them good-by. We also visited West Frankfort and returned home to be with the dear saints again, before leaving for this place. We delivered our farewell message to the congregation at Moccasin, which was on the True Church, and then went to a bountiful dinner of good things which had been prepared at Bro. John Holley's. We could only partake slightly, as the saints at St. Elmo had also planned to be with us, and made us a dinner. Oh! how it did rend our hearts to separate from the dear ones at Moccasin! Our hearts were knit together in love, a condition that should exist between the pastor and his flock.

At St. Elmo, on the 22d we preached our farewell sermon on Rev. 21:5—theme, "A New Creation." Then came the heart-breaking task to bid them farewell, as we had been in these parts five years and the pastor three years. We had fought and won many battles for and with the Lord. Oh! may God bless his dear faithful ones at each place.

We spent one night with Brother and Sister Dively, at Brownstown, and on October 23 we were on our way to our location. On the 25th we arrived at our new field of labor.

Newton being allotted to us by the Holy Ghost (Acts 20:28), we are now located at 411 E. Second St., and are busy for the Lord. We find a congregation here of about thirty-five saints, and a Sunday-school enrolment of about thirty-five. We are putting our plans into practise and already some visible results are manifested. Some hands were up for prayer, and we are just preaching the everlasting gospel and praying that we may enjoy a Holy Ghost revival that will wake up sleepy souls (Eph. 5:14). We solicit the earnest prayers of the dear saints that we be all the dear Lord would have us to be. We have some good, solid, consecrated help here and we expect the work to advance to the glory of God. Yours saved and sanctified in Christ Jesus,

J. C. and Edith Millspaugh.

Wichita, Kans., November 27.—The work here among the people is progressing. The saints are much encouraged. We earnestly solicit your prayers that the work will continue to grow and that many precious souls may be saved. I am open for evangelistic meetings; as the Lord has used me in that line of work most. I am open for calls in any of the following States: Kansas, Missouri, Oklahoma, Texas, Arkansas, Nebraska, and Iowa.

The object of this report is to become better acquainted with the brethren in this part of the country. I came into this present truth, in 1908. I worked with Bro. W. W. Crist, of Baker City, Oreg., for a time, then went to Canada, where I labored as evangelist and pastor.

For about eleven years I labored in British Columbia, Alberta, and Saskatchewan. In my work in Saskatchewan I was associated with Bro. A. L. Stevenson and Sister Ethel Williams, and was ordained in Saskatoon, Sask., by Bro. H. M. Riggle.

If any of the white brethren would be interested in a meeting for the colored people (where there is no colored work), I should be pleased to come and hold a meeting with their cooperation.

Sister Eva Hunter, who was the former pastor of the work here is one of my valuable assistants. Yours for the whole truth,

P. Heard.

627 Indiana Ave.,
Wichita, Kans.,

KENTUCKY

Salt Lick, Ky.—Since my last report I have been in some good meetings which have been reported. Brother Rice and I are now engaged in an interesting meeting near Salt Lick. The prospects are good for a successful revival. The work at Midland, Ky., is prospering and we are building a house of worship, as the one that is there has been closed against the saints. Plans are being made for the dedication service to be held Sunday, December 31, followed by a revival. We are expecting able ministers to be with us. We desire all the saints of congregations near by to be with us. All who come from a distance will be cared for. We are expecting a great time in the Lord. All who read this announcement pray to this end.

W. F. Jones,
Charles Rice.

Louisville, Ky., December 2.—I am glad to tell you that I am still on the battlefield firing at the enemy. The battle sometimes gets hot, but God stands with us, and so the enemy has to retreat.

Since my last report I have been in some very precious meetings. I was in a glorious meeting at Winslow, Ind., with Brother Haste and his congregation. My son, John Chappel, joined us in the last week of the meeting. The interest grew until the house would not hold more than half the crowds. The meeting the last night we held in the theater-building; had a large crowd and a good meeting. From Winslow John and I went home to Camargo, Ky., and there Brother Dale Oldham joined us in a three weeks' meeting. The Lord gave us a good meeting. A number of souls were saved. From here Brother Oldham went home for a day or two, and then joined John and me here at Louisville, Ky., where we are now engaged in a good meeting. This is the first week, and some have been saved already. The meeting will continue here till the 17th. Then we go home for Christmas. About the first of the new year John and I will join Bro. A. T. Rowe, and his congregation at Akron, Ind., in a revival, and Brother Oldham will join Bro. S. L. Wingert at Praise Chapel, Ind., in a revival. Brother Oldham is one of our best song-directors, and also a preacher. Any congregation will do well if they can get him for a revival. Brother Oldham's address is 1163 W. 36th St., Indianapolis, Ind.

We solicit your prayers, dear saints of God, that we keep humble and be soul-winners for Jesus. Your saved brother all on the altar for God and souls,

W. F. Chappel.

OHIO

Elmore, Ohio., December 1.—I closed my three months' campaign in Toledo last Sunday, and came here and started meeting Sunday night. My work was owned and blessed of the Lord, and appreciated by the saints. The truth was sown more extensively over the city than ever before, thus opening up a great field, and opportunity for a great campaign next summer. A number have taken their stand for the truth, and many are just on the eve of stepping out; in fact, they are walking in all the light that they have it seems. Just what the final outcome of the work will be depends largely on how the work is handled in the future, but the outlook is encouraging.

Bro. Jas. W. Ruehle is doing a substantial work in the congregation, of which he is pastor, in the west part of the city.

I feel that I have done all that the Lord wants me to do at present in Toledo, so I am open for new fields until the Anderson camp-meeting next year.

I will close here in time to go to the assembly at Springfield, Ohio.

I am glad that I have victory over all the powers of the evil one, and am fully decided to spend all of my life in the Lord's work. Pray for me.

J. D. Ferrill.

1125 Waverly Ave.,
Toledo, Ohio.

SOUTH CAROLINA

Columbia, S. C.—I have been busy for the Lord for the past few months. The congregation purchased a tent during the early part of the summer at a cost of $208, and we began an evangelistic campaign of the city. Our meeting began about the 9th of June. We pitched our tent in the suburbs of the city, and began our meeting for the salvation of the lost. This meeting continued over seven weeks, during which time many precious souls heard for the first time some of the truths we teach. Our attendance was good and the people begged us not to take the tent down. A few souls were saved and baptized. The services were full of the old-time power. The preaching was under the anointing and many souls arose from their seats and declared their stand for the truth. This meeting stirred the entire city and preachers of various denominations were discussing the possibility of living free from sin. The services were conducted by Bro. Charlie Key, assisted by Bro. John White, Sisters L. B. Simmons, Hattie Anderson, Ivory Downer, and others. The Lord used some of the local talents in the home congregation and all of the services were filled with burning truths. The brethren made a great sacrifice for this meeting, and every night the street-cars were crowded with the saints going to and from the meeting.

We were compelled to close down to attend the State meetiug which was held at Sumter, S. C. Bro. W. H. DeLaine is pastor of this congregation. The saints at Sumter gave us a warm welcome to the city. The State meeting was one of the best we have attended and we were fully repaid for our visit to this our annual State meeting. The brethren decided to move the State meeting to Columbia, S. C., and make its permanent location in Columbia.

After the close of this meeting Sister Hattie Anderson with a few workers left for Vinton, Va., with the tent to hold some meetings.

The writer held a very successful meeting in Georgetown, S. C., during the summer. One soul was reclaimed, two consecrated for sanctification, and the church was edified. The church in Columbia is now getting along fine. The church asked me to pastor the flock, and now we are engaged in cottage-meetings throughout the city. The Lord has blessed us here with some wonderful talent in the local congregation and we all are busy doing what we can to rescue the perishing and care for the dying. We ask all the saints to pray for the work in Columbia. Yours for the salvation of the lost, E. O. Downer.

OBITUARY

Allen, Mary E., wife of S. D. Allen, of Middleton, Idaho, passed away very suddenly Sunday afternoon, November 5, with neuralgia of the heart. Besides her husband she leaves one daughter, five sons, and a number of grandchildren, with a host of friends to mourn their loss. Sister Allen was born in Illinois, September 6, 1846. She embraced this truth many years ago, and has lived a devout Christian life. Her influence was felt by many. She has a granddaughter who is a very fine Christian girl. The latter is nearly eleven years old, and is a testimony of the grandmother's life and influence. Her funeral was conducted in the Bethel Chapel, at Middleton, Idaho, by the writer. I was called a distance of about six hundred miles to this funeral, having been her pastor for about twenty years. W. W. Crist.

Greenwell, Charles, born in Louisville, Ky., May 2, 1851; died at his home in Louisville, on Nov. 11, 1922. He is survived by his widow, two children, and one brother. Brother Greenwell was a dear saint of God, having lived in the truth of this reformation for many years. He was sick but two weeks. He bore his affliction with patience, was conscious to the last; and quietly left the earthly house of this tabernacle to be with Jesus. Funeral text, Psa. 116:15. W. E. Monk.

Harper, Mary Ann (Thompson), was born April 4, 1844; died at her home, 196 Cupar St., Belfast, Aug. 20, 1922. She was united in marriage in February, 1863, to Robert Harper. "Mother" Harper accepted the truths of this reformation about fourteen years ago under the teaching of Brother and Sister Cheatham and Brother Titley, and lived a consistent Christian life to the end. She is survived by her husband, six sons, one daughter, and many grandchildren, who mourn her loss. Interred in the City Cemetery, Belfast. Services conducted by Bro. John Henderson. Adam Allan.

Jordan, Minnie, was born in Marshall Co., Ind., June 22, 1861; and departed this life November 11, 1922, at Hubbard, Oreg. To this union were born two children. She also reared a boy to manhood. Besides she leaves a husband, Albert Jordan, eight grandchildren, three brothers, and two sisters. She was converted when only a child and lived a devoted Christian the remainder of her life. She had much faith in God for healing and was always ready and willing to help the sick and needy. As she saw those who lingered and suffered she desired the Lord would take her without lingering. Her desire was granted. She had not been feeling well for a few days. On the day of her death she said she was feeling better and was ready to go for a ride; and while in the yard she fainted away and died in her husband's arms. She was a true and faithful wife and mother. Funeral was conducted by the writer. Text, "What man is he that liveth, and shall not see death? Remember how short my time is" (Psa. 89:48, 47). H. A. Schlatter.

Lindley, Mrs. W. E., died at her home four miles north of Rochester, Ind., Nov. 14, 1922; aged 41 years, 3 months, 3 days. Sister Lindley had been in ill health for more than twenty years. Notwithstanding her sore affliction, she had lived a consistent Christian life, and died rejoicing in the salvation of Jesus. She leaves to survive her, her husband and two sisters. Services at the church of God chapel, Rochester, Ind. Interment in the Citizens' Cemetery, Rochester. A. T. Rowe.

Morton, Martha J. (Baldwin), daughter of Aaron and Susanna Baldwin, was born in Shelby County, Sept. 16, 1848; died Aug. 27, 1922. She was united in marriage to John M. Morton Aug. 23, 1868. To this union were born five children, four sons and one daughter. Two sons preceded their mother to the glory world while in childhood. Mother Morton is survived by her aged husband, a daughter, two sons, four grandchildren, and three great-grandchildren. She was a noble Christian character, a devoted companion, a kind and loving mother, never happier than when her children were about her. Her sufferings were almost unbearable, but she bore them all patiently and was conscious until almost the last, which she desired to be. A few days before she passed away, she called her family one by one to her bedside, advised them how to live, asked them to meet her in heaven, and bade them all good-by. To the ones that were not present she sent a message. Then she addressed her daughter by saying that she should like to sing the little song which God had inspired her to write, but she said she was not able. However she repeated a verse of it, which was as follows:

"When the angel of love with his white spreading wings
Comes to gather us home in the sky,
We will change from the temporal to eternal things,
For in heaven we never shall die."

Funeral service was conducted by Bro. B. E. Warren, of Fort Meade, Fla. Text, John 11:25. Della Baker.

Reynolds, Eli, was born in Ousley Co., Ky., September 14, 1836; departed this life at Middletown, Ohio, November 3, 1922. He gave his heart to God twenty-two years ago and lived a faithful Christian life till the end, leaving a testimony at the last moment that he was going to be with Jesus. He requested his funeral text to be, "I have fought a good fight, I have finished my course, I have kept the faith." Funeral service was conducted by B. F. Lawson, at church of God, Middletown, Ohio.

Mrs. W. C. Phillips.

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New Year's Reflections and Resolutions

BY THE EDITOR

The close of the old year and the introduction of the new year is the customary season for personal reflections and resolutions. At this time most people feel inclined to consider the events of the immediate past and to plan for better success during the incoming year by forming various good resolutions. This custom has its advantages. It is not necessary, however, to wait until the last day of December for a decision to make all the personal improvement possible. It can and should be done at any time—whenever the individual is made conscious of his lack and of the way to overcome it.

The work of the Lord also naturally comes in for periodic review. God has established in nature the principle of alternating day and night and the recurring seasons; everything in the world of human endeavor is tuned to harmonize with this arrangement, hence the fitness of a periodic review of the work of God as it progresses among us.

Interest in Evangelism

The work of the church has made substantial progress during the year just past. The camp-meeting season was specially fruitful in soul-saving, church-settling results. The revival-meetings have, generally speaking, been highly successful. One prime cause of these results is, without doubt, an increased interest in evangelism and more intelligent, active cooperation in the various phases of church activity. A number of notable miracles wrought by the power of God have been reported and healings of various physical afflictions are so common that they no longer draw particular attention. We surely have reason to praise God for his goodness to his people and for the manifestation of his glorious power.

Young People's Conventions

One phase of church activity that has been given particular consideration during the past year is the work for, by, and among the young people. We are glad to note that the church is becoming awakened to the great store of wealth hidden in our young people—wealth that only needs patient labor and a little time to bring out and greatly enrich the work of the future. Young people's meetings are now being held almost everywhere. Such a demand has arisen for information in regard to the best methods of conducting young people's meetings that Sister Mabel Hale has written a book entitled The Young People's Meeting, which will be published as soon as possible. In several States young people's conventions have been held, with good results. Some churches have tried the experiment of having revival-meetings conducted wholly by the young people, under the advice and supervision of the pastor, of course, and we are informed that such have been successful. God bless all the young people!

Church Extension Work

The newly organized Church Extension Board has been functioning well. During this year it has loaned money for the erection of church-houses in seven States. In some instances it would have been impossible for the church-building work to have proceeded had it not been for this assistance. The Board has also assisted directly in evangelistic work by supporting wholly, or in part, workers in various strategic centers. Among the new work and workers added to the list this year we might mention: F. C. Martin, in Rochester, N. Y.; J. D. Smoot, in New Orleans, La.; L. E. Millensifer, in Edmonton, Alberta, Canada; J. S. Ludwig, in Omaha, Nebr. Plans are being made for developing the work in other parts of the country also.

Foreign Missionary Work

We can make only the briefest mention of this important branch of the church's work. Missionaries of the church, commissioned by the Missionary Board, are at work in all the continents, except North America. During the year we have taken over an important work in British East Africa, and H. C. Kramer and his wife, S. W. Joiner and his wife, and Sister Ruth Fisher have gone out to that field. Adam Miller and his wife and Sister Grace Alexander have gone to Japan, and Sisters Burd Barwick and Mona Moors have gone as new missionaries to India. Excellent progress is being made in all departments of our foreign missionary-service. The outlook is very encouraging. The money the church has put into this project in the past has not been in vain; in fact, the foundation has now been laid so that a real temple of spiritual service can now be erected for the glory of God, and will be erected provided the church continues its gifts for that purpose and increases them as necessity demands.

Bible Training-Schools

This phase of the church's work is also progressing very well and good results are being obtained. There is an unusually large attendance in the school at Anderson and we understand that our schools at Kansas City, Mo.,

and Seattle, Wash., are also well attended and are prospering. Well-qualified, conscientious men and women of God constitute the active teaching force in all of these schools; leaders who are loyal to the truth and who reflect in their teaching and influence the ideals and principles of the reformation. They are worthy of the confidence and support of the church in this important undertaking. Work of that character must, of course, be in a great degree a work of faith—faith in God and faith in the students themselves. The actual results of this year's work can not be accurately measured yet; they will appear more clearly in the finished product in the years to come.

The Publishing Work

The work of publishing the pure gospel is now so extensive that we can make only a brief reference to our literary activities. The Gospel Trumpet is being published in many languages, and other literature is being produced in the vernacular in our various mission-fields of the world. We are obliged to confine our remarks here to the English publishing work at Anderson, Ind.

During the past year the Gospel Trumpet Company has been specially active in the publication and circulation of gospel literature. If reports received from widely separated sections are a reliable indication of public sentiment, the church is with us heart and soul in the work of spreading the gospel by means of the printed page. We appreciate the many expressions of confidence and cooperation being received almost constantly. Brethren, continue to pray for this work. We need your prayers that wisdom may be given us in the discharge of the many duties that press upon us daily. This is God's work, and by prayer and faith it must and will succeed.

New books and booklets issued by the Gospel Trumpet Company during the year are: Sex Life and Home Problems, by J. Grant Anderson; Bible Story Book, by Elsie Egermeier; Beautiful Girlhood, by Mabel Hale; Hero of Hill House, by Mabel Hale; Deacon of Dobbinsville, by J. A. Morrison; Pictures of Preachers; In Honor to the King, by Nettie Berghouse; Bits of Biography, by A. L. Byers; Scripture Readings and Sermon Outlines, by Russell R. Byrum; and Heart Talks, by C. W. Naylor.

The various periodicals published by the Company have had success during the year. The Sunday-School Quarterlies are increasing in demand and are filling a most useful place. The Young People's Friend has, under the direct editorial supervision of Miss Jessie Kleeberger, developed into an excellent periodical and is becoming an important factor in Sunday-school and young people's work.

The Gospel Trumpet

The Gospel Trumpet has been termed the "big preacher" of the reformation and it is still at work proclaiming the everlasting gospel to the world. Its various departments seem to be much appreciated by the readers and every effort has been made to edit and arrange the Lord's paper so as to be of the greatest benefit to the church.

For some weeks past a special effort has been made to increase the circulation of the Trumpet. Many new subscriptions have been coming in, but they should come in still greater numbers. We believe that the Gospel Trumpet is vital to the interests of the work in which we are engaged; that no one believing in reformation principles can afford to be without it, and that every household represented in this movement ought to be visited regularly by this periodical. We trust that the closing days of the old year will witness a great increase in the number of subscribers added to the list.

Plans are being made to make the Gospel Trumpet better than ever during the coming year. An able staff of regular contributors has been built up and these experienced writers and preachers will address us week by week through the Trumpet. In another place in this issue of the paper we give pictures of many of these regular contributors. We might say in this connection that the list is not an exclusive one. We welcome the manuscripts of others who are able to produce good material worthy of publication. We are eager to discover writers of experience and ability who have the necessary qualifications for this important line of work.

As we face the new year, let us all form this one resolution: That as people of God we shall endeavor to do more for God during the coming year than we have ever done in any one year of the past. We may rest assured that we shall have the help of God in carrying out such a resolution. Zion is moving onward. The cause is progressing step by step and year by year. Let us all keep step in the march; ever pressing forward until New Year's mornings shall give place to one new unending day in the heavenly city of God.

The Test of Goodness

BY JOHN H. KANE

Paul's gospel is very complete. It contains the correct maxim for every act of life, be the life ever so good, bad, long, or short. I wish to tell a little happening that brought to my mind the maxim of Rom. 14:16 with impressive force, "Let not then your good be evil spoken of."

The landlady of a two-family house occupied the first floor while a tenant occupied the rooms above. The landlady was a very godly woman, who endeavored to make every act of life pleasing to the Lord. She would gather her children together and read the Bible and pray every morning before they went off to school. The family living above knew that this woman was very religious, and that she gave much of her time and means to the church which she attended. It was an unusually cold morning and the heat was not coming up from the boiler fast enough to keep the up-stairs rooms warm. Even the landlady's rooms were not comfortable, but the boiler was located under her rooms and they naturally would be warmer than those up-stairs. Morning worship was in session down-stairs at the time that the up-stairs people were getting up. On finding their rooms so cold this is what they said, "I suppose they are reading the Bible and haven't time to fire up." It was said with a disgusted air, loud enough to be heard by the folks below.

Her good was evil spoken of. She did not intend to neglect the heating of the building, but in her hurry to have worship before the children went off to school, she really had neglected it. She was doing good in reading the Bible to her children, but this good did not stand the test of Rom. 14:16 and, therefore, it lost its weight. Paul's standard says, perform your good acts so that no one can speak evil of them. It is good apart from all evil either spoken or committed. His standard is a good one, so let us live accordingly. Make your good acts test 100 per cent goodness.

An excuse is worse and more terrible than a lie: for it is a lie guarded. —*Pope.*

OBSERVATIONS OF OUR TIMES

The Methodist Bishops' Message

The bishops of the Methodist Episcopal Church met recently in Baltimore. They issued an address to their people.

After reading this address we are impressed with the amount of space devoted to the political, and industrial, and social affairs of the world. We do not deny that the world needs a solution for the ills of it, nor that society needs revolutionizing. But such a message as they delivered sounds so unlike the utterance of holy men of God. Their message sounds more like the statement of some business men or politicians than bishops of a church. Maybe we miss the mark, but it sounds to us as if the Methodist bishops had got caught in the swirl of social religion and had lost sight of real salvation.

There is little use talking of making things new until hearts are made new. A new and Christian democracy must have Christians as a basis. A Christian is a saved person, one who is saved from sin. And if he is a sanctified Christian so much the better.

What the Wets Want Worst

The Association Opposed to the Eighteenth Amendment comes out now and tells what it wants. It, or a part of it, met in a sympathetic wet town, St. Louis, and proceeded to lay plans to knock the bottom out of the Volstead Law and the Eighteenth Amendment.

Here is what they want:

"1. Repeal of the Eighteenth Amendment.

"2. Repeal, in the meantime, of the Volstead Law.

"3. Delegation of the supervision of the liquor traffic to the States because national enforcement of prohibition has proved a failure and a scandal.

"4. Until the Volstead Act is repealed, the transfer from Congress to the separate States of as much power as Congress is willing to part with in connection with regulations of the liquor traffic."

Same old tactics! Same old story! Always and ever the pleas are, "let the State" do it, "national prohibition a failure," etc., just as though the States ever did any better at it!

They say they do not want the saloon to come back. Oh, no, they do not want a "saloon" ever to be seen again, dear fellows. Perhaps they want the places where the "State regulated" liquor is sold called "plague palaces," or "booze bars," or some such euphonious cognomen. And they talk just as if they were sorry national prohibition had failed and they want the States to try it in hopes they can do it better.

They know that under this thin disguise lies the idea of getting liquor in again. The worse the Federal Government fails in prohibition enforcement the better they like it. And who is it that helps make prohibition enforcement a failure? These same fellows who are working every way to get liquor back. Probably they do not desire law-breaking, but they lay themselves open to just criticism by the attitude they take.

There is no doubt but that an effort will be made to emasculate the Volstead Act and liberalize enforcement. But the best thing would be to enforce the present law, let the old boozers get a little at drugstores till they die and the new generation would not want liquor, and we could be dry, sober, and just.

What to Do With the Turk

A recent Observation on the Turk, in which we asked why great nations sat in silence while the Turk burned and pillaged the Christian populations under them, brought forth a protest that it sounded warlike and the suggestion was made that we send more missionaries to the Turk.

Let us consider this matter. Let us hear the voice of history.

Several hundred years ago when the Turkish Moslems burst into Syria they found Christian churches and universities in hundreds of Christian cities and villages. What happened to them? Today explorers are digging in Syria and they find the ruined and blackened walls of these cities, mute witnesses of the flame and smoke that laid them low by Moslem hands. These ruins prove that before the advent of the ruthless Moslems there was a high civilization where scarcely anything exists today. The Moslem takes delight in desecrating everything sacred to Christians. They make donkey-stables of churches, and what they can not ruin, or rather what they determine not to ruin, but appropriate, they disguise as much as possible. For instance: St. Sophia Cathedral in Constantinople, which Moslems hold sacred as the finest Mohammedan temple in the world, was once a Christian church and the Mosaics made centuries ago is showing through where the Turkish whitewash is peeling off.

It is not, however, of five hundred years ago that I would remind my Christian readers. It is of yesterday. During the past few months I have visited many towns occupied by Turkish troops. Not a single Christian church had been left standing. Not only have they been destroyed by fire and sword, but every possible indignity has been heaped upon them. I have seen the face of Christ with the eyes torn out, and the picture smeared over with filth. Horses had been stabled in some of these churches. Everything beautiful in them had been hacked to pieces, the crosses especially calling forth the rage of Moslem soldiers. Graves were not sacred to these Moslem mobs. In one village where a beautiful church had been held particularly sacred to the Christians and where their dead were buried, especially their priests, not a grave had been left untouched. The bodies had been dragged out. Every possible mark of beastly defilement had been visited upon the dead.

This quotation from the Missionary Review of the World, being part of an article on Holy Places—Moslem and Christian, by S. Ralph Harlow, a professor in the International College at Smyrna, Asia Minor, graphically tells how the Turks do nowadays. We have only lately heard what the Turks did to Smyrna, where formerly was one of the "seven churches in Asia" that John wrote to, and that the Turk wanted to reenter Thrace and rule over his former domain.

In view of these things what should be done with the Turk? We here append a question and an answer which we quote from the Christian Herald:

If the Turk can not be restrained from killing Christians, why is it not right to compel him by force? The Turk is a Mohammedan, and will never become a Christian. It would be better to exterminate him.

The Christian nations have a right and a duty to prevent the Turk from massacring Christians and Armenians. And if no other way will prevent him, the exercise of force is proper, as it would be to prevent a crazy man from attacking a child. But when it comes to saying and believing that the Turk can not become a Christian, that is the same as believing that Mohammedanism is mightier than Christianity. I do not believe that, but I do believe that in time Christ will prevail over all nations and peoples.

Bud Robinson, a famous preacher of the Nazarene denomination, told one time of how a crazy negro nearly killed two of his brothers. Bud's brothers were working in a cotton-field down in Texas and a crazy negro ran into them. They were so badly beaten up by this crazy man that Bud was taking up a collection to help care for them. We have always wondered if these brothers of Bud's thought it would be wrong to knock that crazy negro down or did they submit to his pounding till they both were crippled for life. We must get rid of erroneous ideas of God's love and the use of force. The use of force is absolutely essential in the case of insanity. Insane persons must be borne down by force and confined in cells if necessary to prevent their committing depredations. The same is true of criminals, thieves, robbers, incendiaries, murderers, and so on. The most loving thing to do to a crazy person or a bad criminal is to use force and stop his wild career. Shall we love a crazy person so well that we allow him to kill his relatives or friends? Such is not love at all. Shall we love children till we give them their way in all things? Such is not love. God never has taught that such is love. Love has the best interests of all in view.

This will outline, perhaps, a probable way to deal with the Turk. He has no respect for Christianity. In fact, it is a tenet of his religion that it is meritorious to kill Christians. There is a photograph before me as this is written which shows two heads on a nice table, with table-cloth and all, around which three Turkish officers are standing. The heads belonged to two Armenian ministers.

We do not think it right to persecute the Turk, not at all, but what wrong can there be in saying to him. "You have gone far enough. Stop. Go back to Anatolia. Behave yourself!"? And if he will not, then exercise force enough to see that he does do it.

How Do Trumpet Readers Value the Trumpet?

In order that our readers may know the inducements and values held out by other publishers for their papers we give here quotations from advertising put out by The Lamp, a Roman Catholic paper.

SPIRITUAL ADVANTAGES ACCRUING TO THOSE WHO RENEW THEIR SUBSCRIPTIONS TO THE LAMP

1. One hundred and fifty masses are said yearly for the temporal and spiritual benefit of all Lamp subscribers.

2. Those who renew their subscriptions are enrolled among the Benefactors of the Society of the Atonement for whom three hundred and sixty-five masses are said by Missionary Priests every year.

3. A list will be published in the Lamp every month of subscribers whose death is reported to us or of any member of their immediate family, and for the repose of their souls some Foreign Missionary Priest will be asked to say collectively a series of thirty masses in honor of St. Gregory. For many centuries the Gregorian Masses have been regarded as very efficacious for the poor souls on whose behalf they are offered.

All those subscribers who join the Union-That-Nothing-Be-Lost in addition to the above also share in three thousand masses offered annually by Missionary Fathers.

Last, but by no means least, almost all our subscribers are enrolled in the Rosary League of Our Lady of the Atonement and they become **ipso facto** associate members of the Society of the Atonement and sharers as such in the prayers and good works of the Friars, the Sisters, and the Tertiaries of the Three Congregations of the Atonement and thereby will the more abundantly enjoy the temporal and eternal blessings of God.

To the Catholics the mass is a very great reality. It consists of an offering of Jesus anew, by which blessings may be dispensed anew by the priest. These blessings are effectual, they say, to the souls in purgatory. While we regard this as considerably behind the times it goes to show that the mass has a very big hold upon Catholics.

Big Wind Subsides

Ah, the tumult and the shouting dies! Just as election results began to filter through the press the booze crowd took great glee. They proclaimed from the housetops what they were going to do. Hill, from a neck of the woods in Maryland, Gallivan, who misrepresents the pious Pilgrim ancestors of Massachusetts, and other wets, grew bold, and bravely boasted that a bill to legalize wine and beer would be introduced in Congress. Every newspaper gulped the thing down as news and spread it out for their readers. Great and revolutionary things were going to happen. The bubble swelled and swelled to gigantic proportions as papers commented on the news of the wets' program. We thought at the time the papers were doing a disservice by giving such wide and loud publicity to wet propaganda, but probably it was a case of giving a thing enough rope and letting it hang itself.

At least now, since President Harding has spoken in favor of enforcement, the wets look pretty bedraggled and worn. The bubble is "busted" and there were no such great wet gains as they thought there were. Hill seems to be silent, Gallivan may gallivant, but Congress is almost as dry as a powder-mill.

There is just cause for rejoicing on the part of God's people, for booze is inseparably linked with a great many other sins, it being notoriously true that sex impulse is aroused by the action of intoxicating liquor. Let us work, vote, and pray to keep America dry. —R. L. B.

Live for the Christ You Love

BY WILLIAM N. BROWNING

Live for the Christ you love, for it was love for you that caused Christ to leave his home and mansion with the Father in glory and come down to this wicked world, take "upon him the form of a servant," and suffer 'for [your] sins, the just for the unjust, that he might bring you [back] to God.' "He humbled himself, and became obedient unto death, even the death of the cross," for you. 'Be ye reconciled to God. For he hath made him to be sin for you, who knew no sin; that *you* might be made the righteousness of God in him.' "Christ died for *our* sins according to the Scriptures." "He was buried, and . . . he rose again," for *you*. He ascended back to the Father in glory 'to make intercessions for *you*.' He has sent the Holy Spirit to teach, guide, and comfort *you*. He is preparing "a place" for *you*. He is coming back to receive *you* unto *himself;* 'that where *he* is there *you* may be also.' "Be ready when he comes." "For the Son of Man cometh at an hour when ye think not."

"He which testificth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

When the Masks Were Taken Off

BY C. W. NAYLOR

Did you ever read the story of the two masked men that Jesus told? Yes, I am quite sure you have read it. Perhaps you never thought of them as being masked, but when we look at the story from the standpoint of reality, it is really a picture of two men in masks, and the picture of those two men when the masks were removed. I refer to the story of the rich man and Lazarus, told in the 16th chapter of Luke. Let us take a look at the picture first revealed. Yonder is a great house with beautiful hangings and luxurious appointments. There are servants many. There are numerous guests. There is the lord of the house in gay apparel. He is honored, and respected. He thinks very well of himself. He doubtless feels himself quite a superior person. He is a man of importance, and acts the part.

From a distant view, as we approach we hear the songs and the merry tinkle of music. Let us enter this home of beauty, and behold what is there. We approach the gate. Ah, what is that lying there on the ground? Only a bundle of rags? See, it moves! It is a man. He sits up. He holds out his hand to us in appeal. Ah, see the dreadful sores on his uncovered limbs. What a pitiful sight from which we instinctively shrink. Poor man! Surely he has a hard time of it. He is one of earth's unfortunates.

We pass on and enter the spacious courtyard of the house we are approaching. We look in upon the feasting and gaity. Surely, we say, this man is fortunate. He has all that heart could wish. He has riches, honors, and pleasures. What more could he desire? Our minds run back to the beggar at the gate. We contrast the two persons. How natural it is for us to think we should like to be like the rich man. If we shall be made like either let it be like the rich man, of course. Shall it be thus? Let us look a little further.

The shades of night have fallen. The feet of the dancers have ceased their swift flying. The beautiful instruments of music lie neglected. Slumber claims all for its own. A silent, shadowy figure passes along. It touches the body of the beggar at the gate, and passes within the portals of the mansion where it touches the master of the house. Morning comes with its song of birds and glint of sunshine upon the dew-laden trees, but instead of the sound of music in the house of the rich man there is weeping and wailing. There is the cold, silent form on the sumptuous bed. In the street by the gate is the stiff, stark figure of the old beggar. There is no one to lament for him. His body is only refuse to be carted away. The rich man is buried with sumptuous honors.

The scene changes. There is a scene of beauty which we can not describe, though it thrills all our senses. What a delightful place! It is the paradise of God, the bosom of Abraham, the abode of the faithful souls that have departed. Who is that one who has newly come to this place of pleasure? It is the rich man, is it not? It must be so, for he was so favored on earth. Let us look a little more closely. Why, no it is not the rich man. Behold the features of that poor beggar whom we saw yesterday at the rich man's gate. This is Lazarus. What a change! But what is that place over yonder? Ah, listen to those doleful lamentations. Who is that yonder who seems so miserable? What, can it be? Yes, it is the rich man. But how differently he appears. How differently he feels. Surely there must be some mistake.

Ah, no, there is no mistake. The hand of death merely removed the masks from these two lives, and we see them now as they are, and as they were. The rich man's seeming enjoyment in the world, his prosperity, his wealth and honors, were merely the mask that covered his real self. Now that mask has been removed. He sees himself as he is. The poverty of Lazarus, his seemingly unhappy situation in life, the ill-treatment he received, the things that he suffered, were the mask that hid the beauties of his life. Now that mask is removed, and his righteous character shines out. Dives is miserable, the beggar is happy. Dives, the rich man of earth, is the beggar in the spirit world. Lazarus, the beggar, is now Lazarus, the rich man. He is rich with true riches, those riches of character, which make men truly blessed. Dives is poor because he laid not up for himself treasures with God. When the mask was taken from him he lost all. When the mask was taken from Lazarus, he lost all the evil things.

Both of these men had in eternity just what they took with them. Lazarus took a noble character; the gems of meekness, patience, long-suffering, fidelity, love of truth, faith in God, and those things which are treasures indeed. Lazarus was richer than the rich man in the world, but his mask hid his riches. The rich man was in poverty in the world, but his poverty was hidden by the mask of his earthly riches. But now they are both stripped of their masks. They stand out in their real characters. One is comforted and blessed. The other is tormented and feels himself accursed. The one is blessed because he has within himself the source of blessing. The other is accursed because he has within himself the things that curse.

Some one has said, and said truly, "In the hereafter we live on the things we have laid up on the inside of us, not on the things we have piled up on the outside." The eternal riches are the riches we lay up within our soul. Our hearts are the treasure-house. Lazarus had laid up in his heart fadeless gems of character, the gold of genuine worth, the treasures that can not be corrupted. So in eternity he was rich. Dives had lived in pride and self-gratification. He had thought himself good enough as he was, and had not sought those true riches that come from God.

Let us look again at the two pictures. The earth side of the picture, then the eternal side. Let us contrast the seeming prosperity of the one, and the seeming lack of prosperity of the other. Then let us look at the realities, and learn the lesson that men so need to learn, that it is only the wealth of a noble character that will continue to be wealth in the eternal ages. The man who has only earthly honors, earthly enjoyments, and temporal blessings in which to trust, is in reality a beggar.

We find these two in eternity with a great gulf fixed between them. But what is the nature of that gulf? Is it a mere separation? It is a separation, deep and wide, indeed, with precipitous and unscalable walls. It can not, in eternity, be passed over. But that gulf is a gulf of character. The happiness of Lazarus comes from what he is in character. He has submitted his character to the cultivation of the divine hand. He has built into

it all the noble things he could. Now, he can rejoice and be glad. The rich man was not rich in character, neither did he feel the need of so being. He did not submit to the divine Character-builder, neither did he build in righteousness for himself. So in the picture he is worse off in eternity than Lazarus was in the world.

Are we building within ourselves that character that, when we are bereft of earthly things, will enrich us for eternity? Or are we like Dives, satisfied with the temporal things of life? satisfied to drift along? satisfied with worldly enjoyment? seeking not those true riches of character and graces of the divine Spirit that make us rich indeed? Soon our masks will be removed. What shall we be found to be, a Lazarus or a Dives?

A Lesson from the Strawberry-Plants

BY EMIL KREUTZ

When reading F. G. Smith's editorial on the "pastor-evangelist," I was reminded of a lesson I got from the strawberry-plants some years ago. I had set out two or three dozen plants the year before. I noticed that when these plants began fruiting they also immediately began to throw out runners in every direction around them. I noticed, also, that at the end of every runner a new plant was formed, which would ere long be capable of doing the very thing that the mother plant was doing.

I thought, "What a beautiful illustration of what every Christian and every established congregation ought to be!" The mother plant was bearing fruit and yet at the selfsame time throwing out runners in every direction to raise up new plants to propagate its kind, and thus to produce more luscious strawberries.

Let us, as the saints of God, learn a lesson from the strawberry and profit thereby.

Is Yours a Consecrated Rod?

BY ELSIE E. EGERMEIER

It was not much that the ancient shepherd held in his hand when God spoke to him one day, but it was a rod. And when God asked for that humble instrument the shepherd unquestioningly gave it to him.

We remember well the story of that rod after God began to use it—how mighty signs and wonders were wrought in the presence of a heathen morarch and his astonished subjects, how even the waters of the Red Sea parted asunder to admit the passage of a multitude of people into the great wilderness beyond the land of their long captivity.

What if Moses had said, "O Lord, you can not use this rod; it is too insignificant for me to carry into the haughty king's presence"? What if he had been unwilling to let God use it? Doubtless then the story of his great and noble leadership would never have been given to the world. But Moses did not withhold his humble instrument from God.

We see that God does not despise humble instruments that are consecrated to him. He sometimes uses them in a wonderful manner. And not only to Moses, that ancient shepherd, does he put the question, "What is that in thine hand?" but even to us he speaks the same words. True, we are not called to such a tremendous work as was Moses, nevertheless each of us has some work to do and each of us is held responsible before God if we do not try to perform it well.

Why are there so many people today who retard the progress of the church? Is it not because there are so many who withhold from God that which he asks of them? "I have nothing in my hand which God can use," they say, and then pass on seeing not the burning bush which God has lighted and hearing not the Voice which calls to them from the midst of the flame. And still on they go, retarding the progress of the church. Human reasoning can not withstand the wisdom of God, hence nothing which he requires should we deny. Our hands may seem almost empty. Just one talent is all we have. But God requires that one of us. If it is yielded to him, we shall be surprized at the development of our small gift. If withheld from him, we shall see it shrink away and finally be taken from us. Which shall it be?

Passing this Way

So many things are passing this way,
Touching our lives from day to day—
Touching our hearts, and touching our ears,
Turning our eyes to a fountain of tears;
Touching us with a sting of pain;
Touching us with a sense of shame.
Because of the wrong which came our way
And touched our lives from day to day
Were courted rather than nobly spurned,
While joys departed and never returned.

So many trials are passing this way,
Touching our lives from day to day.
Cares, and worries, and horrid fears,
'Mid billowy seas and the flood of years;
Pleasure, and money, and houses, and lands;
Or the rent to pay, and no work for the hands;
The children and all to clothe and to feed;
While prices mount up with the profiteer's greed.
So many hours pass without sleep;
So many hours in which we weep.

Too many sins are passing this way,
Touching our lives from day to day.
Sins of the present and sins of the past,
Sins that assail but to blight and to blast;
Sins of the heart, and sins of the life—
Hatred, and lust, and envy, and strife,
Gambling, banqueting, revelry, drink;
Pleasures that lead to the perilous brink
Of the stream of damnation's pitiless wave,
Sweeping life, peace, and hope to the grave.

Too many people are passing this way,
Touching our lives from day to day:
People who walk in the byways of sin;
People so full of uncleanness within;
People who laugh and scoff and jeer
At the pure and noble whose lives are clear
From the guilt of sin and the pomp of pride,
Through the faith of the Christ who was crucified.
Too many people are passing this way,
Touching our lives from day to day.

Beautiful things, too, are passing this way
Touching our lives from day to day.
Beautiful things that gladden the sight;
Beautiful lives that are pure and bright;
Beautiful words inspired by love,
Pointing the way to heaven above;
Beautiful songs that thrill and inspire,
Refreshing the spirit with heaveuly fire.
These beautiful things are passing this way,
Touching our lives from day to day.

Jesus the Christ is passing this way,
Touching our lives from day to day.
Sin-sick souls by his love divine,
Care-burdened hearts by his mercy sublime,
Are freed from the thraldom and guilt of sin
And filled with joy by the Spirit within.
The demon-possessed, the sick, lame, and blind
Are healed by his touch, clothed, and in their right mind.
Jesus the Christ is passing this way
Touching our lives from day to day.

—John C. Blaney.

Public Opinion on Faith-Healing

BY R. W. POTTER

"Truth crushed to earth will rise again." This is a true fact today in regard to the doctrine of faith-healing. While it is true that there are many scoffers yet, nevertheless it is certainly a fact that this teaching is occupying a prominent place in the minds of the public at large at the present time, which we wish to consider in this article.

Episcopalian Endorsement

That the Episcopal Church is falling in line with the doctrine of faith-healing is so remarkably true that it is causing no little comment in some of the leading magazines of the day. It is reported that the Episcopal Church felt the need of encouraging the teaching of this doctrine because of so many of their members leaving the denomination and accepting Christian Science. Whether this was the cause of their seeking the truth on this important subject or not, it is evident that God is blessing those who seek him earnestly in faith believing, with the much desired healing of their bodies.

Christian Science Claims

Deliverance from sickness, according to Christian Science teaching, is to deny the actual existence of sickness and disease, as in their instructions they claim that the only sickness that exists is the erroneous belief that sickness is real. Hence, if the wrong (?) belief is done away with, the sufferer is freed from his sickness. The following quotation is from the Christian Science Monitor, under an article entitled Deliverance, which reveals very clearly that the above-stated facts are the true teaching of Christian Science. "Now the human being is frequently far away in thought from Principle. He believes very strongly sometimes in the reality of matter and of material environment. That is what imprisons him; and it is that from which he has to be delivered. Material belief is the cause of all that goes by the name of sickness, sin, suffering, and sorrow. Destroy false material belief, and its effects are bound to go also."

Such teaching is far from the true Scriptural teaching. Christ and his disciples taught nowhere that to discredit the existence of material suffering would bring deliverance. In fact, they taught very strongly the fact that sickness, sin, and the devil are all positive realities, but that there is deliverance for those who really believe that they are suffering from such realities, if they will earnestly seek God in prayer and faith believing for deliverance.

New-Thought Teaching

New thought teaches faith healing the same as Christian Science does, as will be seen by the following quotation taken from Primary Lessons in Christian Living and Healing, under the chapter entitled, The Real and The Unreal (Lesson 2):

"There is no reality in sin; it is without power, law, or substance." "There is no reality in disease." "There is no reality in death."

The Practise

"To every suggestion of evil in your daily life mentally declare, 'There is no evil.' To all talk of people about evil, such as scandals, descriptions of diseases, accounts of deaths, disasters, fears, discouragements, and dangers, silently say, 'That is not true.' Many cases have been healed by that simple, silent message. . . . Copy and learn the following denials, and repeat them night and morning, in conjunction with the affirmations at the preceding lesson.

"1. Since in God there is no evil, I deny that there is any reality to evil at all.

There is no real power in sin or death.
There is no real substance to sickness or disease.
There is no true cause for sorrow.
There is nothing to fear.

"2. God's world is spiritual, not material. There is no matter, Spirit is the only substance.

"3. Personality is not the real Self. The true individual is spiritual, not flesh. I am the free and fearless, impersonal, selfless child of God and what I am so are you, my neighbor, as myself. Amen."

It is really beyond the sane, normally intelligent thinker and seeker after truth, to endorse such absolute denial of positive facts, and *divine truth*. "New Thought," is just opposite in origin, nature, and effect from "Old Thought," revealed through the mouths of the holy prophet, Jesus Christ, and primitive Christianity, all of which is revealed to us today through the reading and obeying of the Scriptures.

Medical Experts' Opinion

Dr. David Orr Edson, one of New York's widely known nerve specialists, is quoted (according to the Literary Digest) by the New York Tribune as saying, "It is true that the sick are sometimes improved for the moment, but *they are not healed.* A man may be made more spartan in his endurance, he may be stimulated mentally. He may even live longer as a result of it, but *he is not really healed.* And while faith-healing may have its uses, it does not compare with what doctors do and are doing physiologically and psychologically every day. . . . As things are now, medical men would look no more kindly on the entrance of the clergy into the field of healing, than if the day-laborer invaded it."

Dr. Edwards S. Cowles, also a well-known New York nerve specialist, of the lay-healer asks: "How does this man, with training in neither medicine nor theology, gain a monopoly of the ear of God? The answer is that he doesn't. Ministers all over the world have the same access to God as this individual, and any 'cure,' that he makes by playing upon mob psychology can be made a thousand times more effectively by scientific medical procedure" (Literary Digest, Oct. 28, 1922).

While it is not surprizing that men who have devoted much time and financial means to the profession they have chosen as a life-work should consider the preacher of the gospel somewhat deficient in the practise of faith-healing, according to their viewpoint, nevertheless, the true minister of the gospel has been God-ordained and qualified to heal the sick, as well as to preach the gospel. "And when he [Jesus] had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. . . . These twelve Jesus sent forth, and commanded them, saying, . . . go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received freely give" (Matt. 10:1, 7, 8).

It is a well-known fact that most of the ministers today do not teach or practise divine healing, but whether

[Continued on page 18]

Three Great Principles of the Christian Religion

The Triad of Love, Forgiveness, and Submission

BY FRED BRUFFETT

In Christ's Sermon on the Mount are embedded the fundamental principles of the Christian religion. There are three that stand out prominently that I wish to call attention to in this article; namely, the law of love, the law of forgiveness, and the law of submission. These three principles form the basis of peace between God and man, and between man and his fellow man. They distinguish between Christ's religion and all false religions, and also uncover and reveal false professors among the followers of Christ.

The Law of Love

One of the great blessings of the gospel is to receive the love of God in our hearts. Paul's exegesis of love to the Corinthians places it as the all-important, vital, moving power of a man's life. The Lord intended that divine love become the settled rule or law of action and conduct. The extent to which love reaches in governing our conduct and attitude toward others is seen in at least four angles in the Bible.

Supreme Love to God. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This is the normal condition of every Christian. This relation to God is important. It makes him first in everything. He is the object of the soul's affections. He becomes the moving power in one's life. It is easy to give the best that life offers to him.

Love for Our Brethren.—"We know that we have passed from death unto life, because we love the brethren." A divine fellowship exists between God's people. They all love each other. Paul made it a test of one's salvation. The love for the brethren does not stop at denominational lines, nor petty differences, nor a lack of light and knowledge of God's Word. It is pure and will not mix with anything wrong, but is always the same in men wherever found. It is the great unifying element in the family of God, and the tie that binds their hearts together.

Love for Our Neighbors.—"Thou shalt love thy neighbor as thyself." Love does not stop within the circle of the brethren. If so it is no more than the publicans had. It goes out to our neighbor. This not only includes souls at our door, but everywhere that men are *in need*. The extent of its power is expressed by the words "as thyself." Love will treat our neighbor as it does ourselves; it will seek to bring to him the highest good and the greatest blessing possible.

Love for Our Enemies.—"But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you." We have here the highest test of love. To treat an enemy thus is beyond the power of the natural man, but it is no trouble for him who possesses divine love. "Charity never faileth." It is the same under all circumstances. This is well illustrated by the man who wrote the motto "God is love" on the weather-vane of his house. He was asked if that meant it was as changeable as the wind, and he answered no, but that it meant it was the same no matter which way the wind blew.

Law of Forgiveness

"For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

A preacher said recently that 'unforgiveness is one of the headstones at the tomb of the living dead.' A sister whom I visited told me she had come short in the service of God and said that one of the reasons was that she had held grudges against others. This minister's conclusion as to the cause of so many Christless lives I think is correct, and this woman's experience shows that she is only one of the many who are attempting to be Christians but are constantly realizing that they are void of God's grace. There is a reason. The gospel is clear in its teaching on forgiveness. Except one forgive he can not be forgiven. One may belong to a man-made church, take part in religious activities, pass generally under a cloak of religion, but except the principle of forgiveness has reached his heart, and a spirit to forgive everybody has been established there, he is in no part a Christian. Absolutely one can not be a Christian without Christ's forgiveness, and it is just as absolutely certain that he will not forgive if we will not.

Like love, the principle of forgiveness will stand the test. We have as proof the great outstanding example of the Author and Master himself, when the climax of the world's hatred and abuse was reached at the crucifixion. His only retaliation was seen in the words, "Father forgive them, for they know not what they do." He lived his religion in life and death. And, second, we have the godly example of the martyr Stephen. The passion of his soul is expressed in his last words before he fell asleep, "Lord, lay not this sin to their charge."

Law of Submission

"And whosoever shall compel thee to go a mile, go with him twain." The principle of submission is taught here. It is as fundamental as either love or forgiveness. It is the opposite of independence and self-will.

Submission should be practised with both God and our fellow man. "Submit yourselves therefore to God." This is the first step toward God's favor, and the attitude that must be held if we would retain his favor. We may when the sunshines and God showers blessings upon us give him much praise, but when the shadows fall as they did in Job's life through adversity, affliction, and persecution, we are apt to rebel. Murmuring against God, demanding deliverance, and chafing under the trial show a lack of submission. In fact, such a spirit is foreign to God and these divine principles. May God help us to be loyal, and to glorify him through every circumstance of life.

"Yea, all of you be subject one to another, and be clothed with humility." Probably the highest test of submission is man with man, but the principle will work here, too. One of two things generally happens when brethren are not submissive. The violater will either take an independent course or will lie down and do nothing. To become independent is anarchistic, to lie down is pure cowardice. Independence, or spiritual anarchy, has been the cause of the multiplicity of sects and divisions in the land. Cowardly boycott has ruined many a local work, and clogged the wheels of the church's progress. It has no respect for leadership unless it can lead. It will rule or ruin either by initiative or withdrawal. The principle of submission will lift us above petty

things, and cause us so to feel for God's cause that if we can not work our way we will work anyway, rather than see it suffer.

Again, the Christian has some submitting with the non-Christian. Many times abuse, persecution, and fraud is the portion the world gives. The way the Hebrew brethren faced these is, I think, a fine example. After calling attention to the fact that they had been made a gazing-stock by reproaches and afflictions. Paul commended them for having compassion on him in his bonds and taking joyfully the spoiling of their goods. The Christian religion, unlike all other religions, has but little "back-kick" in it, but reveals in its great principles of non-resistance, so strongly advocated by its Founder, that the way of peace and success is not by force, but by the unresistible power of persuasion and right living.

I will say in conclusion that these great principles of love, forgiveness, and submission will work whenever put to the test in the lives of all who embrace them. However, all men will not do it, hence, extreme wickedness has to be restrained by force through the laws of the land. This God approves.

Shall we not pray and work for the conversion of the world to Christ and his great religion?

Who Is Responsible?

Sermon Preached at Burr Oak Chapel, near Otwell, Ind.

BY EDGAR M. POWELL

Last night we considered the threefold duty of man. We found that each individual is under moral obligations: first, to his own soul; second, to those about him; third, to the God who created him, and whose handiwork we are. Tonight we want candidly to ask ourselves, "Who will be responsible for my soul in the day of judgment?"



Edgar M. Powell

Sinners Have Rejected the Call of God

God has said, "In returning and rest shall ye be saved; in quietness and confidence shall be your strength: and we would not. But ye said, No" (Isa. 30:15, 16). To you God has called, "Come now, and let us reason together" (Isa. 1:18) and ye would not, but ye said no. Friend, it is reasonable that you should serve God. Throughout your entire life God has in manifold ways expressed his love and care for you, but have you acknowledged it? Repeatedly he has shown you the awful penalties of a life in sin, and declared his unwillingness that any should perish. Your heart has been wrought upon as his Spirit called you to repentance, but ye would not: you would not reason with him.

Some years ago I saw a cartoon picturing a man floundering in the waters, and making no effort to save his life, even though the life-line was at his side. Below the cartoonist wrote, "If he does not appeal to reason he will be drowned." Sinner friend, you, like this drowning man, must appeal to your reason or you will be damned. Come now, and let us reason together, saith the Lord." Ye have said, "No!" Who is responsible?

Not only have you rejected his call to reason, but you have rejected his call to a better association. Repeatedly, his Word, his Spirit, and his messengers have called, "Come thou with us, and we will do thee good" (Num. 10:29, 30), but you, like Hobab of old, have said, "I will not go; but I will depart to mine own land, and to my kindred." You have chosen the companionship of sinful and evil men in preference to the people of God, who often wanted to help you, and do you good; you have said, "No!" and you would not. Who is responsible? Out in the depths of life's great sea the angry waves of sin have washed against your storm-beaten soul and there again the voice of God has called, "Come thou and all thine house into the ark" (Gen. 7:1). Again you have said no, and have decided to battle against the tide a while longer. You have refused a place of safety for your poor soul and tonight finds you afloat on the briny depths of a great and troubled sea, all because "ye would not." Tonight that heavy-ladened soul almost sinks beneath that great load you have imposed upon it, and pleads for rest. The gentle voice of the Savior calls, 'Come unto me, and I will give you rest.' Will you again say, "No!"? Ah, sinner friend, "Will God be responsible for your poor soul, if it is eternally lost?" Ah, no, your soul throughout the ceaseless ages of eternity will not once think of blaming God for its misery, but will say, "He called me over and over, but I would not." Do not refuse the call of God again tonight; I beseech you, do not again say, "No!"

Sinners Have Rejected the Love and Sacrifice of His Son

Behold him as he stands looking over the beloved city of Jerusalem. As he stands there his memory recalls his thirty-three years of life, the labors of which were all given to, and centered on, the people living there and thereabouts. How he had loved them! How much had he denied himself that he might prove a comfort, help, and Savior to them! How often he had been driven into the mountains to fast and pray for their salvation, only to come forth and meet a cold and unresponsive people! Hear him as his heart bleeding with sorrow and disappointment cries out, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; *how often would I* have gathered thy children together, as a hen doth gather her brood under her wings, *and ye would not!*" (Luke 13:34).

His advent into the world was predicated on his love for lost souls. (God's love and his love are inseparable.) God gave his Son because he loved, and he cared, endured the cross, and despised the shame, that your soul and mine might be saved. See him out in the garden, with our sins lying heavily upon him, and the cross looming in sight. See that lovely face all drawn! and that manly body as it weaves to and fro under its great load of misery and woe! Listen as he pleads with his God, his Father, to spare him if there be any other way. Behold him as a realization of his life's mission dawns upon him anew, and he sees a lost race doomed to be damned if he does not deliver them. Ah, hear that rapid breathing, and the thud, thud, thud, of his aching heart! See those blotches of crimson mount to his cheeks, and his veins swell out in his misery. Look once more, sinner friend. See those great sweat-drops upon his brow. But look again! They are crimson-hued—yea, his very blood! Never has any human being had such agony of soul as he,

[Continued on page 15]

Getting Acquainted

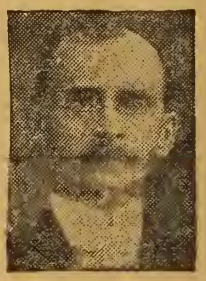
When we read an artiele that interests us we wonder who the writer is, what he is like, what his personal traits are, etc., and sometimes in our imagination we form a picture of his personal appearance, whieh, however, is rarely, if ever, a true picture. The person you thought to be tall usually turns out to be short, the one you imagined to be an elderly person often proves to be a comparatively young man. And so to give our readers some idea as to who some of the writers of the artieles whieh they read are and what they look like we are showing you their pictures and will tell you something about them.



H. M. Riggle



A. F. Gray



J. Grant Anderson



C. E. Brown



J. C. Blaney



C. W. Naylor



G. Q. Coplin



F. G. Smith



R. R. Byrum



Fred Bruffett



R. L. Berry

Staff Contributors

The staff contributors do not differ essentially from other frequent contributors exeept that by our request they keep in close touch with the Offiee Editorial Force and agree to eontribute regularly to particular departments of the Trumpet, so as to assure a constant supply of good manuscripts from which selections can be made. We appreciate well-written contributions from all our brethren. We draw from every available source so as to enrich the Trumpet with the best material obtainable.

Any one who is interested in the trend of the times, to learn of the false doctrines that sweep many before them, and to learn at the same time that we may be anchored to a roek that ean not be moved, will enjoy reading the artieles by *C. E. Brown*, which will appear quite frequently in the columns of the Trumpet. Brother Brown is a deep student. He spends perhaps the greater part of his waking hours in his study. When he speaks he speaks as a man who knows, who has looked at the question from various angles. Although Brother Brown is still a young man, he has been in the ministry twenty-six years. He was but a lad, not yet in his teens, when he began his ministry. He is now the pastor of a flourishing congregation in Detroit, Mieh.

H. M. Riggle has been for many years known as an expounder of doctrine. For Brother Riggle not to have a seripture at his tongue's end to refute some false doetrine or to corroborate the truth is a rare occurrence indeed. The twenty-nine years which he has spent in preaching and in writing for the press has been very fruitful. Over a year ago he went to Syria, where he is now working in the interests of the kingdom of God. A number of his sketches of cities and places in the Holy Land will be published next year. He has also agreed to furnish the Gospel Trumpet readers a number of pictures of seenes in Palestine.

Doctrinal articles are often rather dry and uninteresting; not so, however, with the doetrinal articles *A. F. Gray* writes. He makes you wonder what is going to come next, but when you have reached the end you are not left in doubt. Not many men of his age have the experience in gospel work and interpreting of the Scriptures that he has. He also began aetive service for the Master while he was still very young. He is now the principal of the Pacific Bible Institute, in Seattle, Wash.

Perhaps but few of our readers are uninterested in the Home Problems department. *J. Grant Anderson* has written for this department for a number of years, and will continue to write the eoming year. His subject is indeed an old one, yet nothing is newer; therefore, we prophesy that our readers will find mueh of interest and


H. A. Sherwood


Hazel G. Neal


Mary J. Helphingstine


E. F. Adcock

value in that department. Brother Anderson has given attention to the subject of home problems for many years and he says that he feels as much called to advise regarding domestic relations as he feels called to the work of an evangelist, and we know of no one who doubts his call to either. His home is in Franklin, Pa., but he covers many States in his evangelistic work.


Mabel Hale

J. C. Blaney has been on our Editorial Staff for several years, but he has not told it all yet. We have in our files some of his articles that we consider among his best. Along with other subjects, he will write for the Preacher and Pulpit department. Brother Blaney has walked a straight road as a minister for more than a quarter of a century, which entitles him to a hearing when he advises and exhorts other ministers. Brother Blaney is now pastor of our largest congregation in Chicago.


Earl L. Martin

No one ever tires of reading *C. W. Naylor's* articles. One reason, perhaps, is that he has experienced what he writes about and can thus speak from the heart. As many of our readers know, he has been bedridden for years. One would think that such a condition would breed pessimism, but Brother Naylor is no pessimist. He is in vital touch with God, from whom he draws courage and comfort according to his need, and he in turn blesses others with the blessing wherewith he has been blessed. He and his wife live only a few blocks from the Gospel Trumpet Office. He dictates his messages on a dictaphone, and these records are brought to the Office and transcribed.


Otto Linn

Fred C. Bruffett will write articles of an evangelistic nature and he will probably also write about church methods. His experience in evangelistic work in former years has made him skilful in presenting his evangelistic messages. For several years he has been the pastor of a flourishing congregation in Kansas City, Mo.

G. Q. Coplin is our staff contributor from Tampa, Fla. He is a man of integrity who walks hand in hand with God. We are expecting some more articles from his pen for the Deeper Life department.

R. L. Berry comes from the Ozarks in Missouri, and like many another author who has had his origin in the Ozarks, he writes rather voluminously and interestingly. Brother Berry is now the sales manager at the Office, but he will continue his writings.


J. A. Morrison

When *H. A. Sherwood* speaks from his heart all ice must melt, and we are glad to announce that he has promised to contribute for the Trumpet the coming year. He is the history teacher in the A. B. T. S., and his students consider him a big man in spite of his small stature.

One of our contributors from sunny California is *Hazel G. Neal*. From her pen we have an interesting missionary story and other articles that will appear soon.

A little spice is good once in a while and that is what *Mary J. Helphingstine* furnishes our readers occasionally. We are expecting considerable work from her hand this year.


Anna Koglin

If you are passing by the articles on the Sunday-school lesson published each week you are missing something worth while. *Elver F. Adcock* will continue to write these lessons and if you will read them we are sure you will agree that they are good. Brother Adcock is the superintendent of the N. Anderson Sunday-school and the copy-preparer of the Gospel Trumpet and the Sunday-school papers.

Mabel Hale will continue to write for the Home department. One need not read her productions for that department very long before one is convinced that she has more than a superficial knowledge of the subject.


Adam W. Miller


Mabel Porter


Elsie E. Egermeier


A. T. Rowe

She is a teacher in the Kansas City Training School.

We all enjoy *J. A. Morrison's* unique style and are glad to know that he will continue to write for the Trumpet. He teaches homiletics and kindred subjects in the A. B. T. S., and consequently often gets inspired to write for the Preacher and Pulpit department.

From his past record we judge that *Earl L. Martin* will in the next few months contribute some substantial matter for the Gospel Trumpet. Brother Martin is doing ministerial work in New England in connection with the Church Extension Board.

Otto Linn contributed an interesting series of articles on the life of Huss the past year and we may look for something equally good in 1923. Brother Linn is a successful pastor at Caldwell, Kans.

For some time *Anna Koglin* has written for the Examine Yourselves department. She will continue to write on pastoral and other subjects. She is now preparing a series of articles on church music, which will appear soon. Sister Koglin has studied music as relates to worship for several years. She is the sub-editor of the Trumpet, and upon her devolves the working-out of many of the details in editing and making up the Trumpet.

Adam Miller's writings indicate that his is a keen mind. One would suppose that such work as his came from an older person, but Brother Miller, although young in years, has given much thought to theological questions. For nearly a year he has been stationed as a missionary in Tokyo, Japan.

Mabel Porter has had a number of years experience in writing. Her stories usually carry a message with them. Her home is in Nixa, Mo.

Few writers reach the depths of pathos that *Elsie E. Egermeier* attains in her writings. Perhaps the fact that she lives in the country (near Oklahoma City, Okla.) apart from the hustle and the strife of the big city is somewhat responsible for the character of her writing. It would be a decided loss should she cease writing for the Trumpet, but we have reason to believe that she will write even more in 1923 than she did the year preceding.

A wide experience both in the ministry and in business fits *A. T. Rowe* particularly for writing on such themes as How to Succeed, and kindred subjects. We promise much helpful counsel from him for our young people and others.

Does the Holy Ghost Teach Diverse Doctrine?

BY JOHN E. WILSON

There is a prophecy given by Jeremiah concerning God's people which says, "I will give them one heart, and one way" (Jer. 32:39). And in Acts 4:32 we find this scripture fulfilled, for there it says, "The multitude of them that believed were of one heart and one soul." There is not a truth more clearly taught in God's Word than that of the oneness of God's people. Christ prayed that we might be one even as he and the Father are one, also that we might be made perfect in one and by our oneness convince the world that he was sent by the Father (John 17:22, 23). Also we are to be of one mind (the mind of Christ) and of one Spirit, striving together for the faith of the gospel, tempered together, framed together, built together, raised up together, and joined together. Then are we told that all that believed were together. We are to speak the same things, walk by the same rule, and mind the same things.

Our common schools teach that the world is round. Suppose that the principal of a large school would compel the teacher in one room to teach the children that the world is square, and the teacher in another room that it is triangular, and another teacher in a third room that it is flat; how long would such diverse teaching be tolerated? Would not such a principal be branded as an imposter and a "fraud"? Now is it not a fact that the sectarian world today is charging the Holy Ghost with just such folly as that? Do you think that the Holy Ghost would be guilty of teaching diverse doctrines? Listen, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). Now what is to be done with Jesus' own declaration? If sectism is right, Jesus is made out to be a liar; if not right, may God help precious souls to see it and flee from it.

How the Songs Were Written

Back to the Blessed Old Bible

Back to the blessed old Bible, Back to the city of God,
Back to the oneness of heaven, Back where the faithful have trod.
Back from the land of confusion, Passing the wrecks and the creeds;
Back to the light of the morning, Jesus our Captain leads.

Chorus:
Back to the blessed old Bible, Back to the light of its word:
Be on our banners forever, "Holiness unto the Lord."

Back to the blessed old Bible, Saints of Jehovah, rejoice;
Jesus is calling his people Back to the land of their choice.
Often our fathers have sought it While we in Babel abode,
Now we have found the fair city—Church of the living God.

Back to the blessed old Bible, Leaving confusion and strife;
Fleeing from Babel to Zion, Back to the joy of our life.
Over the mountains we wandered, Looking in vain for the right;
Now in the evening we've found it, Truth of the gospel light.

Back to the blessed old Bible, Back at the Master's call,
Back to the words of our Savior, Loving, obeying them all.
Never in sects to be scattered, Never again to do wrong:
Unity, holiness, heaven, Ever shall be our song.

This hymn was written on a boat as I was coming down Long Island Sound from Providence, R. I., to my home in New York City. I had just closed a successful meeting in Boston, held in company with other workers, and the nature of the meeting required frequent preaching on doctrinal subjects. The power of the truth as it is revealed in the Bible, the triumph of the fundamentals as we know and teach them, and the victories of the meeting just closed generated a joy in my soul that sang itself out in the words of the hymn, Back to the Blessed Old Bible.

Some time after the hymn was published, a popular-music editor and preacher whose creed does not admit of "unity" and "holiness," but does admit of "sin," wrote for permission to use my hymn in a book he was about to publish, but asked for the privilege of revising the phrases "unity, holiness, heaven" and "never again to do wrong." I offered him the free use of the hymn on condition that he use it as it is, but refused to allow "unity, holiness, and heaven" to be taken out of it.

C. W. Naylor.

I can not comprehend the parts of my own being.
—*Bernard.*

THE DEEPER LIFE

Studies in the Christian Life

The Soul's True Value

BY C. E. ORR

The unregenerate have but little just comprehension of the real value of a soul. Those who are accustomed to placing estimates on things only in dollars and cents are scarcely able to place a just estimate on spiritual things. It is only when we enter into the Christian life that we begin to have some consciousness of the preciousness of the soul. Even then we are far from realizing its true worth, but as we advance in the divine life the conviction will grow upon us of the soul's excellence and intrinsic value. Here is a certain evidence of our progress in the Christian life. That holy feeling of love for souls will strengthen in us as we grow deeper in the things of God.

The soul is capable of knowing and loving God. When it rises to this capability it begins to realize the worth of heavenly things. When the soul finds its joy in God it begins to know something of the value of joy. It finds a joy there that surpasses all earthly joys, so it can say with the heavenly-minded prophet, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, and joy in the God of my salvation" (Hab. 3:17, 18).

We can form no just estimate of the value of heavenly joy by comparing it with earthly joys. Though we bathe ourselves in the sweetened waters of earth's pleasures, and deck ourselves with the sparkling gems of sensual joys, we still are in ignorance of the blessedness of heavenly joy. It is only when the soul is adorned with the sparkling jewels of heaven's graces that it knows something of the preciousness of that fulness of joy found in the presence of God: it is not until it has drunk of the crystal waters of the river of life that it is conscious of the sweetness of the pleasures that are to be found at God's right hand. O my soul, drink in, drink in until not one desert spot is found in thee; drink in until thanksgiving and the voice of melody is heard throughout all the land. The joy of Christian hearts is a great chorus swelling up to heaven, gladdening all the celestial host. I pray that never a note be dropped or a discord made by my soul. Does heaven know when a note is dropped in the grand chorus sung by redeemed souls on earth? The story is told of Sir Michael Costa, that at one time when he was giving a rehearsal with a great number of performers and hundreds of voices, as the great chorus rang out in the thunder-peals of the great organ, the roll of drums, the clanging of cymbals, the deep tones of the bass viol, and blowing of horns, one man in a far-away corner thought within himself, "In all this din it matters not if I cease to play." Suddenly Sir Michael flung up his hands and all was still. He cried out, "Where is the piccolo?" his quick ear missed it and all failed because one person ceased to play his part. Insignificant as you may be, keep your soul tuned with the joy and everlasting songs of the redeemed and play with all your might.

The soul is so constituted that it can be united with God. In this union it tastes of love and peace. We can never know the preciousness of love until we love; we can never know the blessedness of peace until peace—the peace of God—fills all our inner being. When the soul comes to God there begins to dawn within it something of a realization of the vastness of its possessions—the unsearchable riches of Christ—and its worth within itself. This union with God is effected at the cross through him who died thereon. It is there at the cross with him that we can begin to have some conception of his estimate of the soul's value. It is at the cross that all things take their right place. There is Christ's viewpoint, and it is from this viewpoint with him that we can view earthly things and heavenly things in something of their real worth. It is only when we estimate the worth of a soul from the cross that we can cooperate with Christ as we should in the keeping of our own souls and in the salvation of the souls of others.

Step By Step

Precious Jesus be my guide, step by step;
Let me walk, Lord by thy side, step by step.
  Holding closely thy dear hand,
  Meeting bravely life's demand,
Thou wilt help me understand, step by step.

Lead me through the danger-trail, step by step;
Letting not my courage fail, step by step.
  While I try to do thy will,
  With thy love my bosom fill
And my soul with worship thrill, step by step.

Keep me, Savior, Brother, Friend, step by step,
'Till I reach my journey's end, step by step.
  Teach me, Master, how to pray,
  What to do and what to say,
And to trust thee all the way, step by step.

—Agnes V. Hogan.

Miss Hogan is one of the most successful blind piano-teachers in the United States. Her present schedule is a hundred lessons a week. Many people wonder how she could possibly build up such a large class, but the secret is in this poem. All through life she has asked God to guide her step by step and he has led her to wonderful success. In other words, Jesus has been her partner and she shares her profit with her Partner, for she always gives a certain and generous percentage of all her earnings to some cause of Christianity. —G.

Divine Omniscience

Israel lost sight of the fact that though Moses could not see, God could. Creeping down stairs at night toward the orchard, the little boy forgot that while his father's eyes were locked in slumber deep, yet there was One whose eye neither slumbers nor sleeps. But when he stood beneath the favorite apple-tree—when he stretched forth his hand to the branch—when he lifted up his eye to the tempting, coveted, rosy-cheeked fruit; lo! a star twinkled its ray upon him, and seemed to say, "God sees." And the little fellow shrank back—retreated from the garden—betook himself up-stairs, repeating to himself, the Scripture words, "Thou God seest." Ah! had Israel only remembered this, the sin had not been committed, and the dire mischief had not been wrought.

—*Adamson.*



Things Parents Should Know

BY MABEL HALE

Parents should know: that it is always against the proper development of a child to be teased until he flies into a temper. The child with an aggressive, combative disposition will become violent in temper and ready for self-defense at the slightest provocation, while the timid, reserved child will become more self-conscious and shy.

That teasing little boys and girls about their sweethearts and their "beaus" arouses their natures prematurely, puts thoughts in their minds which are out of season with their age, and spoils in them that sweet, childish innocence which is the beauty of childhood.

That a child uninstructed in the perplexities of life will go for the information he wants to whosoever will tell him; and that these instructors are often other children of low moral tone who will give the information in a manner that will poison the mind of the inquiring child and give him a wrong conception of facts that may injure him for life. At home, by his mother's knee is the place for a little child to go for information.

Why it is that a child reaching the age of twelve or thirteen passes through such a great change in disposition and conduct. What the new and startling dispositions mean, and how to deal with the irregularities that are manifested. If the parents have not by proper study and reading prepared themselves for this phase of child-development they will meet perplexities that will be beyond their wisdom to handle, and they will either crush the individuality of their child, or turn him loose to follow his own way.

That the responsibility of choosing his companions is too great for the wisdom of a child. And that evil companions will plant more evil in the mind of their child than their good instruction can possibly counteract.

That bad books are as great a menace to their children as bad associates. It is poor judgment to keep a boy in from the street only to spend his evening poring over a story that is impure and unreal to life.

That nagging, as a medicine, will not cure any of the faults of childhood and youth, and is liable to set up other troubles that will be more serious than the faults whose cure was sought.

That children learn faster by example than by precept, and that this is the reason that many of their worst faults are not overcome.

Why the movies are a menace, and the way to get the facts before their boys and girls. That the children have pictured out before them as plain as life the very things that their home training is against, and that childhood and early youth is the very time when these pictures of evil will form in the minds of their children ideals that will spoil the purity of their lives.

That boys and girls are not safe if their parents do not know where they are and who they are with. That when dark comes it is time for the home circle to be made complete by the gathering-in of all the children. That most of the boys and girls who go wrong are those who are allowed to gad the streets, when and with whom they please.

That a child's worst enemy is the parent who does not require obedience, and who can be coaxed, wheedled, and stormed into anything. The mother who is "slaving her life out" for her child is often in reality his worst enemy, because she will not control him nor allow any one else to do so.

That all lies a child tells should not be dealt with in the same way. Small children sometimes tell untruths innocently. It is quite a different thing to tell an untruth out of fear than from revenge or avarice.

That a spoiled child can not be happy, for selfishness is a foe to happiness. Before the child can ever find true joy in life he must learn to give up his way for the good of others.

Why it is dangerous for young people to indulge in caressing and "spooning" in their courtships; and these reasons should be faithfully set before the boys and girls as they grow up.

That one real reason has more weight with an adolescent child than a dozen commands or refusals.

That the child who has not learned to mind in his early years will not learn while he is in the teen age.

That a child's will is not weakened when it is made to bend to reason.

That being a parent in the true sense of the word will use all the manhood and womanhood possessed.

HOME PROBLEMS

J. Grant Anderson,
Franklin, Pa.

Dear Brother: My wife is greatly taken up with what they term "Public Welfare Work." This is in helping the Girl Scouts, Council of Mothers, Parent-Teacher Associations, Libraries, etc., and I tell her that her place is at home teaching in the one great school of earth. Am I right? She contends that I am narrow in my views. —A Man and Brother.

I can not possibly tell how much or to what extent either of you are right since I have so meager an account of the situation before me, so I can only generalize on the subject. It is a mistake for a woman to neglect her home, and it is also a mistake for a husband to try and imprison a woman within four walls of a house, be it a mansion or a hut beside the hill. Real mothers and wives will not allow anything to interfere with their homelife, and real fathers will not allow anything to interfere with the freedom and education so necessary for their wives to make progress and develop the very best there is in them. I will readily admit that in some ways and in many places homes are neglected, children are roaming, wives are gadding, and men practising all kinds of frauds against the home. In such cases there can not but be disorganization, with no sovereignty of the federal head, no sacredness of domestic seclusion, and no proper adjustment of domestic difficulties and duties. In the

new order of conditions there seems to be a tendency to divide the home and to whatever extent it goes rates the one dark spot on our civilization. For a time it looked as though the men were flocking to one part of the city, namely, the business end, and the club sections, the saloon, or pool-hall, while the wives and mothers took a similar direction in another part of the city to dance-halls, card-parties, etc., leaving the children at home between the two in a state of frightful neglect.

The trouble does not lie in the new-found liberties extended to the women of our day, but in its abuse. The four powerful institutions which are today exerting the greatest influence upon the people, shaping the cause of morals and course of society, are, the Home, the School, the Church, and the Community. The welfare of our children, and, in fact, the substantial advancement of the race, depends not alone upon any one of these institutions, but upon the healthy functioning of all four of the agencies named. To attempt to educate our children without the coordination of all four—Home, School, Church, Community—is to find that the net result is positive loss. The home first exerts its powerful influence upon the child either for good or bad. It is taught to obey and to yield its will. The school continues this work and enlarges the vision of the child. The church helps to awaken the moral instinct and teaches the child self-denial and obedience from the standpoint of inherent moral rights. But the community, with its entertainments, programs, amusements, indulgences, associations with new people, new ideas, and new temptations, new methods of fraud, cheat, soul-blighting or soul-lifting movies, with good music or frightful jazz—these, which make up the community, are powerful factors of good or bad in forming the character and destiny of our boys and girls.

They must not be ignored, and we can not keep our children from becoming a part of this community. There is great need of "community work." Two great streams —one of life and the other of death—flow through this world, and men and women of honor and purity are needed as watch-dogs, as moral directors to safeguard our children when they are out of sight. One misspent night can overthrow the character and purity of our boys or girls. A letter came to my desk only yesterday, telling of the awful blight and ruin that came to a girl because of a vulgar suggestion made in her hearing when but a child. I believe that every constructive agency should be used to safeguard our children, and that every legitimate means should be employed to defend and fashion the minds and character of the youth of our land, with the thought always in mind that ten times more can be accomplished by way of growing a better generation of young than can be achieved with the same time and money cost in an effort to reform a bad adult generation.

In my opinion, it is a mistake for righteous men and women to stand aloof and let the enemy of mankind run everything in politics, in school, in community life. I would to God that every officer in the political world were a Christian, and that the principles taught by the Master were acting policies in our community life, but they never will be such if we Christian people ignore them altogether and allow the blind to lead our children downward toward the brink of despair. —J. G. A.

The highest art is always the most religious; and the greatest artist is always a devout man. A scoffing Raphael or Michael Angelo is not conceivable.

—*Blackie.*

Who Is Responsible?

[Continued from page 9]

that would bring forth such tears. Why this agony? All because he loved, and he cared, and men lost in sin cared not, but said, "No!" A short time later we see him out on the Mount of Olives—indeed, he has not yet left this scene. Before him comes a multitude with sword and spears to take him. Like an animal they take him from the garden to the house of the high priest. There they mock him, strike him, and say many blasphemous things against him. Now they catch him by the hand and take him before the Governor, who could find no fault with him. The angry mob cries, "Away with him! crucify him! crucify him!" They plat a crown of thorns and press it on his brow. They take him on to Golgotha. They lay him upon the rugged cross and mercilessly drive the spikes in his hands and feet. They raise the cruel cross, and tauntingly shout, "Hail, King of the Jews." They put vinegar mixed with gall to his feverish lips. They drive the spear into his side and forthwith both blood and water flow down his form.

O dear sinner, look once more! Behold that bloody sight! An emblem of God's love to you. See the blood stream from crown to foot. All this for sinners lost. Lost soul, he died for you. Can you behold this scene again and say, "No!"? If your poor soul is lost, will Jesus be to blame? Will he be responsible? Ah, no! He has come to you again and again and pleaded, "Son, daughter, give me thine heart," but you said no, and ye would not. You dear sinner, will be to blame.

Sinners Have Disregarded and Abused God's Messengers

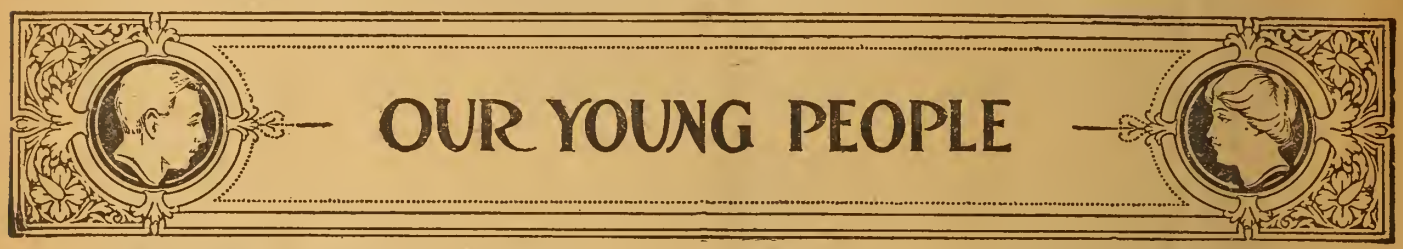
"Which killest the prophets, and stonest them that are sent unto thee" (Luke 13:34). Friends, I do not believe that all such people lived in that day only. No doubt such men live around Burr Oak Chapel tonight, men shooting from ambush, telling lies about God's ministers, and turning a deaf ear to their message. Many times have you heard these prophets plead and entreat you, and you have laughed them to scorn. Many nights have they rolled and tossed upon their beds with the burden of your soul upon their hearts, only to meet you the following night with ridicule upon your face for the interest taken.

As I stand before you, I shall aim by God's help to shift my responsibility for your soul back upon your own shoulders again. I mean to be true to you by showing you the error of your ways, and your guilt before Almighty God. How have you treated God's messengers? Many have made light of their message, and have gone their ways, one to his farm, another to his merchandise (Matt. 22:5). As a friend let me urge you to stop and reason a little. You have rejected the call of God, and the love and sacrifice of his Son. You have disregarded and perhaps abused, God's messengers, who have pleaded for your soul. Who, let me ask, will be responsible in the day of judgment? Can you blame me after tonight if your soul is lost? Who is responsible now? Not only have you refused the call of God, and rejected the love and sacrifices of his Son, and disregarded his messengers but you

Have Ignored the Holy Spirit

You may try to excuse yourself by saying you have not read, or can not understand the Word of God; or you may say you can not see how the death of Christ can benefit you. Perhaps you say, "I never go to church, therefore know nothing of God's message or messengers." All these excuses you may offer, but you have no excuse

to make for ignoring the Holy Spirit. From your infancy until now he has ever been at your side and repeatedly has he said, "This is the way, walk ye in it" (Isa. 30:21); but ye would not, and ye said, "No!" It is the work of the Holy Spirit to reprove the world of sin, and of righteousness, and of judgment (John 16:8). Faithfully he has striven with your heart and reproved, but ye said, "No!" God declares his warning, "My spirit shall not always strive with man" (Gen. 6:3), but again you refuse his warnings. His Son exclaims, "Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:32). Oh, beware how you ignore, or speak against, his Holy Spirit! Unpardonable! Why? "There remaineth no more sacrifice for sins" (Heb. 10:26-29). You have said, "No!" to the call of God, to the love and sacrifice of his Son, to the appeals of his messengers, and to his Holy Spirit. You have ignored, rejected, and despised every agency God can use to the salvation of your soul. To all you have said, "No!" and ye would not. Surely one's heart must be black as midnight to continue thus. Surely no one here tonight has reached this awful depth! Many times you, no doubt, have said, "No," to all these, but do not do it again tonight. You are responsible. Accept him tonight.



When May's Troubles Began

BY GEORGE W. JOHNSON

May was saved when young and had a bright experience. She was beginning to be considered a useful worker in the church, but her father's health failed, so they were forced to move to a different climate. They settled on a homestead near which church services were seldom held. Gradually May drifted back spiritually and along with this came a disregard for Mother and her wishes. When fifteen years of age she met Earl, a motherless boy who had entered sin early in life and drunk deep of its deceiving waters. At the age of twenty-one he was a moral and physical wreck. In this condition he wooed the pretty and virtuous girl of fifteen. They became engaged. Her parents opposed it strongly, but the father was soon won over by the daughter's pleading.

Mother stood firm, refusing to give her consent to her daughter's marriage to such a wretch. She pleaded with May, but to no avail. May had made up her mind, and nothing would turn her.

The couple made three trips to get a license, but each time they were refused because her mother had not given her consent. Then Earl, unbeknown to the rest formed a fake marriage with a sectarian minister, which was carried out, May being the innocent victim. Her mother was almost wild, and for a long time they feared she would lose her mind over the thoughts that her pure daughter had taken such a step in life.

May woke up to her mistake, but all too late. She could remember mother's pleadings then and weep and pray to the God whom she had left and despised, but the heavens seemed brass. They prospered financially, but there was no enjoyment in it for her. Twice in her anguish she took poison to end her troubles, but failed to accomplish her desire.

Finally life became so unbearable they separated, but when she came to get her divorce she was awakened to the fact that she was a ruined girl; she had never been married. Again she sought God in her anguish of soul and found him, but she lacked the courage to stand for him and to meet the world acknowledging her changed life. So she was soon found again at questionable amusements. Mother still pleaded with her as before, but she still possessed that characteristic of disregard for her mother that she had developed while young. May scoffed and laughed at her mother's prayers and pleadings until her heart was as hard as adamant.

She still had beautiful features and congenial ways which attracted those she came in contact with. She was engaged and finally married to a prize-fighter who had a great deal of popularity. She considered herself highly favored to be able to be the wife of so popular a man, but those days of ease and bliss soon ended with the awful knowledge that she had again been fooled, as he was going under an assumed name and already had a wife and family.

Again she went home broken in health and spirit, and for a time her life was despaired of, but God saw fit to lengthen her life. Today she is married and living in constant dread lest her husband find out her past life, which she has kept from him.

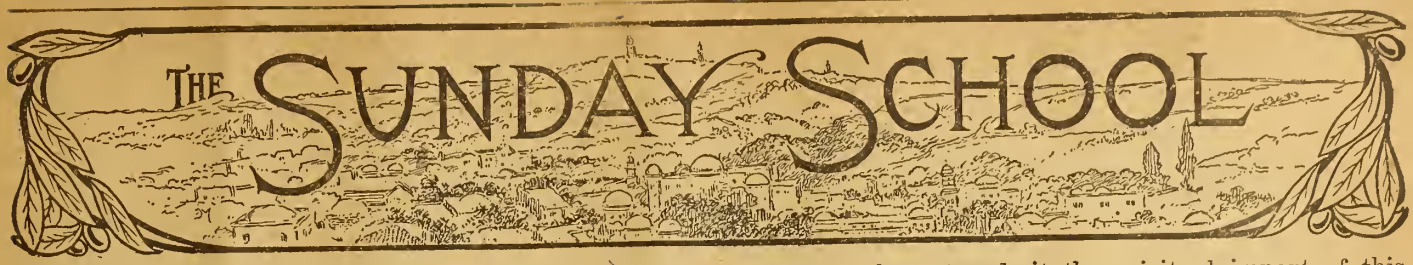
Young girls, take warning; consider your mother's wishes and desires. Mother may not always be right, but she is older and knows the ways of the world far better than you do. Be sure you do not allow to grow into your heart a disregard for mother which may cause your downfall as it did May's.

"A man is an omnibus in which all his ancestors are seated."

"Serve God before the world; let him not go
Until thou hast a blessing; then resign
The whole unto him, and remember who
Prevailed by wrestling ere the sun did shine."
—Vaughan.

IN THIS ISSUE

Do you know that in our children and young people lies the future success or utter ruin of the church? Do you know of the widespread awakening of our young people to their limitless possibilities and their tremendous responsibilities as well? Do you know that in answer to this, a tremendous effort is now being put forth to organize a young people's society in every congregation where such does not already exist? Read the article entitled DO YOU KNOW, in this issue.



Who Broke the Sabbath?

Including Sunday-School Lesson for January 7—Luke 13

BY E. F. ADCOCK

When Jesus was here on earth, I wonder if some were not considerably disposed to call him the "Great Sabbath-breaker." Never could he and the Pharisees agree as to the keeping of the Sabbath. Around this question centered the beginning, and, to a certain extent at least, the growth and culmination of that great opposition of the Pharisees to Christ. And, no doubt, schooled as they were in their ceremonialism, it did seem to them that he was, not only irreverent, but sacrilegious in regard to that institution. But was he? that is the question.

The Jewish Sabbath

If we are to determine what was the proper method of keeping the Sabbath we need to know what that institution was. No doubt a logical discussion would first call for consideration of its origin, but let it suffice here to say that it was a peculiar Jewish institution, originally enjoined upon Israel by the finger of God in characters of stone: "Keep the Sabbath-day," God wrote on the tablets which he delivered to Moses. This makes plain that the keeping of the Sabbath was a strict duty of the Jew. But unless he knew something of its purpose, its object, how could he intelligently keep it? An American may know that the Fourth of July is a legal holiday, but how is he to observe the day in the true spirit if he knows nothing of its significance? Here was the Pharisees' trouble; they failed in discerning the real significance of the Sabbath. Like other Old Testament types this one had its two elements: the moral and the ceremonial; the eternal and the transitory. And the great eternal, spiritual significance was rest and worship. On that day all labor must cease; it must be a day of rest. However, this was not without exception, for the service in the temple must not be neglected, so those who ministered were excused; it must be a day of worship as well.

Jesus Kept the Sabbath

Several were the times when the Pharisees by word or demeanor accused Jesus of breaking the Sabbath. Many times he transgressed the Rabbinic Law and the law of Moses as interpreted by them. But did he not have a right to? Did he not say, "The Son of Man is Lord of the Sabbath also"? Why, that was logical reasoning. The work of his kingdom was the all-important thing, and as Son of God he was greater than the Sabbath. Then he had come to abolish the old covenant and bring in the new: the time was at hand for those old types to be abolished by the ushering-in of the grand spiritual realities for which they stood. From this standpoint it is easy to see how justifiable Jesus was in his seeming neglect of or disrespect for the Sabbath. Yet we can hardly believe that even if Jesus was Lord of the Sabbath he would break it simply to show his authority. We believe there is still more ground for his attitude. Why even the Jewish teachers admitted that service in the temple was not prohibited, because it was service to the Lord. Even in their blind ceremonialism they would have to admit the spiritual import of this. Then too, their laws admitted that labor necessary to save life was not prohibited. The matter of service to God, as Dr. Edersheim points out, was the underlying reason for both these exceptions to the Sabbath law. Thus the reason David was blameless in eating the shewbread was "not because there was danger to life from starvation, but because he pleaded that he was in the service of the Lord, and needed this provision." Jesus used this illustration to justify the action of his disciples when they gathered the ears of corn on the Sabbath-day. The disciples were following him and were, therefore, in the service of the Lord. This argument the Pharisees must have understood, and the fact that they understood and profited not puts them in the worse light. So in reality we may say, that in spite of his ignoring the ceremonial rules concerning it, Jesus kept the Sabbath; and that notwithstanding their strict ceremonial observance, the Pharisees broke the Sabbath. The latter failed to fulfil the spirit of that institution.

A Day of Loosing or of Binding

In this lesson we observe Jesus loosing an afflicted woman from her infirmity. It beautifully shows Jesus' attitude toward the day. Jesus' Sabbath was one of freedom and of freeing. It is readily contrasted with the Sabbath for which the ruler of the synagog stood. His was a Sabbath of bondage. Angered by Jesus' act of mercy, but too cowardly directly to face the Lord with his criticism, in the littleness of his soul he tried to vent his spleen on the audience, but at the same time aiming the thrust indirectly at the "Sabbath-breaker." According to his words to the people, he placed himself in the position of demanding that they either remain home lest they accidentally be healed on the Sabbath or deliberately refuse to be healed when the opportunity came. His Sabbath was one of hard bondage.

We believe now that the Jewish Sabbath is a historical institution and no longer binding. We are blessed, however, with a similar institution, Sunday, the first day of the week, which we observe in commemoration of our Savior's victory over the grave. This we might call the Christian Sabbath, for while it partakes not of the ceremonialism of the Jewish Sabbath, it carries over the principles of rest and worship which characterized the Jewish institution. How do we keep Sunday? There seems to be a great tendency to lose all restraint and regard it as a day for boisterous pleasure-seeking. Those who spend Sunday in such a way are profaning one of their richest blessings. Others, less numerous, would bind on the day certain unnecessary ceremonials. Some make it a day of bondage, others of riotous looseness. Of course it is plain that neither is the correct way to keep Sunday. Because it is so applicable, let me make here another quotation from Dr. Edersheim: "We are free while we are doing anything for Christ; God loves mercy and demands not sacrifice; his sacrifice is the service of Christ, in heart, and life, and work. We are not free to do anything we please; but we are free to do anything needful or helpful, while we are doing any service to

Christ." Unless we keep Sunday in the spirit of Sunday, even though we keep it in ceremony we are Sunday-breakers.

Benefits of a Teacher-Training Class

Do not think that it is a complicated affair, this having a teacher-training course. It is a very simple matter, though the benefits are far-reaching. All you need is eight or more zealous souls that have a burning desire in their souls to teach the Word of God to others. Then call them together and ask them if they would not like to spend an hour a week in learning some of the most interesting things they ever heard about. Yes. Of course every one enjoys learning new and good things. We are all that way.

And what is it that the Training-class is going to learn? Consider these!

In order that the whole menu, we might say, of good things may be seen at a glance, we give the lessons of Oliver's Preparation for Teaching, a standard textbook for teacher-training classes which costs but forty cents a copy at our Office.

Part I
THE OLD TESTAMENT

I. The Books of the Bible
II. The New Testament Books
III. Old Testament History—The Period of the Patriarchs
IV. Old Testament History (Continued)
V. Old Testament History (Continued)
VI. The Period of the Great Leaders
VII. The Period of the Kings
VIII. The Period of the Kings (Continued)
IX. The Period of the Foreign Rulers
X. The Old Testament World

Part II
THE NEW TESTAMENT

I. The Land Where Jesus Lived
II. The Places Visited by Jesus
III. The Early Life of Christ
IV. The Ministry of Christ
V. The Ministry of Christ (Continued)
VI. The Ministry of Christ (Continued)
VII. The Ministry of Christ (Continued)
VIII. The Church in Jerusalem
IX. The Church Extending to the Gentiles
X. The Church in All the World

Part III
BIBLE INSTITUTIONS AND THE SUNDAY-SCHOOL

I. Places of Worship
II. Sacred Services
III. The Sacred Year
IV. The Sunday-School
V. The Interrelation of the Church, the Sunday-School, and the Home
VI. The Purpose of the Sunday-School
VII. The Sunday-School Organized and Equipped
VIII. The Sunday-School Graded
IX. Methods of Building up the Sunday-School
X. The Sunday-School and Missions

Part IV
THE PUPIL

I. The Importance of Knowing the Pupil
II. Knowing the Pupil by His Play
III. Early Childhood. The Beginners
IV. Middle Childhood. The Primary
V. Later Childhood. The Junior
VI. Early Adolescence. The Intermediates
VII. Middle Adolescence. The Seniors.
VIII. Later Adolescence. The Young People
IX. Maturity. The Adult.
X. The Child Prepared for the Teaching

Part V
THE TEACHER

I. The Teacher's Teacher
II. The Teacher and His Textbook
III. The Teacher and the Pupil
IV. The Teacher's Personal Preparation
V. Teaching of Principles
VI. Methods of Teaching
VII. Preparing the Lesson
VIII. Illustrating the Lesson
IX. The Teacher's Responsibility
X. The Complete School for the Trained Teacher

Some people think of this as something to study, a hard, dry job, to be done from a sense of duty. No, you are mistaken. To take a teacher-training course in a class is a delight on account of what one learns. One's own understanding is so quickened and his knowledge so enlarged that instead of it being tedious and dry it is full of pleasure and profit.

Besides this benefit to oneself, there must be added the benefit to the Sunday-school. Just as soon as one's own knowledge is enlarged he at once imparts a freshness to his teaching that delights his class.

By all means do not let the winter pass without a teacher-training class in your Sunday-school. It will be a revelation to many. —*R. L. Berry.*

Public Opinion on Faith-Healing

[Continued from page 7]

the practise and teaching is prominent among the ministry or not, the Scriptural teaching on the subject remains the same, and the expectation and plan of God also, like his unchanging Word, remain the same. Many claim that this commission to heal the sick was given only to Christ's disciples, and that God never intended to have the practise perpetuated. This may be good, for one who is not acquainted with the Scriptures to argue, but for ministers, who have made a special study of the Bible, and the laity, who daily study the Scriptures, there is absolutely no excuse for such reasoning. God has always been and always will be the healer of his people. It is his children's bread. (See Matt. 15:26). One has but to read the instructions given to the sick in Jas. 5:13-15, in order to see that Christ expected his ministry to be called by sick individuals for healing. "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." One of the strongest proofs that the Lord intended this practise to be perpetuated is found in the last commission Jesus gave to his disciples just before ascending up into heaven, in which he declares, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, *and they shall recover*" (Mark 16:15-20).

As a minister of the gospel of Jesus Christ, I am often comforted in pointing those who are suffering from disease and pain to Christ, who "took our infirmities, and bare our sicknesses" (Matt. 8:17). I have experienced many instances of divine healing, and witnessed many others, which positively confirms my sincere belief in such healing. In fact, when I had been given up to die by the doctor, relatives, and friends, and I was experiencing the last struggles for life, God himself healed me, instantly raising me up out of bed, and after I had dressed myself, and washed, I walked across the street and ate supper with the minister who was instrumental in the hands of God in bringing the healing I desired so much. I have had sixteen years added to my life (years of joy and service), and have a copy of an examination made by a leading New York physician showing

that I am completely healed of the trouble which, if it had not been for the fact that God heals today, would have brought death to me sixteen years ago.

In conclusion, let us consider the infinite plan and truth of God with such reverence, and respect, that in the future we shall conform to his will when sick, by obeying the divine instruction in his Word: call for the elders of the church and expect God to heal as he has promised, in Jas. 5: 13-15.

Do You Know?

BY MARY J. HELPHINGSTINE

Do you know that a splendid movement is on foot to make 1923 a capital year in the organization and maintenance of young people's meetings?

Do you know that in a great many places where no young people's societies have hitherto existed, real live, wide-awake young people's meetings are going to be organized at the beginning of 1923?

Do you know that the Gospel Trumpet Company, by special arrangement and at an added expense to them, have, for your benefit, taken up the work of specially preparing an extra amount of interesting material for you each week?

Do you know that these lessons will be published from week to week in the Young People's Friend, one of our weekly Sunday-school journals, devoted entirely to the upbuilding of young people and young people's interests?

Do you know that the subscription price of this journal is but one dollar a year, and that a roll of five or as many more as you desire will be sent to your young people's society three months for twenty-four cents each?

Do you know that unless you join in the onward march and organize a young people's society in your congregation (unless you already have such society), this year you shall miss some of the very cream of valuable life-giving soul-inspiration now being planned for discussion at these young people's meetings?

Do you know that the time to *strike* is *when the iron is hot?* Do not wait until your ardor cools off and your inspiration dies down, but set yourselves to striking now in some definite sort of action that will mold and shape a vigorous young people's organization wherever you may be.

Do you know that it does not take any great *number* of young people to start an interesting meeting? Do you know also that young people are the greatest people in the world to *increase* the attendance of their organizations? Their school friends, office friends, shop friends, or whomsoever their life touches will almost invariably come with them at some time or other—and will continue coming, too, if there is enough real "pep" and life and spirituality to convince them of the worth-whileness of your undertaking.

Do you know that if you already have a young people's society organized and working, you can more than double it both in numbers and in spiritual vigor the coming year?

Do you know that the young people's slogan for 1923 is *"Row, Not Drift"?* Do you know that unless you catch the inspiration—get into the spirit of it—some of these days you will wake up to the realization of how far you have *drifted* down-stream while happy hearts and strong young spiritual giants are gaining and passing by *up-stream,* en route to the Celestial City, these wonderful blessings that you have often longed for but did not have ambition enough to work for?

Do you know that if you read the Young People's Topics for the New Year's lesson, published in the December 17 issue of the Young People's Friend, it will give you a wonderful amount of inspiration to start you out with this new year?

Fill out the coupon below or send a post-card asking for a sample copy of the Young People's Friend for December 17.

COUPON

Gospel Trumpet Co.,
Anderson, Indiana.
Gentlemen:

Please send free sample copy of the Young People's Friend for December 17.

Name .....
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As If We Meant It

BY ANNIE REID

Some one asked Garrick why ministers of the gospel seemed to lack in vehemence and earnestness. Garrick said, "We actors speak as though fiction were reality, but you ministers speak as though the reality were fiction."

How true this is! Many ministers tell the gospel stories as though they were fairy tales, but of no real consequence to the hearers. The hearers enjoy the narratives, but do not grasp any vital truth contained in them.

I remember once being asked to teach a class of boys in a certain Sunday-school. What a class of merry boys, but alas! they did not receive much training at home; they seemed to be utterly ignorant of the way of salvation. I was speaking the second Sunday on the wonderful power of Jesus—of his feeding the five thousand with five loaves and two fishes. "Miss," said one boy, "are we really to believe Jesus could feed so many people with so little bread and fish?" Another boy said, "Miss, if we gave you one loaf you couldn't make it go round our class, and how could Jesus make it go round so many?"

These poor dear boys seemed to be like the little heathen children of which we read and hear so much about, and a silent prayer ascended from my heart that God would help me to make the stories real and not like fiction.

People need a gospel that will satisfy the longing desires of their heart, something that is real and not fancied. They are quick to detect if the voice of the teacher is not earnest or if he has not experienced the things which he is talking about.

The way up is sometimes down.
—*Frank E. Wallace.*

As the human mind is finite, it is evident that we can never be capable of conceiving God adequately as he is, or of defining his being.—*Hodge.*

A truly good heart will do good with no thought of reward from God or men, but will be rewarded by both God and men. —*G. H. Pye.*

THE ENTRANCE OF THY WORDS GIVETH LIGHT. PSA. 119:130

MISSIONARY

Moravian Missions

With Special Relation to the West Indies and Jamaica

BY GEO. W. OLSON

"God moves in a mysterious way his wonders to perform." The beginning of Protestant missionary work in the West Indies is full of romantic interest. Apart from the State Church, whose clergy at that period was more or less corrupt and in whose fold was little of vital godliness, the Moravians were the first on the field.

The Moravian Church, or United Brethren as it is better known in the United States (not to be confounded with the United Brethren in Christ), arose and flourished prior to the 16th Century Reformation. According to M'Clintock and Strong, it followed in the wake of the Hussite reformation and grew out of the national Church of Bohemia, which had its origin in the ninth century from the Greek Church, when the kings of Bulgaria and Moravia were converted to the faith through the instrumentality of two Greek monks. In 1457 the early representatives of the Moravian Church were called Brethren of the Law of Christ, because they had thrown off obedience to human confessions of faith and adhered only to the teachings of the Word of God. They flourished in Bohemia and Moravia in the fourteenth and fifteenth century, and later on in Poland.

Civil war in 1612 and the anti-Reformation movement under Ferdinand II and the persecution which resulted therefrom overthrew them as a visible organization in Bohemia and Moravia in 1627, though they continued to a later date in Poland and Hungary. However, religious services were held in secret, and a "hidden seed" was preserved.

In 1722 a colony of those who had preserved their purity of faith and practise fled from Moravia in Austria-Hungary to Germany, and by invitation of Nicholas Lewis, Count of Zinzendorf, settled on his domain in Upper Lusatia in Saxony. At first only two families by the name of Neisser came, led by one Christian David, but they were joined by about three hundred Brethren in the seven years following. Here they built a town called Herrnhut (Watch of the Lord), and their numbers were afterwards increased by other Protestants from various parts of Germany. These Moravian refugees were partly the results of the seed sown by John Huss in Bohemia three centuries before. So is preserved and grows the Word of God.

It may not be out of place here to mention a few facts in connection with the life of Count Zinzendorf, that remarkable man of God. To many of my readers his name is associated with the doctrine that the believer's heart is purified at the time of regeneration, which belief is known as the "Zinzendorfian doctrine." His life is not so well known, however. He was born in the year 1700. His father, who was a minister of the Saxon cabinet, died when Nicholas was six weeks old. His mother marrying a Prussian field-marshal a few years after, young Zinzendorf was brought up by his pious and distinguished grandmother, who, with her daughter who was of like faith, molded the religious character of the subject of our sketch. Even as a child, Zinzendorf loved Christ with all his heart, and would write letters to him in which he expressed the fervor of his soul. These letters he threw out of the window, confident that the Lord would receive them and read them. His theology was one of the heart, and he never permitted his understanding to hinder his faith. While still a lad at the grammar-school he took the initiative in forming a league known as the Order of the Grain of Mustard Seed, having as its aim the deepening of personal piety, and the propagation of the gospel. He was also much interested in the outcast and especially in the conversion of the heathen. At the University he took up the study of law, as his relatives were shocked that a German Count should think of becoming a preacher, but his chief interest was the study of theology.



A village scene—West Indies

Upon leaving the University, like many another German youth of his time, he commenced his travels. One day he was in the picture-gallery at Duesseldorf. In the gallery was an Ecco Homo, a picture of the suffering Christ before Pilate, with the inscription in Latin, "All this I did for thee; what hast thou done for me?" As he beheld the Man of Sorrows, the fountain of his being was broken up. The slanting rays of the western sun as they fell athwart the room found him upon his knees before that suffering Face, and he there dedicated himself wholly to the work of Christ. Thereafter before the Court and wherever he went he boldly confessed Christ and kept himself untainted by the world.

Having purchased the estate of Berthelsdorf, and married a countess, upon bringing home his wife he met for the first time the Moravian colonists who had settled

on his estate. After some time he identified himself with them, and later on became their leader, being ordained as a bishop in 1737. He was the means of reviving and establishing the Moravian Church.

The name "Moravian" will ever be connected with the heroic in modern missionary endeavor. From the frozen regions of the Arctc Circle to the sun-pierced lands of the tropics they established their missionary settlements. Zinzendorf himself visited America, founding the Moravian Church at Bethlehem in Pennsylvania, and was the first white man to pitch his tent among the Indians of the Wyoming Valley. He died at Herrnhut in May 1760. He was not without his faults, but as he himself expressed it, "I have but one passion; and it is He, only He." It was through the instrumentality of Peter Bohler, one of the early Moravians that John Wesley was led to a knowledge of the truth.

Let us go back to the year 1731. In that year the King of Denmark has died, and in the palace at Copenhagen the new king, Christian VI, is being crowned. All is festivity and gladness. The King's subjects are gathered together from all parts of his realm, and even from the far-away islands of the Danish West Indies (now the Virgin Islands of the U. S. A.). Count Zinzendorf himself is one of the noble guests at the coronation. Among the people gathered on this festive occasion is a black man, the slave of one of the guests from the island of St. Thomas. The servants of Zinzendorf tell their master about him and he sends for the negro and inquires of him the state of the black slaves in his distant island home. The slave tells him that they have no knowledge of Christ, but that his sister has heard of Him and is praying for some one to come and tell them the Christian message. Zinzendorf is deeply touched by the story he hears and on returning to Herrnhut he tells the Moravian congregation what he has learned.

Two young men of their company, Leonard Dober and David Nitschmann offer to go to St. Thomas as missionaries. There are at this time no foreign-missionary boards to send them, for it is years before the foundation of the first modern missionary society. But the hearts of these men have been touched by the spiritual destitute condition of the West Indian slaves. With very little money, and with their staves in their hands, they set out to walk to Denmark. "In all things follow the guidance of Christ," is the parting instruction from their brethren. After weary months of disappointment and waiting at Denmark, they at last, in 1732, succeed in securing passage on a ship, and arrive after many weeks of sailing at their destination.

These were the first missionaries to the slaves of the West Indies. (George Fox, the founder of the Society of Friends, had visited Barbados and come to Jamaica in November, 1671, spending seven weeks, but did not remain, as he was only on a visit.)

At that time the religion of Jamaica was represented by the Church of England, but this was confined to the white colonists, and the slaves received no religious instruction. Four sugar-estates in St. Elizabeth belonged to the Fosters and Barrhams, who were Moravians, and largely through their instrumentality four missionaries were sent out in 1754, who landed on the 7th of December. They took up their residence on a sugar-estate called the Bogue, a very unhealthful place. With the exception of a few Mandingo slaves, who were Mohammedans, they found the negroes sunk in the grossest superstition and idolatry, especially obiism and Myalism. The slaves, in an almost nude condition, were compelled to work in gangs under a driver from sunrise to sunset, and very often on moonlight nights. As Sunday was given them to do their own cultivating and to go to market, it was not very convenient for them to gather for religious worship. The overseers of the estates were glad to have the slaves lectured to against stealing and lying, etc., but they did not care to have them taught about the freedom of the soul, fearing they would get ideas that they should be freed from physical bondage. Conditions on the Barrham estates were somewhat better than elsewhere, and for a period of seventeen years a Moravian acted as attorney, being specially sent out for that purpose. The system of absentee proprietorship prevailed at that time. About the only time the missionaries could get to teach the slaves was when they gathered at their huts to cook and eat their evening meal. Seated on a block of wood near the fire, they would tell them of the love of Christ. It was very little the slaves could take in in this way, and at the services they would more often than not fall asleep after their hard day's work.

However, the labors of the missionaries were not without fruit. Some of the slaves would work their own cultivations all of Saturday night, in order to have the privilege of attending worship on Sundays. The first year twenty-seven slaves were baptized, and double that number the second. At the end of the first half-century they numbered no less than one thousand. Superstition dies hard and it is thought by some that not sufficient care was exercised in admitting them into the Christian society, but it is noteworthy that not one Moravian was implicated in the rebellion of 1760. A missionary by the name of Schlegel infused new life into the mission in 1764. They had five preaching-stations besides holding services on the estates.

The missionaries at first, however, had to do their own washing, etc., and provide for their own temporal necessities, and each one worked at some trade or calling. It was not until 1823 that arrangements were made to release them from secular employment and allow them to give their whole time to mission work. After a time they secured a property of some 700 acres, more than half of which was swamp land, and erected a mission station called Old Carmel, with a preaching-hall in the middle of it. Slaves were then employed to cultivate the land. Old Carmel was finally sold, with the exception of the burial-ground, which contained all that was mortal of thirteen of the missionaries and eleven of their wives, and a more healthy site called Fairfield was purchased.

Moravian circuits were established in the parishes of Manchester, St. Elizabeth, Westmoreland, and St. James, to which they are still mainly confined. In 1832 six new mission stations were opened. Mention is first made in 1816 of a black man who could read. Statistics imperfectly record progress, but in 1813 the Moravians numbered 2,282 souls, including children, in the island; in 1831, 4,100; in 1837, 9,913, of whom 2,100 were communicants. The number of Moravians as given in last year's census returns (1921) is 35,532. All honor to the self-sacrificing work of these early missionaries!

The greater the darkness around us, the brighter we can shine. —*Frank E. Wallace.*

Spill not the morning (the quintessence of the day) in recreation, for sleep itself is a recreation. Add not, therefore, sauce to sauce. —*Fuller.*

TESTIMONIES TO DIVINE HEALING

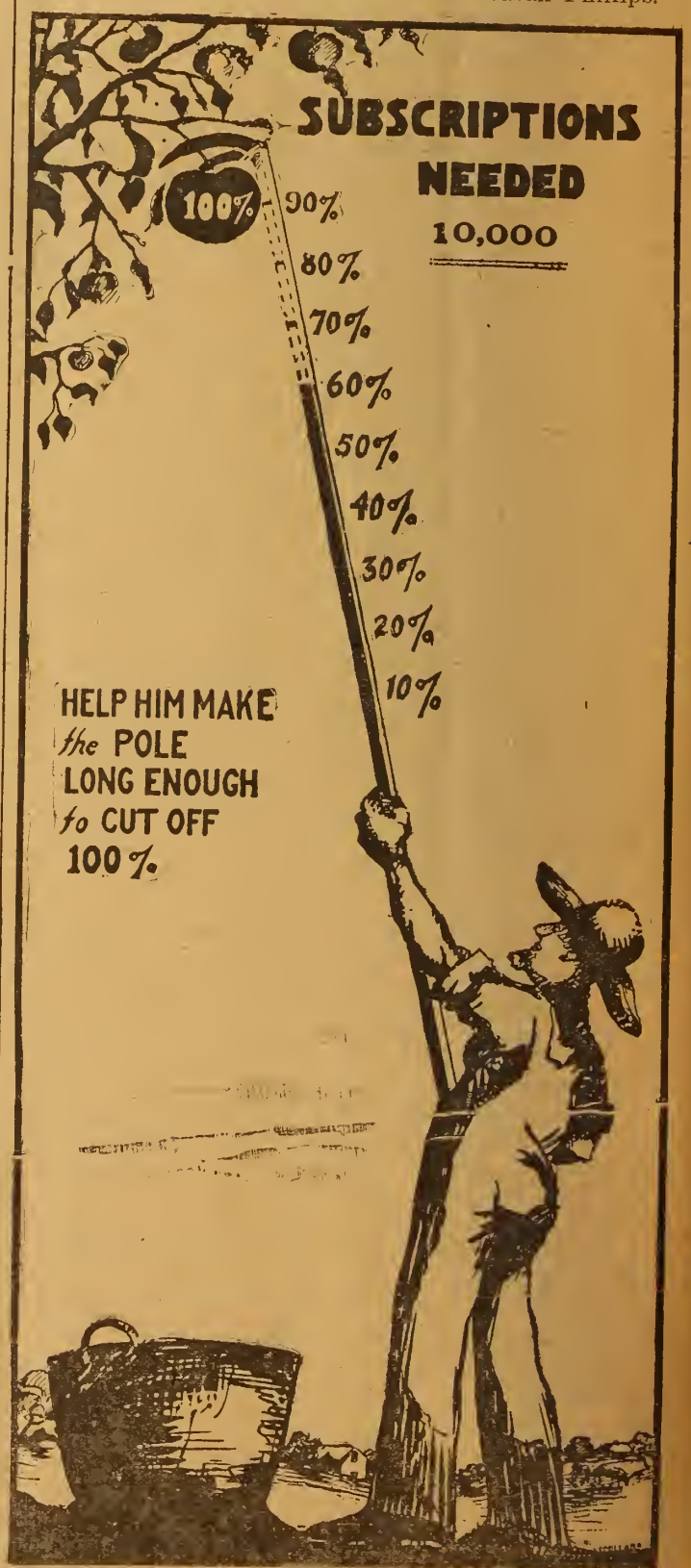
Aly, Ark.—Last fall I was taken down with chills and fever. I suffered greatly. At first I had one a day and then they came on me every twelve hours. I pleaded with the Lord to heal me of my suffering, but my body became so weak that I could not exercise faith in God for healing. As there were no saints here, I told my husband to get one of the Apostolic brethren to come and pray for me, so he sent for one to come. They prayed for me and I felt better for a while. But when it came time for my chill I suffered worse than ever before. So after they had gone I got to studying, were they right in their way or not? I seemed to hear them all that day speaking in that awful babbling way till I was very troubled. How I did pray for the Lord to lead me in the right way. The Lord had not made it known to me to send for those brethren, but I took it upon myself to send for them.

I kept on chilling for nine days and the dear Lord made it known to me that I should send for one of my neighbor brethren. He belonged to the Free-will Baptist Church, but he believes in God's healing power. So that was late in the evening. On the ninth day this brother's wife came in to see me. I made it known to her what the Lord had promised to do for me if I would send for the brother. So. Bro. Jake Morgan and his wife came to pray for my healing. When they came in I asked them to sing a song, but they sang four or five, and that was the sweetest music I ever heard. Then they knelt around my bed and called on God to heal me of the chills and fever. My fever was very high, but while prayer was being offered I felt the healing of God's power upon me. How happy I was to think my blessed Jesus had completely healed me! I have not had any more chills or fever. Praise his holy name!

I did not get out of bed immediately, as I had lost so much sleep I thought I would lie and rest a while. So I lay there three days, so happy it seemed I was in heaven. I little knew what God had for me to go through just ahead. I had eaten scarcely anything. Now I was hungry, so I commenced to eat, but everything I ate hurt me and my mouth and tongue got sore and my stomach was distressed. This lasted until Saturday evening. I was sitting in my chair by the fire alone. While I was sitting there the dear Lord made known to me that if I would fast and trust him he would heal me again, for he wanted to prove my faith to him and to show me that I must consecrate my all to him. I helped my family do their cooking as best I could in my weakness, but I would sometimes get exhausted till I could not hold up. Jesus stood by me all the time, but sometimes I would give way to my weakness and would be praying and crying and my little children would come and kiss me and say, "I am praying for you, Mama." That would encourage me. The day before I was healed my family sent for my elder boy as I wanted him to come and see what the Lord could do for His child. He and his wife arrived here at four in the morning. I was so weak I could hardly talk above a whisper. My son's wife got breakfast for them, so after it was over I called my husband to my bedside and requested him to get Bro. Jake Morgan to come and pray for me. So they telephoned for him again. He and his wife came and prayed the prayer of faith and the Lord raised me up and healed my stomach and made me whole and the power of God was made manifest here in our midst.

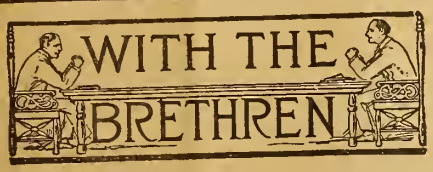
The Trumpet is partly responsible for my healing. It has caused me to read my Bible and find that God has promised to heal his children if they will come to him in faith. This was the first time I had to call for any one to pray for me. I had been sick before and my prayers were always sufficient. Now I am in good health. I am gaining in flesh. I had had stomach trouble for sixteen long years and I suffered much. Before I learned to trust God I took medicine all the time, but got no better. Praise the dear Lord, he is now my healer.

Sarah Phillips.



CHURCH SECTION

NOTICE: Announcements, news, etc., for publication in this section of the Gospel Trumpet must be in the Office according to the following schedule: With the Brethren items, not less than eleven full days before the date of the issue in which they are to be printed. Church notices, meeting notices, and field-reports, not less than eighteen days before they are to appear. For example, a meeting-notice for this Thursday's Trumpet should have been IN THE OFFICE eighteen days ago. If you will observe this rule, you will not be disappointed in not having your meetings, etc., announced on time.



We are glad to note with what zeal our brothers and sisters in the British Isles are scattering the seeds of the gospel. A sister who went from London to Belfast to encourage the brethren there distributed many Trumpets and tracts on the way.

Bros. F. J. Light and A. L. Byers are in a revival at Middleton, Idaho. The outlook for a successful work is encouraging. Brother Byers is located six miles from Middleton. Brother Light writes, "Any one in the West or Northwest wishing my help this winter may address me at Middleton, Idaho."

Sister Stanley F. Smith reports an encouraging evangelistic meeting at Uhrichsville, Ohio, conducted by Bro. Herman Ast. Before the close of the meeting there were twelve consecrations for pardon. The feature that is most encouraging to the pastor, Sister Smith, is that those who sought God for salvation were already interested when the special meeting began and had been counting the cost. Several of the number who were saved are young people. One young man was saved just before the revival began and is developing into an earnest worker. Two men, heads of families, were saved also and will add greatly to the work.

The following interesting report comes from Bro. Charles C. Mansfield, Los Angeles, Cal. "The assembly at Fresno was one indeed most glorious. We found a body of ministers in attendance who were filled with the Spirit. Sweet unity was very evident. Never in my life did I receive a heartier welcome. The striking feature one would observe was their mutual care for their ministerial brethren. Cooperation was their theme and they lived up to their ideals most scrupulously. Of course they are very fortunately situated. Having such splendid roads it is very easy to get together once each month and tell of their mutual problems. If every State could do this the results would be wonderful. Many misunderstandings arise because of estrangement. All that is needed is contact. Let us live closer to each other. With no little reluctance we left the assembly Saturday night and came to Los Angeles. Here we had promised to start a revival Sunday. We met a houseful of dear Christian brethren awaiting us. This meeting promises to be very good. I readily observed that I was to preach to a medley of my old friends of Anderson, Ind., Carthage, Mo., and Oklahoma City. This, of course, pleased me very much."

Bro. H. W. Reynolds recently closed a meeting at De Soto, Mo., in which thirteen sought God for salvation, and one for sanctification. Six received baptism, others are to be baptized later. The church also was benefited, being much encouraged. But then, that is always the case when we get interested in helping others.

The report comes from Decatur, Ind., that a revival is sweeping things there. Bro. Elva Bragg is the evangelist. Forty have been saved, several sanctified, and hundreds are unable to get in the house, and it looks as if the revival has just begun. It is evident that the pastor, D. M. Lyons, has been faithfully at work.

A recent report from Barney, Iowa, states that a successful revival was then in progress. On the first night of the meeting seven consecrated for sanctification. At the time of writing, six had been saved and a total of thirteen sanctified. Healing work is also a prominent phase of the meeting. The report stated that they were expecting an old-time revival; surely this is a good start toward one. Bro. A. C. Bennett was the evangelist.

The saints in Winfield, Kans., have regular services, about three times a week, and also have started a Sunday-school. About twelve of our brethren live there, five of whom were saved in the revival at Arkansas City. Sister May Frazee and her son, V. Amos, came after the revival there, and started the work, which is still growing. They still come once a week, besides caring for the Arkansas City work. They will be glad for any outside saints or ministers who are passing through or are in the city to call and see them. Any one wishing to see them, call for Brother Dobkins or Brother Mayfield, at Day and Night Garage, on E 8th. The meetings are held in the homes now.

Bro. Will F. Stotler closed a four weeks' revival at Bell, Pa., December 3. The weather was favorable and the attendance was very good. The word was preached with power and authority and much interest was manifested throughout the meeting. Five got saved and others took their stand for the truth. The saints were much encouraged. At the close of the revival cottage-meetings were started.

The new work commenced at 1450 Oliver Ave., W. Indianapolis, Ind., under the direction of Bros. W. J. Price and Paul Porter is going forward with steady tread. For three weeks evangelistic meetings were held, closing December 3. A number professed salvation, several professed sanctification, and some were healed. A number of Christians from the denominations were in attendance; in fact, the general attendance was so great that it was beyond the seating-capacity of the house. Great interest was manifested. A number of the city preachers assisted in the work, preaching at different times. On the last Sunday a Sunday-school was organized and those taking part are hopeful of a large measure of success. The services are held as follows: Tuesday evening and Friday evening preaching at 8; Sunday-school at 9:30, preaching at 10:30 A. M., preaching at 7:30. The prayers of the Lord's people for the success of the work are requested.

Brother and Sister L. Roy Lee write: "We are thankful to the Lord for the many blessings that are continually received from him. And it is still our hearts' desire to live for and be led by him through life. In September we bade the church of Carthage, Mo., good-by, as we felt God was through with us there. It filled our hearts with sadness to part with those whom we had associated with for so long and had learned to love and esteem very highly for their

works' sake. God surely has some dear children at that place who want to do their best for him. There will always remain in our hearts a love for the dear young people who were so loyal and always willing to help push the work. We are now located in Tulsa, Okla., and are preparing soon to enter the gospel work again, wherever God may direct. We feel he has more specifically called us to pastoral work." Brother Lee's address is 1501 E. 3d St., Tulsa, Okla.

Bros. E. G. Masters and G. E. Wright are holding a revival at Capitol Hill Station, Oklahoma City, Okla., which is being richly blessed of the Lord. Several have been saved and a number have been baptized by the Holy Ghost.

Bro. Herman Ast, the pastor at Vandergrift, Pa., reports that the evangelistic meetings held there by J. Grant Anderson resulted in twenty-five professing salvation and eight sanctification.



The Indiana ministers will meet at Anderson December 26-28. They will be entertained by the local church.

E. E. Byrum, F. G. Smith, and J. W. Phelps will attend the Foreign Missions Conference at Bethlehem, Pa., January 9-12.

The Coburn family left Anderson for Omaha, Nebr., consequently we had to give up our editorial stenographer, Velma Coburn. However, we have not parted with her altogether unwillingly, for we know she as well as the rest of the family, will be of much help in the work of the church in Omaha.

School Notes

F. G. Smith recently favored us with a lecture in the chapel.

Russell R. Byrum recently gave a lecture in the chapel on Church Extension.

Many of the students are planning to spend Christmas vacation with the "folks at home."

Bessie Byrum expects to begin her special course in Sunday-school work the first of the new year.

J. A. Morrison's class in Psychology are just completing the text on that subject. They will take up work in Homiletics the first of the year.

Blair Sleppy, a student who has charge of a work that has been started at Summitville, Ind., reports an encouraging outlook.

Mrs. J. W. Phelps was elected chairman of the Program Committee in the Literary Society. She will give her first program at the first meeting after the Christmas holidays.

C. W. Naylor came to the chapel the other morning and gave us a much-appreciated talk. Brother Naylor is always a welcome visitor when he comes.

Every other Thursday morning in chapel is missionary morning. On a recent Thursday morning Sister Olsen gave an interesting talk on the West Indies.

An all-day meeting was recently held at Middletown, Ind. Bro. W. B. Hall gave an account of his experiences in the evening. Considerable interest was manifested.

Bro. C. G. Neils, of Long Beach, Cal., sends a donation of $50 to the school. These liberal offerings are much appreciated and we shall have to have a good many such ones if we come out with a clean slate next June.

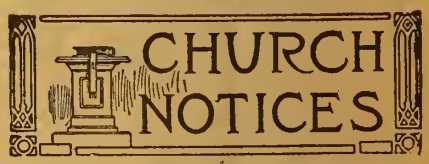
J. Grant Anderson, of Franklin, Pa., gave a series of lectures to the students while he was here attending the meeting of the Board of Directors. These lectures were much appreciated by the students. A. T. Rowe, of Akron, Ind., has been asked to give a series of lectures sometime in March. Each year since the School was started different well-known ministers have been asked to come in and give lectures to the student body. These lectures from year to year have been a source of much inspiration to the students.

Last week the contributions fell far short of the amount received the two previous weeks and still farther below the amount needed to meet expenses. We are still hopeful, however, that the church will supply the funds necessary to pay running-expenses and to liquidate the debt which has accumulated. The burden of the School rests heavily upon those who are directly responsible for its management and we solicit the earnest prayers of the whole church that the needs may be supplied.

Three years ago a certain denomination undertook to raise a million-dollar endowment fund for one of its schools. The number of adherents of that denomination did not greatly exceed the number of persons enjoying the blessings of this evening light reformation. I do not know whether they raised the full amount asked for or not, but my recollection is that the last report I saw showed they had raised six hundred thousand dollars, and it is very likely that the entire sum of one million dollars was raised. We are asking for the paltry sum of ten thousand dollars to be raised during the year, just barely enough to meet the running-expenses of the School for one year. This was the amount of the Budget adopted at the last general assembly of ministers.

Last week the total contributions amounted to $64.69, and to raise the full ten thousand dollars the average for the entire year must reach the sum of $195.76 a week. But to wipe out the deficit which has accumulated and to meet the ordinary running-expenses for the remainder of the year it will be necessary to raise more than $400 a week from now until the first of June.

There ought to be five hundred readers of this statement who could contribute one dollar a week; or if one thousand friends of the institution could contribute the small sum of fifty cents a week this alone would give the School an income of a little more than $500 a week, which would take care of all running-expenses, and make it possible in time to pay off all indebtedness. Again we ask every reader to pray and to give all he can for this worthy work.



Ready for Evangelistic Work

I am doing some gospel work around home at this time. I shall be ready to go into evangelistic work by the middle of January. If any one desires a meeting held, address me J. P. Norris, Clark Street, care of Mattie Clenny, Bainbridge, Ga. J. P. Norris.

To Locate as Pastor

For the past two years I have been working as an evangelist in the mountains of Kentucky, but for some time I have felt as if the Lord would be pleased for me to have the oversight somewhere as pastor. So any congregation needing a pastor may write me at Morehead, Ky. Luther VanHoose.

Pastor Wanted

I am going into evangelistic work and Delta (Colo.) needs a pastor. Any one considering the work at Delta write to J. R. Dorsey, Delta, Colo. Those desiring evangelistic dates address me at 336 Grand Ave., Delta, Colo.

F. W. Hopkins.

Pastor Wanted

The congregation at Arkansas City, Kans., is in need of a pastor. In a revival held here last June a large number were saved and since that time I have been acting as pastor, but I feel that the Lord would have me enter other fields of labor.

I have resigned, and should like to hear from any one who feels led to come. You may correspond with us. Address, 211 N. 1st Street, Arkansas City, Kans. V. Amos Frazee.

To the Saints in the Middle Northwest

Knowing there are but few ministers in this section, I am sure many of you feel keenly the need of a preacher to visit your home and talk with you on subjects vital to your spiritual welfare.

I am recommending one to you who will visit you often and regularly and preach you a good sermon every evening.

You will not need to get the children ready nor take them out in the cold. There will be no need to hitch up the team nor bother with the car. You may just sit down in your comfortable home and enjoy these inspiring messages.

How much will it cost? Just four cents a week will pay this preacher's car-fare and board-bill.

He will answer many questions, solve many home problems, tell you much about the work in other fields, also what many of the ministers are doing.

You are probably paying twenty cents a week to know about the grain, cattle, hog, poultry, and dairy markets. Why not spend four cents a week to keep informed about the work of the church.

This preacher I am recommending is the Gospel Trumpet. Sit down now and subscribe or renew your subscription.

The price of two big fat hens will bring this preacher to your home every week for a year. Why, you will never miss the money. Do not let this week pass before mailing your subscription.

D. E. Nelson.

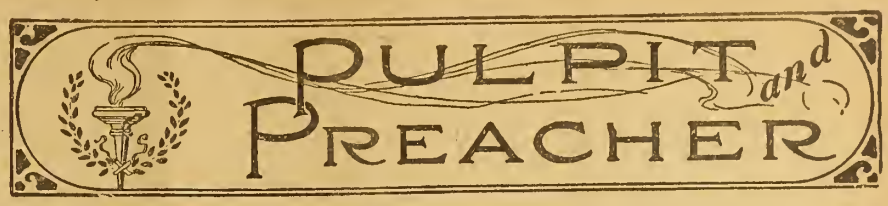
PRAYER REQUESTS

Please pray for my recovery to health. I am an invalid.

A Sister in the Master's Service.

Will the saints everywhere agree with me in earnest prayer for the complete healing of Willie Fry? He lost his health and mind while serving in the navy and is now committed to the insane asylum. Mrs. H. K. Whitcomb.

Pray for our sister, who is suffering much pain. The doctors say they can not do any more for her, so we ask you all to pray that she may be healed. I also ask the saints to pray that I be healed. Lydia Nolan.



The Work of the Ministry, and Equality and Fellowship in the Church

BY H. DALE FREEMAN

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it" (Isa. 40:3-5).

In these texts of Scripture we have clear reference to John the Baptist and the work he was to do. He was to prepare a way for the coming of the Lord Jesus Christ. And he did. This voice was in a wilderness of sin or surrounded by it; this straight way was to be prepared in a desert place, or among a people who had lost the true way; it was to be a "highway for our God"—in other words, a way on which God could walk with his people.

"And an highway shall be there, and a way, and it shall be called, The way of holiness" (Isa. 35:8). No unclean thing shall pass thereon we are informed, but the humble shall be there. In the text first quoted we learn that the lowly shall be exalted to this high plane of holiness to walk thereon and also those who have become unduly exalted shall be brought low (if they will not rebel) so they too may walk this high and holy way in humbleness of mind. On this highway of holiness all things are so brought into subjection to the will of God that "all flesh shall see it together," all are on one common level so far as concerns Christian experience and hope and faith in Christ. The prophet says "the mouth of the Lord hath spoken it."

We note the following from Mrs. Porter in the October McCall's Magazine: "The churches I knew as a child were for every one, and the poor received special attention. They had the front seats, the warmest places by the fire, the most cordiality shown them, and every unobtrusive effort possible was made for their benefit. In that day everything was more nearly on a level.

"The sharp distinction drawn by better educational opportunities and the amassing of great fortunes, occurred in the next period. Then the rich and aspiring built beautiful church-edifices and monopolized the desirable portions of them, having special cushioned and carpeted pews. If the poor wanted to slip in, they might take the back seats and the gallery. Highly cultured ministers were hired to tell the people what they wanted to hear, and I could not see much of the love of God or the brotherhood of man apparent in them."

Jesus, you know, spoke of those who 'loved the chief seats in the synagog.' It seems strange how man's eyes so soon become blinded so that they will run out after the "gods of this world," departing from the simplicity that is in Christ Jesus. He was the poor man's friend, and he loved, nourished, and cherished the poor during his pilgrimage here on earth, thus proving to them that he is their friend.

Mrs. Porter goes on to say: "There is one church in a rich and prosperous country, forty miles from a city of any size, that is doing unusual things. The members gather on Sunday, . . . bring their well-filled dinner-baskets, and make a day of it. In the church kitchen coffee is made and anything heated that the members want to bring. . . . At the morning service the pastor attends to the spiritual needs of his flock. At the evening (or afternoon) service he looks after their material needs."

Note that he, up to this time, has one short service to look after the spiritual welfare of the congregation, followed by a basket-dinner and a long afternoon discussing material things.

"He conducts experiments and shows the men how to select good seed grain, how to fertilize, and how to fight slug and aphis; . . . discusses with the women the very latest improvements in housekeeping; . . . takes the orders of his congregation and goes to the city and buys at wholesale. . . . The church provides nurses. . . . Musicians come from Chicago to teach the youth instrumental music and song. . . . Young people are given instruction in wood-

carving and allied arts. I have known this pastor to deliver a lecture to the women of his congregation on how to keep their complexions and hands in good order, how to treat their hair, and to take physical exercises for the benefit of their health. This pastor makes a yearly visit, spending a day, in the home of each member of his congregation. . . . He comes closer to the kind of pastor Jesus Christ would have upon earth today than any other man I have ever known."

This all sounds very good at first, but let us examine it further. In the first place, when we bring into our church services anything which detracts or draws the mind and heart away from the worship of God himself we rob that worship of the sacredness that should characterize it.

Church basket-dinners are, perhaps, good and helpful occassionally; but to make the day anything but a time to point the worshipers directly to God and things divine is to rob the occasion of the good, wholesome, spiritual effect which should be the outcome of all religious services. Teaching the youth useful occupations is a necessary and commendable undertaking, but in the absence of any teaching or example in the early church we are inclined to doubt the wisdom of God's ministry going into it in any capacity much less to do so within the pale of the church.

At one time certain of the Jews profaned the temple by selling doves, etc., "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer; but ye have made it a den of thieves" (Matt. 21:12, 13). In his statement, "My house shall be called the house of prayer," Jesus sets forth his teaching or his will concerning Christian worship. He desires that true heart worship, spiritual devotion, characterize all of our religious services. Especially is this true of all Sunday services, seeing that many conscientious persons regard the day as sacred. It is a fact that spiritually-minded people take greater delight in purely devotional services than in things of a material nature; therefore, the Sunday services as well as the mid-week meeting pass all too quickly with them.

The Place of a Minister

Jesus was our example. We read that he went about "doing good," and "healing all manner of sickness and all manner of disease among the people." "He taught daily in the temple," etc.

But what say the apostles on this point? In the 6th chapter of Acts we have record of an instance where the disciples being "greatly increased," there arose complaint because certain poor were not properly cared for and other matters of business were pressing the disciples. Hear what they did. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word."

The ministry of the word is a large undertaking, speaking in a worldly sense, and the pastor of a large congregation should, we think, be kept pretty busy if he properly and successfully ministers to the needs of his flock in spiritual things alone. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28; see also vs. 29, 30, 31). Let us attend upon our ministry.

TO ALL WHO HAVE HELPED in the Gospel Trumpet Subscription Campaign we extend our thanks and say most sincerely, God bless you. May every day of the new year hold some good blessing for you and your loved ones.

Faithfully yours,
Subscription Department.

If the Campaign is still going strong in your congregation it would be best to continue till the goal is reached.



Pray for Laborers

BY MATTIE C. FORBUSH

Jesus had just healed the woman with the issue of blood, raised the damsel from the sleep of death, and healed the blind man and the dumb man possessed with a demon; when, looking over the multitudes, and being moved with compassion for them, "Because they were distressed and scattered, as sheep not having a shepherd," in his great compassion he turned to his disciples saying, "The harvest truly is plenteous, but the laborers are few. *Pray ye* therefore the Lord of the harvest, that he send forth laborers into his harvest" (Matt. 9:37, 38). Then calling his disciples to him he gave them power to do all manner of miracles that they too might be better equipped for saving souls.

Brethren, have we the compassion for souls as did Christ? Are we praying for laborers? Do we see the fields "already white unto harvest," and the golden grain falling by the wayside? We pray daily, "Oh, make us more like thee," and are we trying to be more like Him who was so burdened for the unsaved, the afflicted, and the troubled? How about our neighbors, are we praying God to make laborers out of them? Nothing is too hard for the Lord to do. I wonder how many times a day we pray for real consecrated laborers? My heart is greatly burdened as I think of souls, yea, multitudes of them, going down to an eternal doom, and perhaps because some of us are not praying enough that God send forth more laborers. If you have not been praying enough for consecrated laborers, then begin today and believe as you pray. "The effectual fervent prayer of a righteous man availeth much." I am not writing these few lines just to be writing; no, God has burdened me to "stir up your pure minds" to pray more. Let us pray for laborers who are willing to go out into the hard places where perhaps they may not find all things pleasant and where the beds may not be as soft as at other places. Remember the "common people heard Him gladly." Yes, there are precious souls just longing for the truths we know. They are longing for something, they hardly know what, and we can satisfy them; then are we not responsible for giving them the truth? May God help us all to be willing to take the truth to the high and the low.

Sometimes we find precious souls who are held back. They have talent, and love for souls, but because some one thinks they are not called or are not stable they stay at home pining their lives away and wishing and praying for the time to come when they can be counted worthy to break the bread of life. Brethren in the ministry, go to them; let them know that you love them; give them the needed advice, tell them of their faults if they have any; and encourage them by helping them to prove themselves. God has good talent at home today that would have been at work for him had the brethren encouraged certain ones more. We all have our weak places, so let us help strengthen those places in our dear brethren and bid them Godspeed. Yes, let us pray for laborers rather than discourage them. It may be true that we find a person with a "preach spirit" occasionally, but this is rare, thank God. Nothing hurts worse than to have the brethren doubt our calling when we know that God has called us. "Pray . . . that he will send forth laborers into his harvest."

How to Become a Soul-Winner

BY ARTHUR M. HOWARD

Sometimes as we pray we cry out, "O God, make me a more efficient worker in thy kingdom." Our greatest desire is to become a soul-winner for Christ. To be one we must be wholly resigned to his will. We must keep safely hid behind the cross. We must die out to all selfish desires. We must put ourselves wholly into his hands, and say, "Dear Jesus, I know thy way is best for me, and wherever thou leadest I will follow."

We should not be surprized if he leads us down into the valley of humiliation or over the rugged hills and mountains of persecution and self-mortification. He is a good judge of human nature, and he can see everything about us that would be a hindrance to his cause. When we pass through fiery trials, we should remember that they are for our own spiritual betterment and his glory. When gold is first brought from the earth it contains much foreign substance, but by a refining process the dross is all taken away. So it is with us. We possess much that is foreign to Christ, but it is all burned out in the furnace of affliction and then we can nestle down in the center of his will and become a power in the hands of God. All the people of old who became great men for God came through great tribulation. Abraham was required to offer his son, Isaac, as a burnt offering. Joseph was sold by his own brethren, taken to Egypt, lied on by an evil woman, and put in prison, but God turned those soul-experiences into a wonderful blessing, and that one night's experience made him a greater man for God than he had ever been before.

So if we want to become a soul-winner for Christ we must be willing to stay in the furnace of affliction until Jesus says it is enough and lifts the load from our weary hearts.

TESTIMONIAL

MY JESUS

I can but give myself to thee,
Lord, take me as I am;
Anoint my eyes and let me be
Like thee, the meekest Man.

I freely love the King of kings,
Who gave his life for me;
I love the joy his service brings
Through all eternity.

'Twas for my sin he ceased to live,
And died upon the tree;
His suff'ring was of woe supreme,
His love beyond degree.

With joy there comes the sacred cup
Which Christ alone can give;
I freely at his banquet sup,
And in his kingdom live.

—Anthony E. Willis.

MISTOOK CONVICTION FOR SALVATION

Church Hill, Tenn.—When I was about fourteen years old my uncle, a Free Baptist preacher, held a meeting. In that meeting I got under conviction and was feeling very bad, and they told me I would never feel any better until I went into duty. So I took conviction for salvation and joined the Missionary Baptist Church and lived a sinful life until three years ago last June. Then, praise God, he came into my own heart and saved and sanctified me.

Since that time God has helped us out of many trials and sicknesses. Two years ago last February we all had the "flu," and, praise God, he raised us up without the loss of one. Last winter our little three-year-old child was very bad sick and I called in the pastor and we agreed in prayer and the Lord raised him up in answer to prayer. Praise His dear name forever! I mean to press on until God says, "It is enough, come home." Your brother in His service, Bert Strop.

Skull Valley, Ariz.—I praise the dear Lord for saving and sanctifying me. When we have Christ in our hearts, no one can take him from us. They can take everything of this world from us, even our breath. But we shall still have Christ our Savior. Let us praise his holy name with all our hearts.

We often hear said, "I don't believe I can live a Christian life, because I am persecuted so much." But dear ones, did Christ give up and say, "I can't"? No, he said "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." Sometimes it is best that the cup does not pass away. The Lord knows best. Let the Father's "will be done."

If we will think of the dear Savior who loved us so much he gave his life for us, it will give us strength to serve him.

Sometimes when many trials come I think of how many trials I have, and it seems I have more than any one else. Then God will show me Christ on the cross, and it makes me ashamed for complaining. Your sister in Christ,

Eva Miller.

Cleoton, Ky.—About 1914 a man came through here and preached the full gospel. I saw the one church and I found that this brother preached just what I was looking for, but it was some time before I could humble my heart and give up the world. My dear wife was saved in this meeting and was healed of rheumatism, and her faithful and devoted life helped to bring me to God.

After all this I moved to Linton, Ind. My family was all taken with the influenza and my wife and five little children were at the point of death. I had my brother call Bro. E. E. Byrum, from Anderson, Ind., to come and pray for my family. It was then I promised God if he would spare my dear wife I would serve him. Brother Byrum came, prayed the prayer of faith for my family, and God gave the witness that he would heal them. He then laid hands on me and rebuked the devil and evil spirits of which I was possessed and God cast them out and I was saved from all sin. Today still finds me saved and sanctified.

My work at present is selling books and scattering literature for the Gospel Trumpet Company. Pray for us that we may stay where God can use us best. Your brother in Jesus, O. E. Shelley.

Greenway, Ark.—A friend sent me a Trumpet. I only glanced over it and then laid it aside, as I supposed it to be like other religious papers, but for years I had a hunger in my soul I did not understand. I was disgusted with all the so-called churches. I had never found one that I thought followed the Bible, and for about six months something I could not understand had been impressing me to call for my letter and come out of sects. I had never heard of the church of God, so I did not know what could put such an idea in my mind. Oh, how I prayed to God that I might be led by his Spirit and do his will, and that I might find the true church if it yet stood. I had about decided that Christ had no church now, for all church creeds I had met were mixed with corruption. I knew they could not be the church. How I did wish I knew the real truth that Jesus taught while on earth!

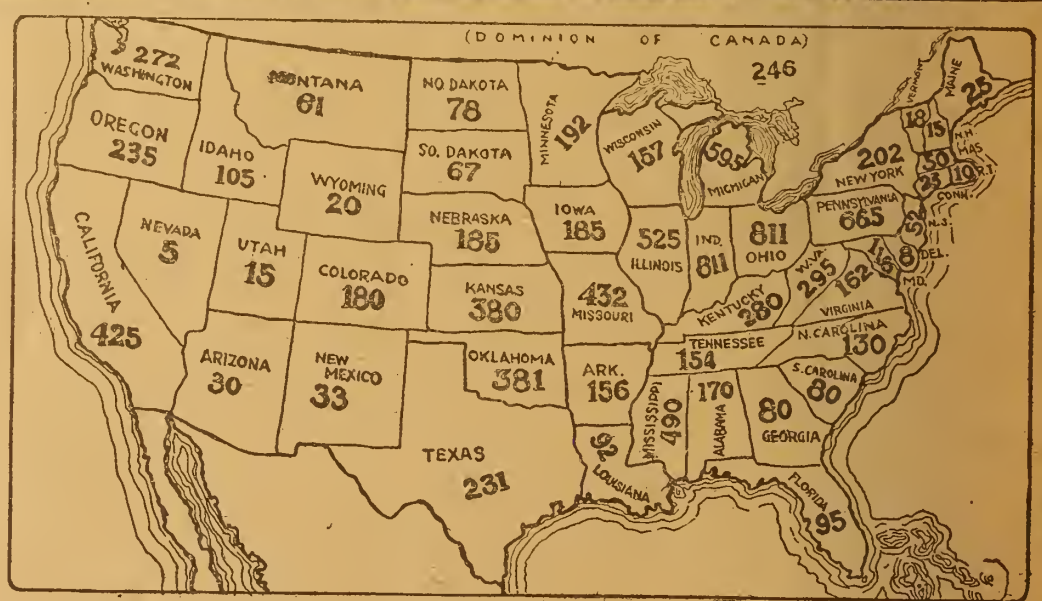
In a short time after receiving the Trumpet I met my friend. "How did you like that paper I sent you," she asked. I said, "I have not had time to read it." The truth was, I had lost faith in religious papers and all I had read had failed to satisfy my poor hungry soul. She began to praise the Trumpet and said it was not like other papers and asked me to read it, which I did, and to my glad surprize I saw it did not advocate sectarianism, but the unity of all true believers. By the time I read it through I decided I would send for it, so I did. I began to read it and compare it with my Bible and to pray God for light to find the truth as taught by Christ. About this time a brother gave me a great many tracts printed by the Gospel Trumpet Company and I did little else that winter but read and pray and by spring, 1921, I was finally settled in the truth. I never can find words to tell how dear the Trumpet is to me.

A few weeks ago my subscription expired. I did not have the money to renew just then. When the day came and no Trumpet arrived, I could not refrain from crying. Oh, how I did pray for God to help me renew soon. He did, thank God! I only missed three copies. I wish to say to all the saints, Do not be afraid to hand out the Trumpet, for there are many hungry souls looking for the truths found in its pages. Oh, how I wish every hungry soul had the opportunity of reading the Trumpet! Pray for me that God will help me live a life that will teach his truth. May God bless the Trumpet-staff

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The Subscription Campaign by States

The figures on the map indicate the new subscriptions needed from each State to make the Campaign a success. How is Your State progressing with the Subscription Campaign?



Alabama	87	Iowa	90	Nevada	2	South Dakota	33
Arizona	22	Kansas	175	New Hampshire	4	Tennessee	85
Arkansas	139	Kentucky	153	New Jersey	20	Texas	99
Canada	100	Louisiana	90	New Mexico	17	Utah	4
California	230	Maine	26	New York	110	Vermont	7
Colorado	103	Maryland	194	North Carolina	65	Virginia	107
Connecticut	8	Massachusetts	24	North Dakota	33	Washington	142
Delaware	7	Michigan	365	Ohio	630	West Virginia	200
Florida	52	Minnesota	68	Oklahoma	233	Wisconsin	78
Georgia	41	Mississippi	78	Oregon	114	Wyoming	5
Idaho	29	Missouri	204	Pennsylvania	312		
Illinois	391	Montana	17	Rhode Island	5		
Indiana	1015	Nebraska	62	South Carolina	27		

and all its readers. Your sister in the one body, Mrs. R. H. Mills.

Meeting Notices

CALIFORNIA

Long Beach, Cal.—Southern California assembly, January 13-20. Meeting to be held at 8th and Obispo Ave. Take East 7th Street car to Obispo, walk one block north to church. Chas. C. Mansfield, of Oklahoma, will begin a revival here Dec. 31, 1922, and the meeting will continue until Jan. 20, 1923. The last week will be held as an assembly. W. J. Kimbel.
3212 East 8th St., Long Beach, Cal.

CANADA

Edmonton, Alta.—General assembly, January 5-14. Come prepared to take care of yourself and help toward the expense of the meeting. Write, and arrangements will be made for you. A room with double bed can be obtained for $4 a week, meals for 25 cents, also rooms for light housekeeping. Address L. E. Millcnsifer, 10038-91st Avenue. L. E. Millensifer.

ILLINOIS

Springfield, Ill.—Central Illinois quarterly ministerial assembly, January 3-5. All the ministry in central Illinois are requested to be present. C. H. Featherston.

MARYLAND

Hagerstown, Md. — Revival beginning January 14, to continue indefinitely. C. H. Hunter will have charge. J. H. Griffith.
527 W. Church St.

MICHIGAN

Belding, Mich.—Revival beginning January 7, to continue two weeks. We extend a cordial invitation to any isolated saints or any one hungering for a gospel feast to come and enjoy this meeting with us. Nina Wheelock, evangelist.
Iris Armstrong.

Decatur, Mich.—Revival beginning January 1 in the church of God chapel, to continue indefinitely. R. O. Marsh, evangelist.
Cecil Knight.

St. Louis, Mich.—Revival to begin Jan. 3, 1923, and to continue three weeks. R. A. Walling, of Willshire, Ohio, will be the evangelist. Mrs. M. Luella Ringle.
R. 2.

MISSISSIPPI

Laurel, Miss.—State assembly, beginning December 24. R. L. Erwin.

NORTH DAKOTA

Grank Forks, N. Dak.—Assembly beginning December 26, to continue at least two weeks. D. E. Nelson, of Montevideo, Minn., will be our evangelist. Bertha L. Gaulke.
1102 Belmont Ave.

OREGON

Portland, Oreg.—Revival, January 7-28. S. H. Eddings, evangelist. The young people will have a two-day convention, January 6, 7. H. A. Schlatter.
667 Summer St.

FROM THE FIELD

ILLINOIS

Tuscola, Ill., December 7.—We are still on the victory side. The Lord is blessing his word here and more good, solid, sober-thinking people are taking their stand for the truth. Many are inquiring about the truth. Our Sunday-school has good interest and is increasing in attendance.

I am busy all the time preaching, praying, and visiting the sick. Many are being healed. We have a good supply of Gospel Trumpet tracts, which are a great help to the work here. We also have the best religious paper that ever was printed (its name is the Gospel Trumpet), with its pages full of good, rich soul-food. It has been a regular visitor in my home for fourteen years, and it gets better all the time. God bless its contributors and its readers. I can not afford to do without it, neither can you. Our congregation is not 100 per cent yet, but we expect it to be. This is a new place. Brethren, pray that God will help me to be a real New Testament minister. Your brother in Christ and for the full gospel,
44 N. Court St. J. T. Fortner.

INDIANA

Pierceton, Ind., December 8.—The three weeks' revival which was held at North Webster closed on Sunday evening, December 2, with a large crowd. We have much opposition at this place, but some of the prejudice is being broken down by the faithful efforts of the saints and our beloved pastor, Bro. H. A. Pontious.

On Saturday evening after a week of much preaching by Brother Pontious, he and his family were surprized by a host of saints gathering at their home with groceries and provisions to the amount of thirty-five dollars. Our worthy pastor could not find words to express his thankfulness, and decided to have all kneel in prayer and give God thanks, at which time our hearts were all melted together more in the love of God. With tears of joy we arose from prayer and immediately went to the chapel for services.

The meeting was a success, and some have been able to see the true church of God.

The young people's work at Wilmot and North Webster is moving along well. We have quite a number of zealous workers for the cause of Christ, and at the last workers' meeting (which convenes the first Wednesday in each month) it was decided to have a young people's revival at Wilmot, Ind. We expect this meeting to begin the first of January. All the saints are expected to have a part in the meeting, and we extend a hearty invitation to all the congregations near by.

We ask the prayers of the entire church that we may be victorious continually. Yours in His service,
Geo. W. Humble.

KANSAS

Arkansas City, Kans., November 15.—After spending four years in Denver, Colo., helping with the Lord's work (two years of this time my son V. Amos was in the Kansas City Training School), we left there two years ago (on account of my husband's poor health) and located on a farm near Thayer, Mo. There being no Sunday-school or services close, we at once started Sunday-school in the Lane Hill Schoolhouse. We soon started to have preaching each Sunday, and our effort was successful. Soon fifty were enrolled in Sunday-school, and the good reports that went out caused people from three other districts to call for our help. We could answer only one, so we started another Sunday-school at Clifton (where there was a good congregation of saints at one time). Soon seventy-five were enrolled.

These were union Sunday-schools, but the Gospel Trumpet literature was used, and there was good cooperation.

We enjoyed our work, though it was very strenuous, as these two places were over 5 miles apart, and the road to the latter place was almost impassable. (Those who have lived or been in the Ozarks know.) Therefore, we walked a distance of nearly two miles, over hills and rocks, through timber, and over and under fences, to the first house, where we would join twelve or fourteen others and all go in a wagon the rest of the way. While taking these trips, we thought of Jesus walking from place to place.

We loved these people and a good work could have been raised up, but my husband broke down in health, making it necessary for us to leave; however, we were glad for the two Sunday-schools having been started in our short stay there.

My husband came here to be with relatives, and my son and I took the oversight of some country congregations, one near Koshkonong, Mo., at Christy Schoolhouse, and one at Cull, east of West Plains, Mo. We also filled other appointments, so we both were very busy. We had no conveyance, so did much walking over the rocks. But we were glad to share with others, for even old people would walk a long way to the service. One woman nearly blind walked two miles one night, and carried a good-sized baby, that she might hear, for the first time, a woman preach. She proved to be a good neighbor.

Our hearts became attached to the dear saints there. Some were so consecrated to deny themselves to help and our needs were more than supplied. We can look back and think of the good times we had together in the Lord.

My husband's health grew worse, so we had to come on here, though against my own wishes, as there were no meetings here, nor had there been for four years. But my son had had a burden for this place ever since he was saved, as this was his boyhood home, and he was eager to come. We came in August, 1921. On our way we stopped at the State camp-meeting in Wichita, and the ministers encouraged us greatly in starting up the work here again. Though by some it was considered a burnt-over field.

We found a few discouraged saints. Some thought it useless to try again, and some said we had just as well move on, and not try to do anything here, but we meant business for the Lord.

We went to work to support ourselves and my sick husband. We worked seven days a week in a cafeteria for ten months, and during these months we had two regular services a week, and other meetings part of the time. At one home where we held some meetings, the man was at the point of death, with locomotor ataxia, and other serious ailments, but through prayer, he was soon walking around and is still living today.

Our attendance most of the time was from four to ten, but we were praying and

trusting for better things, and we were not disappointed. We spent many sleepless hours and had many discouragements and shed tears, but God heard and answered prayer.

In June this year, we held a revival. We had Bro. Ross H. Minkler and company, of Carthage, Mo., and H. A. Woolman, of Alluwe, Okla., with us, and the success was above our expectation. At times the attendance was near six hundred. The interest was good. This meeting was the talk over town, and many told us there was more Bible preached than they ever heard. Some of the churches dismissed their services to attend. The business men assisted us in many ways in getting ready for the meeting. We lacked nothing to make it pleasant. Many were saved, sanctified, and healed. One old lady, a spiritualist medium, was saved and healed. Another who was reared a Catholic, and who used snuff since three years of age, was saved, cured of bad habits, and healed of an affliction of nineteen years' standing. Another sinful woman was saved and cured of the cigaret-habit, another from chewing, and men also, were saved from this habit. These are still happy in the Lord. Some came out of some of the churches, and many were won to the truth.

At the close of this meeting, my son was recognized as pastor and the writer as assistant. We have services four times a week at 115½ W. 5th Avenue, and our attendance has increased to as high as eighty. The number saved is about forty-five. Our prayer-meetings are very spiritual. We have a large number of young people, some of whom we feel, if faithful, will be used in the Lord's work.

We are planning for another revival this winter, about holidays. We also care for a small congregation at Winfield, some of which were saved here.

When we came here, our object was to get a congregation that could support a pastor (which we believe this one can do now). Then we intend to leave here, and perhaps return to Colorado, and since we have done this, we will leave as soon as another pastor can be secured. Any one feeling the burden for this work may write us. This is a good field to harvest souls.

We will consider calls. We prefer to labor in the West, or just in Colorado. Any one desiring our help may write us at 211 N. 1st Street, Arkansas City, Ark. Yours for the lost,

Mrs. May Frazee and Son, V. Amos.

Elkhart, Kans., December 7.—On September 12 I left Elkhart, Kans., for Amorita, Okla., to help Bro. M. M. Akers in a few revival services, but it seems the Lord called us a little farther east, so we went to a little town south of Kansas City, Boicourt, Kans. We had had a call for some time to hold a revival. We stayed there for five weeks and preached the gospel and I consider we had a very good meeting. There was not so much visible result (only five or six were saved), but I feel the seeds of holiness have been planted in the hearts of the people at that place and will spring up and bring fruit some day to perfection. I desire every one who reads this to pray that the Lord will send to Boicourt to hold a meeting this winter some one who is full of the Holy Ghost. I believe the harvest can be reaped.

We also had the privilege of visiting the Bible Training School in Kansas City, and of staying two nights with Bro. Fred Bruffett. I certainly appreciated their kind hospitality. May the dear Lord bless them and reward every effort that is put forth at that place for the salvation of precious souls.

We are back to the old stamping ground once more and find the revival spirit still burning around Elkhart. I certainly praise God for the Church of God Mission that has started once more in Elkhart in the name of the Lord, which I am sure will prove a great blessing to Elkhart and surrounding country. We had a three days' ministers' meeting in the mission, beginning November 3. It was the best meeting I was ever in. The sweet Holy Spirit just melted us together till there was not a cross spirit among us. God so blessed us that it seemed all heaven came down on earth and one could just feel waves of glory pass over the room; and I am sure that the burden of the lost was never so felt in this country as it is now felt among God's ministers. We feel that if all God's people would get enough love in their hearts we should see this old world move for God.

Bro. W. H. Odneal, from Liberal, Kans., began a revival in the Church of God Mission Tuesday, December 5. We are expecting one of the greatest revivals Elkhart has ever known. We desire the prayers of all the saints for the salvation of lost souls at this place. As ever, yours for lost souls and the full gospel,

J. E. Webb.

KENTUCKY

Fixer, Ky.—Since a revival was conducted at this place by Bro. Lesley Brown, of Mt. Sterling, Ky., a greater number has been praising God than was ever before know to do so in this community.

During the revival, which began November 10 and closed December 3, there were fourteen consecrations for pardon and eight for sanctification. Fifteen were buried in baptism.

Bro. Grant Shoemaker, our regular minister for the past year, has been a faithful worker in this community and we feel that he has been indispensable in helping point us to the Lamb of God. While at his work on mountain-tops and ravines he was sending up petitions in our behalf.

Last Wednesday night we had our first young people's meeting. We shall continue these meetings, and by the help of God we mean to make them a success.

We were sorry to have to say good-by to Brother Brown, but are looking forward to the time when he can be with us again.

I am one of the late converts, only a babe in Christ, and I earnestly desire your prayers that I may ever be found faithful and that I may be instrumental in helping others to get to God, for we realize that "the harvest truly is great and the laborers are few." Yours in Christ,

Etta Brandenburg.

MICHIGAN

Cadillac, Mich.—"Over the Top for Jesus," would be an appropriate motto, for our Sunday-school here in Cadillac. We have been organized for only a little more than five weeks; but during this time God has been most wonderfully blessing us. About November 5 we elected officers and teachers. We found in our congregation some efficient and capable members who willingly took up the work as teachers of classes.

Their efforts and interest are increasing as they are winning the interest and love of the scholars in their respective classes.

When we first started the Sunday-school we did not expect a very large attendance for the beginning of this most important work. On the first Sunday when we were privileged to gather in the chapel for a real session of Bible-study, we had an attendance of seventy-five and the record of every Sunday since has not dropped below seventy.

Our offerings have been very good.

It is very interesting to have so many of the little folks gather to learn of God.

Our beginners' class is very large and under the ability and love of their teacher is showing much interest and improvement. All the other classes are doing fine.

The adult class has had an attendance of about twenty-five and under the teachings and leadership of Bro. S. J. Brooks, our pastor, it promises much growth both in size and in knowledge of God's truth.

Many outside children are being gathered into the fold. We are praying that many more may be reached. If we can get the children of today we shall have the men and women of tomorrow.

We expect soon to start a cradle-roll department and by the avenues of our Sunday-school we are trusting the parents of all the scholars may be reached; and we pray that they may be saved for God's service.

The Young People's Friend and The Shining Light are proving to be very practical and beneficial literature. They are being received with approval into unsaved homes. We are pressing on the upward way and all the praise we give to God, who is our supreme leader and teacher.

R. E. Williams.

NEBRASKA

Omaha, Nebr., November 28.—We are on the firing-line again. Sunday, November 26, we had our first public service in the hall we have rented. Twenty-three were present at Sunday-school, nineteen at preaching service in the morning, and twenty-four in the evening. We appreciate our beginning even though it is small. The saints of Omaha deserve credit for the way they have stood together waiting for help. We encourage ourselves in remembering the parable Jesus gave of the leaven which the woman took and hid in three measures of meal, till the whole was leavened. We are sure the process of leavening has begun already. Just as it is with the leaven, so it is with this city, the temperature must be kept warm. We are asking the saints everywhere to help do this by adding fuel to the fire that is already kindled. We are here doing our best for Him. We need your prayers.

Mr. and Mrs. John Ludwig.
1503 N. 40th.

OHIO

Akron, Ohio.—It has been a source of comfort to read the good things the Gospel Trumpet brings to us week after week, and we should scarcely know what to do without it. We are glad to hear through its columns how the Lord is blessing the dear saints at other places.

It has been some time since we have sent a report from Akron, Ohio, and we feel as though we should like to tell what

the Lord is doing for us. On November 1, Bro. R. A. Walling came and held a revival for us. While he preached with power and anointing, seventy souls came and sought the Lord, some for pardon and some for sanctification. The meeting was a success from beginning to end. Brother Walling is not afraid to preach the whole word of God uncompromisingly. The people came from a distance to hear the word of God preached in the old-fashioned way. The church has been strengthened and edified in the good things of the Lord.

Bro. Ernest E. Shaw has charge of the work at this place. The church is prospering under his faithful labors, and is in better condition in every way to labor together for souls and the building-up of God's kingdom, as all work together harmoniously and see the need of helping the needy and visiting the sick.

Since the revival, which closed November 19, Brother Shaw is preaching a series of doctrinal sermons that those who were recently born into the kingdom may be edified, and that they may fully understand what the Church is, and of what it consists. So many are looking to man-made institutions for the church. I am glad I have found the true people of God and that I was born into the family of God, the church.

Quite a number of sick folks are in this city, and our pastor, with others, is kept busy visiting and praying for them. While the revival was in progress, Brother Bell was very poorly with cancer, and the dear Lord saw fit to take him home to reap his reward, where all suffering and pain ceases and where there is joy and peace.

I remain, your servant in the one body,
S. G. Hetrick.

358 Fuller St.

OHIO

Hanover, Ohio, December 7.—I am glad to report victory in Jesus' name. Since my last report in the Trumpet I have been busy for the Lord. The Lord is prospering the work spiritually in Cleveland. Our winter revival was good. A few new ones were added, some backsliders were reclaimed, and the church was built up and made stronger. We expect to work the city next summer with a tent. We have a strong band of singers and helpers. We are praying that the Lord will supply us with a tent and outfit. We know where we can purchase one for $300, complete with seats, etc. About one million souls dwell here. They need the pure gospel. Who will help to get it to them? Our hands are tied until we get the tools to work with. Perhaps you are praying the Lord of the harvest to send laborers into his vineyard. Be sure and pray that the Lord supply the needed equipment. We should be glad if the churches in Ohio, or any other churches who feel so led, would help us to get started in this big city. Your money will not be lost or squandered, but will be used for this purpose. Send your donation to J. S. Rosenberry, 3620 Mapledale Ave., Cleveland, Ohio, or to John L. Williams, 3311 Archwood Ave., Cleveland, Ohio, and we will send you an acknowledgment of it.

I am at present engaged in a revival ten miles northeast of Newark, Ohio, in company with Bro. Emmett Caldwell, who is pastor here and at Newark. The prospects are good for the salvation of souls. I expect to be in evangelistic work half the time from now until our summer campaign begins. By earnest request of the brethren at Robertsdale and Broad Top City, Pa., I have been going up once a month to break the bread of life to them. These little churches on the mountains are spiritual and very eager to get the truth spread. There are many hungry souls all around and they are calling for meetings. The people are poor, but they want the gospel. Many church-houses in these parts are closed—no preacher, they say; not able to support a minister. There are so many calls coming in that we hardly know where to go first. Pray for me that I may be kept in God's order and be led by his Spirit. Your brother in Him,

John L. Williams.

OKLAHOMA

Guymon, Okla.—After our camp-meeting here in July I attended the Oklahoma City meeting and enjoyed associating with so many of the saints that I had not seen for several years. After returning home I went to Grigg, Okla., and held a meeting. Some were saved and some were sanctified. Bro. James Webb had just closed a revival there. God has some very precious saints there. We feel the meeting was of much help in getting those young converts established.

We went from there to Union Center and held a three weeks' meeting. Bro. C. E. Johnson and his wife helped us in this meeting. Some were saved and some sanctified. I came home for a week's rest and then went to Waynoka, Okla., and held a three weeks' revival. This meeting was much owned and blessed of the Lord. About twelve or fourteen souls found pardon and others were won to the truth. They have a nice congregation of saints there and the outlook for the work there is good. They have a good chapel and have it paid for. Sister Blanche Millhorn is the pastor of the church there and is holding up the standard of the Bible. Any ministers passing through will find a hearty welcome.

I am now at home and will be for a few days. We have many calls, but after two years' steady preaching my health is failing. I need the prayers of the saints. It seems there is no time for rest, as this is a much-neglected field and there is much false holiness. I never felt more inclined to preach the old Bible truths. Your brother in Christ, J. A. Brown.

Nowata, Okla.—I left Bald Knob, Ark., September 30, with the intention of driving through to western Kansas or eastern Colorado, but upon our arrival at Nowata (where my father lives), it seemed we could not leave for a while. After much prayer and waiting on the Lord, we were led to hold a meeting at the Palestine Schoolhouse, about four miles southeast of Nowata, which lasted five weeks. Between twenty-five and thirty claimed salvation and several consecrated for sanctification. Many shouts were heard as the old-time gospel went forth, and as new-born babes came into Zion. Fathers, mothers, children, and some grandparents came weeping their way to Jesus, and as God spoke peace to their sin-burdened souls many were the seasons of rejoicing, and souls arose from the altar with the love of God beaming in their faces. Twenty were buried with Christ in baptism, and as they arose from the watery grave many of them came forth shouting and praising God. This surely was a happy time for all the children of God who witnessed these scenes. On the last night of the meeting forty-two happy saints took part in the washing of the saints' feet and the Lord's Supper. Jesus said, "If ye know these things, happy are ye if ye do them." And we know it is so. As some who had been unbelievers saw how God blessed in these ordinances they said, "Surely this is of God," and many have been favorably impressed. Several others took their stand for the truth in this meeting.

I have several calls for meetings and will be in this State for a while, as I want to do just what God wants me to. If there are any congregations near here who want a meeting, I shall be glad to help them if the Lord so directs. I feel the Lord wants me to give my whole time to evangelistic efforts. I expect to go on to Colorado in the future and should be glad to stop and see some of the saints, especially the isolated ones.

Pray for me that I may stay where God can use me to his glory. Your brother in the service of God, P. C. Stuart.

OREGON

Enterprise, Oreg., November 24. — On August 4 I left Denver, which had been my home for two and one half years, for my new field of labor. En route to Greeley, we stopped at the Colorado State camp-meeting, which was a grand success. We found a small but consecrated congregation here when we arrived who had been without a pastor two months. Since we came here I have called at every home in town and left one of our Oregon church directories, which contains enough of the present truth to lead an honest soul out into the light. God is blessing us. Although the work is not going forward by leaps and bounds, yet it is slowly growing. Our Sunday school has almost doubled and God is verifying his word with signs following.

There is to be a union Thanksgiving service of the churches in town and I have been asked to deliver the message. As this is the first union service ever held here, I feel the importance of this, realizing the effect it will have on the people of the town as to how the sermon is delivered.

We have elected a new board of trustees who are to act as a financial board and are adopting the budget system of finance.

We request the agreement of the church with us in prayer for the healing of our Sunday-school superintendent's seven-year-old daughter. She has enlargement of the spleen, anemia, and leakage of the heart from which she has suffered practically her entire life. She has always been taught to trust God for her healing, but for some reason, we know not what, we can not get the victory over her affliction. Yours for lost souls,

George W. Johnson.

PENNSYLVANIA

Pittsburgh, Pa.—The West Middlesex camp-meeting was a success from beginning to end. Great interest was manifested. Saints were on fire for God. Throughout the ten days many souls were saved and sanctified and a number of healings were claimed through the mighty power of God.

This was said to be the best meeting ever held at West Middlesex. It was well attended from eighteen different States,

also a missionary from the West India Islands and a brother from Africa were present, each reporting that the work in his particular field is on the forward march for God.

We beg all saints to cooperate with us in this glorious work, both with your means and with your earnest prayers.

We have been able to pay off some of the indebtedness. We are still behind in our payments. The sisters are greatly responsible for the money raised. Nearly all of them agreed at the camp-meeting to send in one dollar a month for six months for the purpose of paying for the erection of comfortable quarters, these to be ready by the next meeting, which will be held August 10-19, 1923. Also to help pay off the indebtedness. We want to begin building next May in order to be able to take care of the crowds. We do earnestly beg all saints to fall in line for God's work. Pray for me. Your true Brother,

R. J. Smith.

TENNESSEE

Dellrose, Tenn., Oct. 31.—As this is my second year in the ministry I feel that it would be to the glory of God for me to report through the Trumpet for the first time.

Brother Parr and I have been preaching almost every Saturday night and Sunday around here, anywhere that we could get the opportunity.

I left home July 20 and spent two weeks with J. C. Paulk, at Cherry Grove, Ala. From there he and I went to Brother Bruas, near Florence, Ala., and preached seven nights. Some were saved and some sanctified. There are a few saints there, but they are in need of a pastor.

I next attended the Birmingham camp-meeting, which was a real feast to my soul. From there I accompanied several other ministers to the Vinemont, Ala., tabernacle-meeting. I met many dear saints there. The young people were a real encouragement to me. We had a good young people's meeting each evening. A number of persons were saved and sanctified. At one time the altar was filled the second time. Twenty-four followed the Lord in baptism. The meeting closed there August 28.

From there I went to Cherry Grove again to the revival there. Sister Pearl Kemp and Brother Paulk were there; also Bro. E. E. Byrum was there the four last days and was a great encouragement to the saints at that place.

Next Brother Paulk and I went to Whitehead and preached a week. This is a new place and the people are interested in hearing the full gospel preached. I think several will soon take their stand for the truth. We then went to another new field at Lexington. Brother Eddy and his family live there.

I then came home and preached at both congregations here—Bunkerhill, Tenn., and Centre Ridge. There are a few dear saints at both of these places. I then had a call from Bro. Olon Parr to meet him at Pine Ridge, Ala. The people were greatly interested in hearing the full gospel preached and said that we had to come back and preach again. Our meeting closed October 20.

From there we went to Pines and held the third meeting for them this summer. There are a number of saints at that place, and the last Sunday many visiting saints were there. We had six services. They all seemed to be encouraged. I am thinking of taking the work there for next year.

Let each one who reads this please pray for me that I keep humble before the Lord and do the little things that he would have me do. Yours for lost souls,

R. L. Stevenson.

Hermitage, Tenn., December 6. — I praise God for victory over sin and for salvation which saves to the uttermost. God is wonderfully blessing us in his service. We have a real good Sunday-school and young people's meeting. We have Bible-study after Sunday-school and preaching and young people's meeting on Sunday night. We have had some precious healings from God's hand. I was very sick last Monday and my sister and I asked God to raise me up. Praise his dear name, he answered prayer.

It was my privilege to visit the saints at Rockvale, Tenn., on November 26. The children had a good Thanksgiving program. They sang some beautiful songs, one being especially touching, "I wish I could hear my mother pray again." I spoke on "Things to Be Thankful For." After that we had some very precious testimonies from the dear saints.

The young people who went from here with me said it was the best meeting they were ever permitted to attend. Last Sunday, December 3, several from this place visited the church in Nashville. Brother and Sister Shannon are the pastors there. They are very precious and are deeply consecrated in the service of God.

We enjoyed the sweet fellowship of the saints and had the church ordinances in the afternoon. They have bought a church on Sixth Avenue North. Saints will find a welcome there. Pray for us that we may ever be faithful in God's service. Yours in Christ, Mrs. Ada Cooper.

TEXAS

Houston, Tex., December 8.—In September I held another revival at Wise, Va. This meeting was a real success. A number were saved and sanctified. Then I returned home to Niota, Tenn., and held our first meeting in the new church-building. The work there is encouraging. Our summer meeting at Sevee, Tenn., was the best we have had for several years. Several were saved.

In October I went to Norton, Va., and held their revival. This meeting was especially blessed of God. A large number were saved and the church seemed much refreshed. Bro. H. L. Hackler is their pastor. He is doing well. They have one of the best Sunday-schools I know of. Also at Wise, Va., there is a fine Sunday-school.

On November 3, I came to Texas City in response to an earnest call from the church there and from the church here in Houston. Our meeting at Texas City was a real victory. Several were saved. The little Church there is a noble band of earnest Christian workers. Our meeting here closes next Sunday night. Twenty-seven have been to the altar so far. We are expecting others before we close.

I suffered an attack of dengue fever while in Texas City, but the Lord healed me in answer to prayer.

I go from here to my home in Tennessee, and from there to Virginia. I have more calls than several ministers could fill. I expect to do my best. Yours in His service, J. Lee Collins.

Niota, Tenn.

VIRGINIA

Richmond, Va., December 4.—Once more I feel led to report through the Trumpet that I am still engaged in business for the King of kings and can say I find his service sweet. Truly he blesses our labors here in Richmond. Since I came here a little over a year ago to help Bro. J. C. Teele start a work among our people, I can say God has truly blessed. We have a happy little band of saints dwelling together in love and unity. The sick and afflicted have been healed in answer to prayer and each home represented has a yearly subscription for the Gospel Trumpet and enjoys reading it, so that we are and have been for some time 100 per cent Gospel Trumpet subscribers. Our little flock sends a donation each month to the Foreign Mission fund and are interested in all the church activities. They have sold about sixty or more of the new calendars and are still selling them. We solicit the prayers of the dear saints everywhere for the success of the work here and that we keep humble where God can ever use us. Yours in Christian love,

Louise Williams.

1110 W. Marshall St.

The Clasp of Christ's Hand

One of Wellington's officers, when commanded to go on some perilous duty, lingered a moment as if afraid, and then said: "Let me have one clasp of your all-conquering hand before I go; and then I can do it." Seek the clasp of Christ's hand before every bit of work, every hard task, every battle, every good deed. . . . They are hands of blessing. Their touch will inspire you for courage and strength and all beautiful and noble living.

—*J. R. Miller.*

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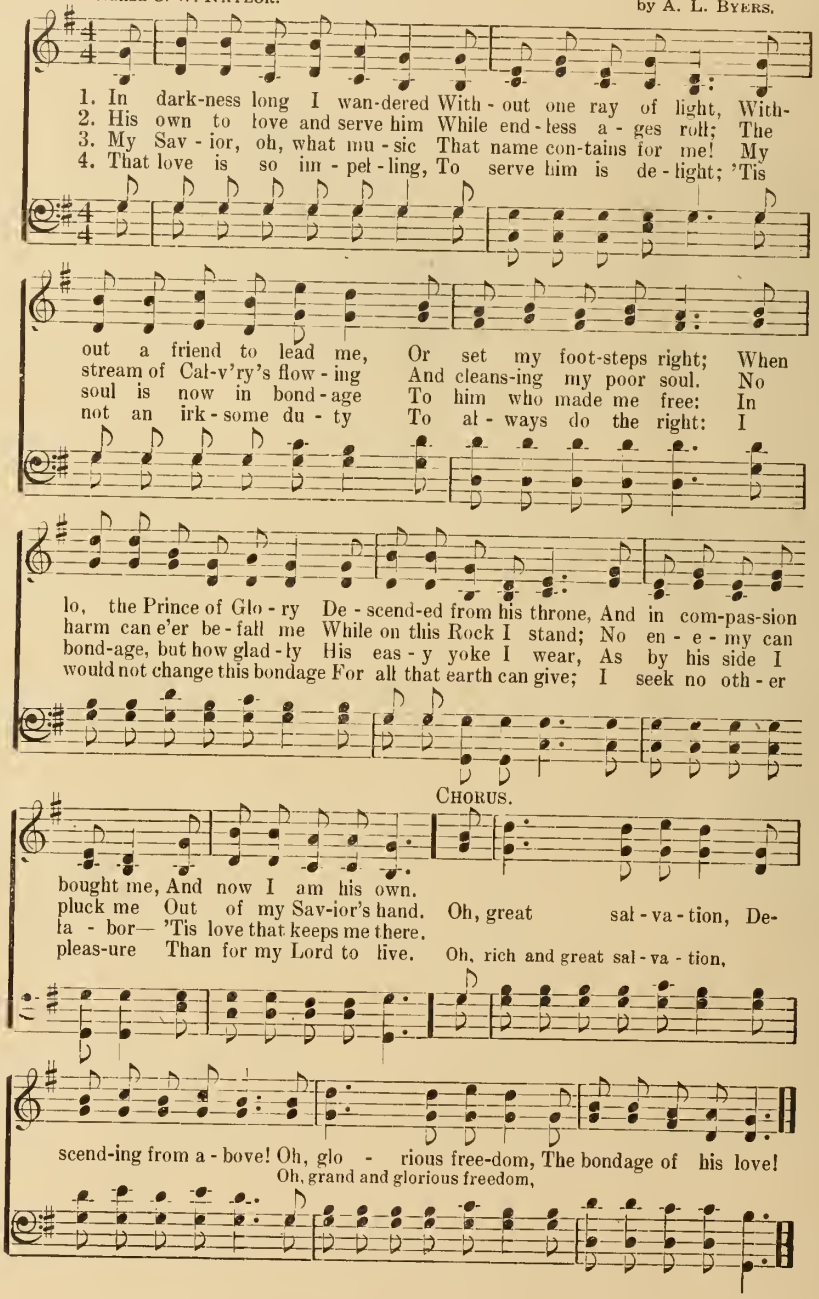
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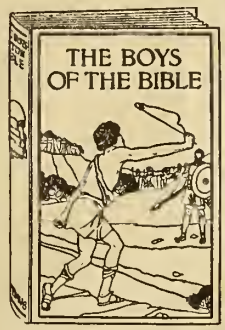
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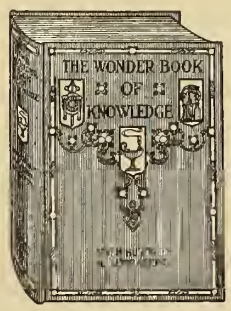
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At the bottom of the stairs we find ourselves at the top of the kitchen, and must jump down the rest of the way. This kitchen is a wonderful room, and when full is about one foot long and four inches wide. . . . Here in this active moving kitchen we find the cook, Gastric Juice, at work cutting up the meat, peeling the vegetables, and breaking them into small pieces. . . .

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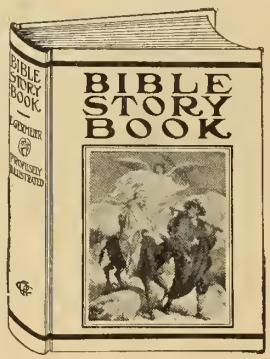
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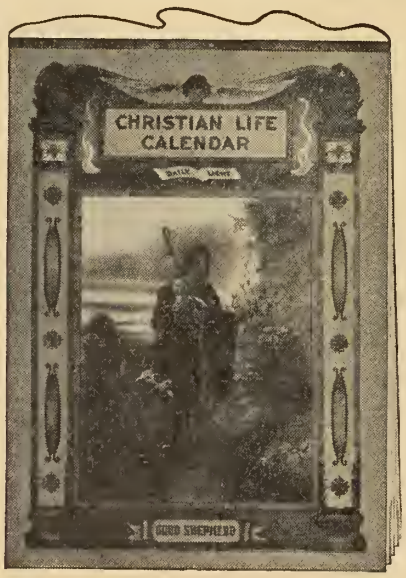
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